Dispelling of Doubts

English Translation of

Izaalah Auhaam

(Volumes I & II)

A Treatise by

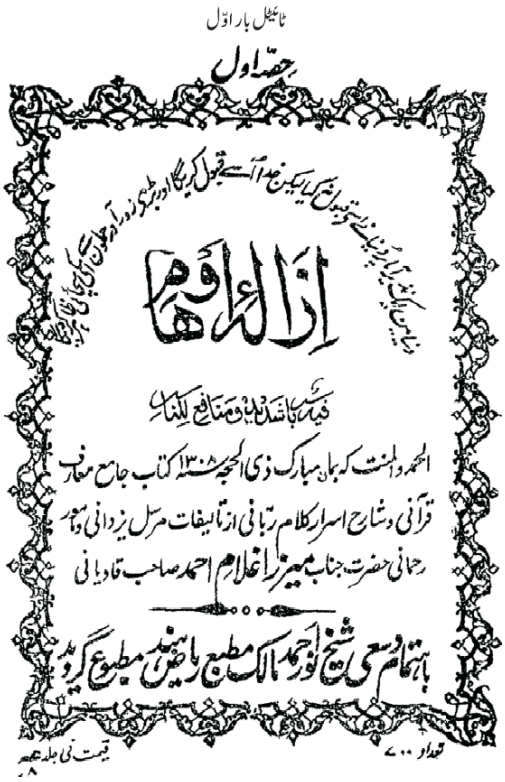
Hadrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Jama'at

English Translation by:

Dr. Saleem Rahman

Facsimile of the Title Page of the First Edition (1891)


ٹائٹل بار اول

حصہ اول

ازالہ اوہام

فِيهِ بَأْسٌ شَدِيدٌ وَّ مَنَافِعُ لِلنَّاسِ

الحمد للہ کہ بمہان مبارک ذی الحجہ ۱۳۰۸ھ کتاب جامع معارف
قرآنی وشارح اسرار کلام ربانی از تالیفات مرسل یزدانی ومامور
رحمانی حضرت جناب میرزا غلام احمد صاحب قادیانی
باہتمام وسعی شیخ نور احمد مالک مطبع ریاض ہند مطبوع گردید

قیمت فی جلد ۸

تعداد ۷۰۰

A Warner came into the world but the world accepted him not. But God will accept him and will manifest his truth through mighty onslaughts.

Dispelling of Doubts

فِيهِ بَأْسٌ شَدِيدٌ وَّ مَنَافِعُ لِلنَّاسِ

[Wherein is *material* for pitched combat and also *many* benefits for mankind]

All praise is due to God, out of Whose grace, in the blessed month of *Zil-Hijjah*, 1308[1] *Hijra*, this book—which is a Compilation of the Insights from the Holy Qur'an, and is an Exegesis of the Secrets of the Word of God—authored by the Messenger of God, the one commissioned by God the Gracious, Mirza Ghulam Ahmad Qadiani, was published at the *Riaz-e-Hind* publishing house, under the auspices of its proprietor, Sheikh Noor Ahmad.

[1] The 12th month and the year 1308 of the Islamic (Hijra) Calendar would convert to July 1891 A.D. [Translator]

O' ye Doubters — Come towards Seeking the Divine Decree

O elders! O *maulavis*[2], O elect of the nation!—may God the Exalted open your eyes; do not exceed all bounds in a fit of rage and fury. Carefully read both volumes of this book of mine, because these contain light and guidance. Do fear God the Exalted and hold your tongues from [spewing pronouncements of] falsification. God the Exalted knows very well that I am a Muslim. [Arabic text:] [3]

And if, even after reading this book, you still have doubts then come and put it to test as to who is it that God is with. O those among the *maulvis*, and the *Sufis*, who hold adversarial views [about me] and the care-takers of shrines, who are the falsifiers and accusers of lying! I have been reassured [by the Divine] that, should you, either collectively or individually, attempt to compete against me in regard to those heavenly Signs that characteristically accompany those who have closeness to the Gracious God, then God the Exalted will cause you to be humiliated and will tear open your covers and you will then see that He is with me. Is there anyone among you to step forward for this test and who—by having a general public announcement published in the newspapers—may compete with me in the realm of the relations of Divine Acceptance which my Lord, the Sustainer, has with me, as opposed to what such a one may have? Remember! God is the Helper of those who are upon the truth; He will indeed help only the one whom He knows to be truthful. Desist from resorting to guile, because He is near at hand. Will you combat *Him?* Can somebody who jumps up arrogantly, actually gain height? Will you be able to cut the truth only by dint of the sharpness of your tongue? Do have fear of the One Whose wrath exceeds the wrath of all other kinds. [Arabic:][4]

The Admonisher,

The humble one, **Ghulam Ahmad** of Qadian;
presently, in Ludhiana, *mohallah* Iqbal Gunj.

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[2] A *maulvi* is a person versed in Islamic literature and is often used as a title for one who has acquired a degree of Maulavi Faazil from a religious institution of learning. However, the term gained currency for others, without necessarily possessing any such certification. It often refers to the loosely defined 'clergy-like' hierarchy that developed among Muslims of the Indo-Pakistan Subcontinent. Often, the word *maulvi* conjures up the image of a religious cleric who has a rather narrow-minded religious world-view, compounded by an inflexible interpretation of religious issues. [Translator]

[3] Translation of Arabic text: I believe in Allah and His Angels, and His Books, and His messengers, and being raised again after death. And I bear witness that there is none worthy of being worshipped except Allah and I bear witness that Muhammad is Hid servant and His Messenger. So, therefore, do fear Allah and do not say that 'You are not a Muslim', and fear the Lord to Whom you will be made to return. [Translator]

[4] The Holy Qur'an (20:75). Translation: Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live. [Translator]

[Arabic text:][5]

Reply to the Question:

While the Messiah Son of Mary brought the dead to life, gave sight to the blind, restored hearing to the dumb (compared to all these miracles) What Miracles did the *Matheel-e-Massih*[6] show?

First of all, in this context, it is sufficient to say in reply that it is certainly not written in the Ahadith regarding the Messiah whose advent is awaited by the Muslims that the dead will be raised to life at his hand. Rather, it is stated that due to his breath the living will die. Furthermore, God the Exalted has sent my humble self for the very purpose that the [spiritually] dead may be spiritually brought to life; the hearing faculty of the hard of hearing may be restored, the lepers may be healed and those who are lying buried in the graves may be brought out [to a new spiritual life]. In addition, a further basis of [our mutual] resemblance is that just as the Messiah son of Mary had presented, in *Injeel*, the genuine crux of the Torah and its real essence, so also my humble self has been appointed so as to present the true teachings of the Holy Qur'an, in order to make those people who are unmindful, understand it. The Messiah was divinely commissioned exclusively for accomplishing the task of vigorously explicating the injunctions of the Torah. Similarly, this humble one has also been divinely commissioned to clearly explicate the injunctions of the Holy Qur'an. The only difference is that the earlier Messiah was granted to the dispensation of Moses, whereas the present Messiah has been granted to *Matheel-e-Musa*[7]. Now, all these similarities are well-established. Verily, I say that those who were brought to life at the hand of the Messiah have indeed died, but whoever will drink from my hand, through the goblet that has been granted to me, such a one will definitely not perish. If there is another individual who can provide something similar to the life-giving articulation that comes from me, and like the discourse of wisdom that issues from my lips, then you may infer that I have not been commissioned by God the Exalted. But, if this wisdom and perceptive-

[5] Translation of Arabic text: In the name of Allah, the Gracious, Ever-Merciful. All praise belongs to Allah, and salutation of peace to the people who are in anguish, in particular upon the Leader of the Chosen Ones and the Chief of the Prophets — Muhammad the chosen one, and his progeny, and all his follower-companions. O our Lord! Grant us the divine-light due to following him and bestow upon us the luminescence of all kinds, purely due to Thy mercy on him and his followers. [Translator]

[6] *Matheel-e-Massih* means the one who has come in the image of (or as a reflection of) the Messiah. [Translator]

[7] *Matheel-e-Musa* means the one who is a reflection of Prophet Moses, i.e. the Holy Prophet Muhammad (s.a.w.) [Translator]

knowledge, which acts like the elixir of life for the [spiritually] dead hearts, cannot be obtained elsewhere then you have no defense against the offence of your denial of the mainspring [of guidance] that was decreed by the Heaven to flow, and it is for no one on the earth to shut it off. So, therefore, do not hasten to oppose me and do not knowingly put yourself in a position of being guilty under the charge, as stated by God the Exalted[8] Do not be excessive and cross all limits in your evil-conjecture and imputation of ill-intention, lest you should be caught on the basis of your own utterances and deeds and then, while in the place characterized by sorrow, you may have to say[9]: [Arabic:]

[Persian poetic couplets:][10]

O ye Muslims! If you have faith in God the Exalted and His Holy Prophet[sas] out of the genuineness of your heart, and if you are awaiting the advent of Allah's help then most certainly you should understand that the moment of divine help has arrived. This [spiritual] enterprise is not of human origin, nor was its foundation laid on the basis of any human planning. On the contrary, it is the same dawn of truth that was foretold ahead of time in the noble scriptures. God the Exalted remembered you right at the time of your dire need. If was well nigh that you may have fallen into a disastrous ditch, but His compassionate hand quickly scooped you up. Thus, you must express your gratitude and jump up in joy that the day of your [spiritual] life has dawned. God the Exalted never desires to lay waste the garden of His faith, which was irrigated by the blood of the righteous ones. He certainly does not want to see Islam, like the religions of other nations, become

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[8] Refer to the Holy Qur'an (17:47). Translation: And upon their hearts, We have drawn covers so that they do not understand it and inflicted their ears with deafness. [Translator]

[9] Refer to the Holy Qur'an (38:62). Translation: They will *also* say, 'Our Lord, whosoever prepared this for us—so add to him a double punishment in the Fire'. [Translator]

[10] [Translation of Persian couplets:

> *He is not a wise person who, on account of his impatience, readily rejects the truth;*
>
> *A seeker-after-truth should exercise patience because, in this world, every seed brings forth fruit in accordance with whatever latent property it possesses.*
>
> *One also needs to have the light of perception, so that the truth may manifest itself to such a one.*
>
> *Those who are the true ones, their latent truth cannot remain hidden; the latent divine-light finds expression in the luminescence on the forehead of such a one.*
>
> *One who has had the experience of tasting, through the hand of a sweetheart, from the goblet of communion; the face of such a one, at all times, exudes the joy of communion with that sweetheart.*
> [Translator]

just a stockpile of ancient fables, which is not characterized by any contemporary [capacity of] blessing. He provides [spiritual] light at the time of the climax of darkness. Is the new-moon not awaited following the dark night? When you observe the night of *Sal'kh*—which is the last of the dark nights—do you not determine that the new moon is going to rise tomorrow? Woe! You do understand, quite well, this world's law of [physical-] nature that is self-evident, but you are completely oblivious of the spiritual law of [inner human-] nature, which resembles the former!

O ye selfishly-inclined *maulvis*[11]! And O ye dry ritualists! Woe for you, that you do not at all want to have the heavenly doors open! Rather, you desire that they should forever remain shut and that you may continue to be the *Pir-e-Mughaan*[12]? Do some soul-searching and take stock or your inner-selves: Is your life free from devotion to this world [i.e. materialistic pursuits]? Is there not an encrustation of a kind of rust on your hearts due to which you are immersed in darkness? Are you, comparatively, any less than the scribes and Pharisees who, at the time of Hadhrat Messiah [Jesus Christ], were engaged in self-seeking endeavors day and night? So, therefore, is it not true that you are providing, by your own conduct, a kind of resemblance between the one who is the Reflection of the Messiah [*matheel-e-Massih*] and the Messiah [Jesus Christ], so that the incriminatory conclusive-proof from God the Exalted, may befall you in an all-encompassing manner. Verily, I say that it is comparatively much easier for an unbeliever to embrace faith, than for you to affirm belief [in my truth]. There will be multitudes of people, streaming from the East as well as the West, and they shall partake of this table-spread of blessed [spiritual] sustenance. But, you will perish while you will be characterized by this rustiness. Would that you had had any forethought!

As to the demand [for me] to replicate the miracles of the past life of the Messiah [Jesus] in order to establish [my] resemblance [with him], I have just stated that the physical revival is nothing; this humble one has come for the spiritual revival and that is bound to occur. Furthermore, if one separates the real actions of the Messiah [Jesus] from those marginal annotations that have been concocted either as fabrications or on account of misunderstanding, then one finds nothing marvelous. Rather, in view of the number of objections and misgivings that spawn from the miracles and prophecies of the Messiah [Jesus], I cannot imagine that similar misgivings may have been associated with the extraordinary

[11] See footnote-1 for the meaning of the term *maulvi*. [Translator]

[12] In Persian literary tradition, the "elderly manager of a tavern", with considerable discretionary powers, is metaphorically portrayed as a "spiritual master" who doles out the "wine" of religious knowledge. [Translator]

feats, or instances of foretelling, by any other Prophet. Does the episode at the pool not take away the gloss of the Messianic miracles? The case of the prophecies is worse still. Are these prophecies, in any significant sense, that: There will be earthquakes; there will be plague, wars, and famines? More lamentable than this is the fact that the Messiah's prophesies that did not come true far outnumber those that did. He had granted one of the twelve thrones of the Paradise to Judas Iscariot, from which he, ultimately, remained deprived. And, to Peter, it was not only the throne but rather the keys to the heaven had been granted – and had granted him the prerogative to open or close the doors of Heaven to anyone. However, the last words with which Peter departed the Messiah was that he cursed the Messiah [Jesus] face to face and proclaimed under oath: I do not know this man! There are many similar prophecies that did not come true. However, this matter does not deserve to be objected to, because even the Prophets can, and do, err in interpreting the matters of prophecies received through visionary experiences. Even some prophecies of Prophet Moses did not come to pass in quite the same manner in which Prophet Moses had come to have a heartfelt expectation about those. What is more, in this context, is that the prophecies of the Messiah [Jesus] which did not come true were, comparatively, more than were those in the case of others. However, this error in not in the 'essence of the Revelation', but it is an error in comprehension and in interpretation. Since he was human, and it is possible for a human being's opinion to turn to either error or correctness, therefore these errors of interpretation transpired.

In this context, it is even more surprising that the Messiah [Jesus] clearly denies showing miracles and declares: I surely [of my own] cannot show any miracle. Nevertheless, the people are attributing a heap of miracles to him – they do not perceive that he keeps denying it unambiguously! For instance, when the Messiah [Jesus] was presented before Herodius, then Herodius was very happy to see the Messiah because he was hopeful of witnessing some miracle from him. But, although Herodius coaxed the Messiah [Jesus] persistently, the latter did not respond. Consequently, Herodius, along with all his courtiers, lost any credence in him and declared him to be one of no consequence. See, Luke, Chapter 22.

Now, one must consider that had the Messiah [Jesus] possessed an independent prowess to show miracles—as believed by the Christians—then he would certainly have shown a miracle to a favorably-inclined Herodius who was the King of his motherland. But, he could not show anything. Instead, on one occasion when the teachers of the law and the Pharisees, who enjoyed a great deal of esteem in the government of Caesar, asked the Messiah [Jesus] for a

miracle then, responding to them, the Messiah [Jesus] said, using provocative and angry words:

> "A wicked and adulterous generation asks for a miraculous sign[13]! But none will be given it except the sign of the prophet Jonah…"

Please refer to Matthew (12:39). As to the reference made by the Messiah [Jesus] to the Sign of Prophet Jonas, the meaning conveyed by the Messiah [Jesus] through this was that Prophet Jonas did not die in the belly of the whale—instead, he stayed alive and emerged from it alive—likewise I, too, shall not die on the crucifix, nor shall I enter the sepulcher as a dead man.

My Carpers and I

Some individuals have indulged in faultfinding of my humble self by way of carping. Although, no human being is free of fault, and the Messiah [Jesus] rightly said [Mark 10:18]: "Why do you call me good? There is none good but one, that is, God". However, because such faultfinding casts an evil influence over religious undertakings and impedes the seekers-after-truth from accepting it, therefore, a brief reply to some objections is presented as under:

The **first objection** raised concerning this humble one is that I have used harsh language concerning my opponents in my writings, which provoked the opponents to publish their writings that consist of blasphemy and profanity against Allah, glory be to His Majesty, and His Holy Prophet. There is a clear injunction of the Holy Qur'an [6:109]: And revile not those whom they call upon

[13] Author's Footnote begins: In this context, a strong objection arises as to the civility and moral conduct of the Messiah [Jesus]. This is so because, in Matthew (23: 2) he said, "The teachers of the law and the Pharisees sit in Moses' seat", i.e. they are respectable elders; and it was also known to him that those people were known as the leaders of the Jews and were seated with great esteem among the nobles in the Caesar's court. But, despite all these considerations, the Messiah [Jesus] used exceedingly uncivilized language when addressing the same teachers of the law and Pharisees. What is surprising, in this context, is that these esteemed Jewish elders, said to the Messiah [Jesus], in very polite and respectable language, quite unassumingly, "Teacher, we want to see a miraculous sign from you." In response to this, he used these words: "A wicked and adulterous generation asks for a miraculous sign!" Nor did he just let it go at that; rather, he continued to always refer to those esteemed elders in an abusive manner. Sometimes he referred to them as: "You snakes! You brood of vipers!" (See, Matthew 23:33). Sometimes he called them, "Blind!" (See, Matthew 15:14). At times he called them, "You hypocrites!" (See, Matthew 23:13), whereas at other times he used very obscene expressions for them, saying: "… the prostitutes will enter the kingdom of God ahead of you", (See, Matthew 21:31) and sometimes he referred to them as "swine" or "dogs". Sometimes he called them, "You blind fools!" (See, Matthew 23:17) and sometimes he said to them, "How will you escape being condemned to hell?" (See, Matthew 23:33). Although, he himself had counseled the use of politeness and morality; rather, he said: He who will call his brother a fool, will deserve the fire of Hell. The rebuttal of this objection will be provided in the context of those taunts, in regard to civility, which some naïve persons have made against this humble one. Author's Footnote ends.

beside Allah, lest they, out of their spite, revile Allah in (their) ignorance. However, in the case in point, contrary to the divinely appointed code of conduct, revilement and cursing has been resorted to.

In reply to that, let it be remembered that in this criticism the person raising objection has not quoted those words which, as alleged by him, this humble one has used in his writings and which are, in reality, all counted as revilement and cursing. I say it truthfully that, as far as I am aware, I have not used even a single word that is considered as vituperation. It is quite deceptive that often many people treat vituperation and a factual narrative to be one and the same thing, and do not know how to differentiate between the two concepts. Instead, they consider everything that is, in reality, a description of a fact and is applied deservedly—if only it is characterized by a certain degree of bitterness that happens to be associated with telling the truth—to be vituperation; although, vituperation, or revilement and cursing, signify a statement that is contrary to the facts and is made untruthfully, only for the purpose of causing hurt. If it is permissible to include in the meaning of vituperation every harsh and hurtful narrative—just because of its associated bitterness or acrimony—then one would be inevitably drawn to [wrongly] concede that the whole Holy Qur'an is full of vituperation; because, whatever harsh words have been used in the Holy Qur'an in regard to the abjectness of idols, and to despise the idol-worshippers and invoking curses upon, and condemnation of, them – these are not words which, when the disbelievers may have heard them, would have caused them heartfelt joy. Instead, without a doubt, these words would have greatly incited anger in them. Is the description by God the Exalted, addressing the disbelievers of Mecca, that [Arabic:] [14] —according to the self-styled rule laid down by the objector—not to be interpreted as an abusive expression? The description in the Holy Qur'an[15], by God the Exalted, of the disbelievers as the 'worst of creatures'—i.e. to describe them as worse than all the wretched, impure and unclean creatures—would this not be counted as vituperation, in view of the objector's view? Has God the Exalted not said [Arabic:][16]? Jesus Christ's calling the esteemed teachers of the law and Pharisees, from the Jewish community, by the [pejorative] name of swine and dogs, and to call the high-ranking ruler of Galilee, Herodias, a fox; and to exemplify the esteemed chiefs, divines, and teachers of the law with a prostitute; and to refer to the respectable Jewish leaders—who were treated as high-ranking nobles by the government of Caesar,

[14] The Holy Qur'an (21:99). Translation: (It will be said to them), 'Surely, you and that which you worship beside Allah are the fuel of Hell … [Translator]
[15] See, the Holy Qur'an (98:7) [Translator]
[16] The Holy Qur'an (9:73) which states [about the disbelievers and the hypocrites, in battle]: Be severe against them. [Translator]

and would be respectably seated in Caesarian courts—by these contemptuous and very hurtful and uncivilized words, saying that you are: illegitimate offspring, adulterous, mischief-mongers, evil, faithless, fools, ostentatious, devils, inmates of the damnation of Hell; you are serpents, generation of vipers— are not all these expressions, in the opinion of the objector, overtly expressed and vile invective? It makes it evident that the objection of this objector is not just applicable only to me and my books. Rather, in reality, the objector has, thereby, assailed all the scriptures that emanated from God the Exalted, and also attacked, with an exceedingly spiteful and malicious state of mind, all the divine Messengers; and this attack turns out to be of the greatest degree against the *Injeel* [Bible] because the [reported] harshly denunciatory language of the Messiah [Jesus] surpassed that of all the Prophets. It is evident from the Scriptures [*Injeel*] that, due to his harsh language, the Jews picked up stones on several occasions to hurl at the Messiah [Jesus] and, on account of showing disrespect to the [Jewish] High Priest, the Messiah [Jesus] had to suffer getting slapped across his face. Further, as the Messiah [Jesus] said: 'Do not suppose that I've come to bring peace to the earth. I have not come to bring peace, but a sword.' Thus, he wielded the sword of his tongue in such a manner that the types of harsh and hurtful expressions that are found in the Scriptures are nowhere to be found in the discourse of any other Prophet. The use of this sword of tongue eventually caused the Messiah [Jesus] to undergo such suffering. Likewise, Hadrat Yahya [John the Baptist], too, dubbed the Jewish teachers of the Law and the elders as serpents and the offspring of serpents and, as a result of their mischief and intrigues, got himself beheaded. But the question is: Were these holy personages exceedingly uncivilized, and did they not even know even a whit of the contemporary, modern, and civilized behavior? This question has already been answered by our Chief and Master (may my mother and father be sacrificed on him) – the Ultimate among the Messengers, the Chief of all those who preceded him as well as those who followed him. And here is that reply. When those verses [of the Holy Qur'an] were revealed in which the idolaters were described as dirt, filthy, the worst among creation, foolish, progeny of Satan; and those whom they worship are fuel for the Fire, and firestones of Hell, then Abu Talib summoned the Holy Prophet, peace and blessings of Allah be on him, and said: O' my Nephew! Now, the community has become greatly agitated due to your vituperation, and it seems imminent that they may kill you; and me as well. You have held their wise-men to be foolish, and called their elders to be the worst among creation; you have named their venerated deities as firewood and fuel for Hellfire; and, in general, described them as dirt, progeny of Satan, and filthy. I advise as a well-wisher that you should hold your tongue and desist from

the use of denunciatory language. Otherwise, I do not have the strength to withstand the community.

The Holy Prophet, peace and blessings of Allah be on him, replied: O' Uncle! This does not qualify as using abusive language; rather, it is a factual statement and narrating the crux of the matter precisely where it is applicable. And, this is precisely my mandate that I have been commissioned to fulfill. If I am faced with death in this cause, then I gladly accept such death, because my life is exclusively devoted to this cause; and I cannot desist from giving expression to the truth for fear of courting death. And, Uncle! If you are concerned about your weakness and your potential hardships, then please recant your avowal to keep me under your protection. By God, I am not in need of you in the least. I shall never stop disseminating the Commandments of God. I hold my God's Commandments much dearer to me than my own life. By God, if I were to get killed in this cause, it is my desire to be brought back to life again and again and forever keep on laying down my life in this cause. It is not a reason for me to experience fear; instead, it gives me extreme degree of pleasure to face persecution in this cause.

While the Holy Prophet, peace and blessings of Allah be on him, was delivering this statement, a moving mellowness that was infused with the truth and spiritual light was radiating increasingly from his countenance. And as soon as he was finished with this statement, tears started streaming down Abu Talib's eyes, who had witnessed this light of truth, and he said: I was unaware of this heightened degree of your noble state of mind. You are in a class by yourself, and are of a rank of majesty that is unsurpassed. Go, and keep yourself occupied at what your calling is. Until I live, and as far as I have any strength, I will stand by you. The upshot[17] is that the answer formed in his own blessed words, which was

[17] Author's Footnote begins: "Although the entire narrative concerning Abu Talib is described in the literature, but this entire quote, here, is based on Revelation that God the Exalted caused to descend on the heart of my humble self; only a little bit of expression, by way of explication, was added thereto by my humble self. By virtue of this Revealed quote, the sympathy and pathos of Abu Talib is evident. However, it is certain that this sympathy was born, of late, in consequence of his witnessing the spiritual light of Prophethood and the signs of his perseverance. Our spiritual Leader and Master, may peace and blessings of Allah be on him, spent a large part of his life—which is forty years—in helplessness, worrisome circumstances, and as an orphan. None of the relatives, or the near ones, discharged their obligations towards him during his period of loneliness. So much so, that this King of the Spiritual Realm, in his infancy, was handed over—in the manner of an abandoned child—to some nomadic women who resided in the wilderness of desert; and this is how this Leader of Humanity spent his days of infancy. When he attained to the age of adolescence then just like other orphans and helpless children who have nobody in the world as their own, these desert-dwellers assigned the service of supervising the grazing of goats to the one in whose service are all the worlds. And, in those days of destitution, he did not have any staple food other than lowly coarse grains or goat-milk. When he reached the age of puberty, none of the paternal uncles of the Holy Prophet, may peace and blessings of Allah be on him, took any initiative to arrange for his

given by the Holy Prophet, may peace and blessings of Allah be on him, to the objection raised by Abu Talib is really the answer to silence every such objector. Because vituperation is something completely different and, no matter how bitter and harsh it may be, a statement of actual fact is quite another thing. It is incumbent on every researcher and truth-teller that he may fully convey the truth of a matter to the notice of an opponent who has gone astray. Now, if he gets inflamed after hearing the truth of the matter, then so be it. In this context, when the religious divines bring up the verse[18] [of the Holy Qur'an] it just surprises me as to what relevance does this verse have to our objective and purpose [in this context]? What this noble verse contains is the prohibition of abusive censure; it does not prevent one from expressing the truth. If an ignorant opponent notices the astringency and bitterness implicit in the [statement of] truth and misconstrues it as abusive name-calling and, taking offense from it, starts using abusive language then, in such cases, should one close down the door of enjoining goodness? Did the unbelievers never before use this kind of invective? The Holy Prophet, peace and blessings of Allah be on him, did not just use strong language in support of the truth, but he also smashed, with his own hands, the idols which held the status of deities in the sight of idol-worshippers. When did Islam ever permit [the superficially accommodative] fawning behavior [*mudahinah*], and where in the Holy Qur'an does such an injunction exist?

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marriage—despite the fact he was handsome of the foremost degree. Rather, when he reached the age of twenty-five then, purely due to the munificence and blessing of God the Exalted, a noble and affluent lady of Mecca took a liking for the Holy Prophet, peace and blessings of Allah be on him, as a spouse for herself and married him. It is a matter of great surprise that whereas the real paternal uncles of the Holy Prophet, peace and blessings of Allah be on him, such as Abu Talib, Hamzah, and Abbas, were very much present—and, in particular, Abu Talib was among the leaders of Mecca and was also the chieftain of his tribal clan—and possessed a significant degree of worldly power and prestige, and material wealth and prowess, but despite the affluence of these persons, that period of the life of the Holy Prophet, peace and blessings of Allah be on him, was spent in great hardship, and having to [often] go without food and lacking any material possessions. So much so that he had, perforce, to perform the service of shepherding the goats of wild people, but there was not any eye that shed any tears after witnessing this painful set of circumstances. Similarly, after the Holy Prophet, peace and blessings of Allah be on him, reached the age of maturity none of his paternal uncles as much as had a fleeting thought that, after all, we are in lieu of his father and we ought to concern ourselves with essential matters of life, e.g. his marriage etc., although they had nubile young women in their own respective families as well as there were such in the families of their other relatives. Thus, a question naturally arises in this context: Why did these people cold-shoulder him to such an extent? Its factual answer is simply that these people saw our spiritual Leader and Master, the Holy Prophet, peace and blessings of Allah be on him, as an orphan who had neither father nor mother alive; one who had no material possessions; one who had no strength in terms of any persons affiliated with him; one who was destitute and was utterly dispossessed. So, what was the use of showing sympathy to one who was immersed in such hardship? And, to take him as a son-in-law was tantamount to courting disaster for your own daughter. But, they were unaware that he was a Prince and the Chief of all Spiritual Kings, who will be granted the keys to all the treasures of the world. Author's Footnote ends.

[18] The Holy Qur'an (6:109). Translation: "And revile not those whom they call upon beside Allah, lest they, out of spite, revile Allah in their ignorance…" [Translator]

Instead, Allah, Glory be to His Majesty, explicitly states in regard to *mudahinah*[19] that those who act with superficially accommodative politeness towards their fathers or mothers who are in their state of unbelief, they too are faithless like them. And, referring to the unbelievers of Mecca, Allah says[20]: The unbelievers of Mecca are favorably disposed towards the idea that if you were to adopt a soft attitude—by way of equivocating in the expression of the truth—then they, too, may approvingly nod to [some aspects of] your Faith. But, nodding approval in this manner, in matters of Faith, is unacceptable to God the Exalted. In short, the verse of the Holy Qur'an proffered by the objector only makes it evident that the objector is incapable of even a peripheral comprehension of the Word of God. He does not realize that if this verse were to be associated with harsh expression of every category then the door of enjoining goodness and forbidding evil should be closed down. Further, in such a case, one will inevitably have to concede that the Word of God embodies two mutually contradictory injunctions. That is, one will have to accept that on one hand, He forbade indulging in all manner of harsh expression, and emphasized that the unbelievers be kept mollified, and on the other hand He proceeded to act contrary to His own verdict and hurled all kinds of invective at the unbelievers—in fact emphasized that they be verbally abused. Thus, let it be understood that those religious divines who have taken the view that God the Exalted prohibits the use of harsh expression of every kind, in general, it reflects on their own misunderstanding. Otherwise, such unpalatable words that are essential for expressing the truth, and have their supporting evidence, it is not only legitimate to convey these to every opponent [of truth]; rather, it is among the compulsory needs of the time, so that they may not fall prey to the malady of *mudahinah.* Servants of God the Exalted, who had elevated spiritual rank, never held back in apprehension when, in consequence of their dissemination of unpalatable message of truth, they were faced with curses or denunciation by anyone. Do you not know that, in the time of the Holy Prophet, peace and blessings of Allah be on him, when the malice on the part of the unbelievers had increased exceedingly, its real cause were those 'harsh expressions', which those ignorant people had misconstrued as name-calling—a situation that ran the gamut from linguistic expression [*lisaan*] to combative engagement with the sword [*sanaan*]. Otherwise, initially, those people were not like that. Rather, they used to say about the Holy Prophet, peace and blessings of Allah be on him, that, [Arabic:][21] Likewise, the Hindu people in contemporary

[19] *Mudahinah* means: the state of being superficially accommodative of an opposing creed; not giving expression to the truth—as unpalatable as it may be—and remaining deceptively "polite" for the purpose of seeking a reciprocal pliant behavior from the opponents. [Translator]
[20] Holy Qur'an (68:10). Translation: "They wish that thou shouldst be pliant so that they may *also* be pliant." [Translator]
[21] Translation: "Muhammad is infatuated with the love of his God". [Translator]

times never denounce any reclusive ascetic person; instead, they make devotional offerings to such persons.

In this context, I also need to state with a feeling of much sorrow and with a heavy heart that this objection has not just been raised against me from common people but, I have heard, that there are some religious scholars as well who have leveled this objection. Now, I cannot conjecture about the latter that they are unaware of the Holy Qur'an and the earlier scriptures; nor is a conjecture called for in this context[22]. But, I know that the contemporary, sham, European civilization—which is far removed from the vigilant sense of guarding the honor of one's faith—has, to some extent, dominated the thinking of our religious scholars. On account of the strong gusts of this dust-storm, some dust has fallen into their eyes as well, and the weakness of their constitution has accepted the impact of this malady. It is for this reason that they lay emphasis on such concepts that are not rooted in any authentic Hadith, or the Holy Qur'an, albeit these are found in the European ethical literature. Europe has achieved such

[22] Author's Footnote begins: "Even a very dim-witted person, or one extremely ignorant, cannot remain unaware of the loud and clear manner of the Holy Qur'an's stylistic articulation of the harsh expression. For instance, according to the thinking of the people of modern civilization, to invoke a curse on anyone amounts to using a strong term of abuse. Yet, the Holy Qur'an repeatedly calls the unbelievers to attention and invokes curses on them, e.g. it is stated in the Holy Qur'an *(2:162-163): Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allah and of Angels and of men all together. They shall remain under it …; and (2:160): Those who conceal what We have sent down of Signs and guidance after We have made it clear for the people in the Book, it is these whom Allah curses; and so curse them those who curse.* Likewise, it is obvious that calling a human being an animal is also a kind of abusive term. Yet the Holy Qur'an not only dubs the unbelievers and the deniers of truth as beasts but also holds them to be the worst among all the beasts of the world, as it is stated in *(8:56): Surely the worst of beasts* [i.e. creatures] *in the sight of Allah are those who are ungrateful. So they will not believe.* Similarly, it is obvious that using an abusive term for a particular person after identifying him by name, or targeting such a one by alluding to him, is contrary to the contemporary civilization. However, God the Exalted named some, in the Holy Qur'an, as *Abu Lahab* [Father of Fire] and some others as *Kalb* [dog] or *Khinzeer* [swine]. *Abu Jah'l* has self-acquired notoriety. Similarly, exceedingly harsh words have been used regarding Waleed bin Mugheera which, on the surface, tend to appear as foul abuse, e.g. it is stated in (68:9-17) i.e., Do not comply with the wishes of those who reject the truth. They have a heartfelt desire that you may not speak ill of their deified-idols and then, to reciprocate, they will also continue to give a nodding approval to your religion. Do not pay attention to their glib talk. This person who is desirous of '*mudaahinah'* is one who is habitually lying on oath and is infirm of opinion and a wretched man. He is given to finding blemishes in others and through his trait of gab he creates discord among people; one who precludes others from treading on the paths of virtue; an adulterer and, furthermore, exceedingly immoral. In addition to all these blemishes, he is also of illegitimate birth. Soon, We will brand his nose that has become extended like that of a pig – i.e., 'nose' is an idiom that is symbolic of customs and traditions, and maintaining the hegemony of self-styled social distinctions, which become an impediment to accepting the truth. (O God of Absolute and Transcendent Power! Pray, place thy razor on the nose of some of the long-snouted people within our nation, too!). Now, tell me, the Revered Maulvi Sahib! To your way of thinking, has any term of abuse remained from being encompassed by these comprehensive epithets? In this context, a very valuable and subtle point is that Waleed bin Mugheera adopted a stance of softness and wished that they, too, were dealt with softness. But, in response to that, all his hidden flaws were revealed. This is pointing towards the following lesson: Do not expect the believers to indulge in *mudaahinah*." Author's Footnote ends.

"progress" in such ethics that it is not considered appropriate for a young woman to categorically repel the advances of a stranger who is so disposed. But, is the Holy Qur'an in agreement with such European ethics? Does it not describe such [panderers] as cuckolds? I warn such religious scholars, only for the sake of Allah, that on account of their raising such objections, and making way for such ideas in their mode of thinking, they have wandered far away from the truth, and the faculty of discerning the truth. If they are bent on being adversarial to me then, based on their dry logic, they may say whatever they wish. But, if they were to have the fear of God the Exalted, and then ponder a little bit over it, then it is not a matter that may remain hidden from their eyes. It is incumbent upon a righteous person to not throw away the ways of the truth. Rather, even if a word of truth were to issue from the mouth of the most insignificant person—and one happens to have made a mistake—then one ought to admit one's mistake and gratefully accept what that insignificant person has said, and not claim[23] that: 'I am superior to him', otherwise such a one will never achieve guidance because of one's state of haughtiness. In fact, even the state of faith of such a person seems to be in jeopardy.

Furthermore, another latent wisdom behind the use of harsh words is that it awakens the hearts that lie dormant and, for such people who are prone to the use of *mudaahinah*, it sounds a cautionary note. For instance, the Hindus are such a nation that, if you do not initiate discourse on any contentious issue, they conduct themselves as life-long friends and, by way of *mudaahinah*, they express pliant approval of you in matters of faith. In fact, sometimes, they proceed to pay tributes to and lavish praise on our Holy Prophet, peace and blessings of Allah be on him, as well as the saintly personages of our religion. However, their hearts are exceedingly dark and faraway from the truth. The act of revealing to them—face to face—the truth, with all its astringency and bitterness results in the following salutary outcome: Their *mudaahinah* instantly disappears and they become overt, i.e. they start explicitly and vociferously expressing their unbelief and latent rancor. It is as if their illness of *diq* [24] transforms into *moharriqah*. Thus, this stimulus that causes a great agitation among the people's temperament, although it is considered very objectionable in an ignorant person's view, but a discerning person can very well understand that it is this stimulus that is the first rung towards taking you face to face with the truth. As long as the contributing causative factors of a disease remain hidden, the disease cannot be treated at all. But, in the event of these factors' becoming manifest, and their

[23] This seems to be an allusion to the Holy Qur'an (7:13) where this is recorded as the haughty expression used by *Iblis*, the Devil, to explain away his refusal to submit to Adam. [Translator]
[24] *Diq* means Hectic Fever—a remittent, low-grade fever, with spikes; whereas *Moharriqah* refers to Typhoid—a high grade fever. [Translator]

recurrence, all kinds of remedial approaches can be undertaken. The real purpose of the harsh expressions used by the Prophets was to provide this stimulus, so that the creatures of Allah experience an agitation and, due to this thrusting kick, they may awaken from their dream of unawareness. And so that they may start casting penetrating glances of thoughtfulness towards religious faith and start moving in that direction—even if it be an adversarial movement—and that they may forge a link between their hearts and those of the people who are established upon the truth—even if it be a relationship of animosity. It is to this fact that Allah, Glory be to His Majesty, points [Arabic:][25]. It must be understood for sure that one day, only those people will genuinely accept the religion of Islam who, on account of the unremitting and energetic stimuli to re-awaken them, have started perusing the religious books and are treading on this path with a passion—even if they may be taking an adversarial step. The erstwhile stance of the Hindus was very disappointing to me that they felt in their heart that it was a more laudable approach on their part that they should not engage in any religious discourse with the Muslims—and just mark time by tacitly nodding their approval. But now, by arraying themselves against me and by positioning themselves in the battlefield, they have placed themselves under my sharp weapons and have been rendered like a game that can be killed by a single hit. One should not be afraid of their deer-like aggressive lunges—they are not our enemies; they are our prey. Soon, a time will come when one will caste about one's glance to spot any Hindu, but one will not find any Hindu among the educated. Thus, you should not get worried on account of their agitations, and do not despair; because, they are latently undergoing a preparation to accept Islam and they have drawn as close as the porch of Islam. I tell you truthfully, that those people whom you presently see as filled with adversarial passion you will not see them so, after a while. Recently, the Ariyas have taken the step of engaging in religious declamation contests, in response to our stimulus, although their taking this step does involve harsh dealing on their part, and even though they are publishing literature that is filled with invective and filthy expressions but, through their agitation, they are in fact opening up, for their nation, a pathway towards Islam. And the stimuli from me do not have any inherently negative outcome, although these stimuli appear to be ugly to those who are short of vision. But, you will see how a day will come when these stimuli will draw toward our side, even the most stone-hearted of adversaries. This is not a conjecture, or an opinion that is subject to doubt; rather, it is a certain and definitive truth. But, one feels sorry for those who are incapable of distinguishing between goodness and evil and, acting with impatience, rise up to raise objections. God the Exalted

[25] The Holy Qur'an (2:11): Translation: In their hearts was a disease, and Allah has increased their disease to them … [Translator]

has clearly prohibited us from indulging in *mudaahinah*, but He has nowhere commanded us to desist from giving expression to the truth simply due to the apprehension that it may entail astringency and bitterness. [Arabic:] [26]

A sincere friend of mine, Maulvi Abdul Karim Sialkoti, who is a young man with modern education and imbued with the precepts of modernity, and is a man who is refined of thought—on whose heart there has been a very wholesome, even exceptionally uncommon effect, due to his interaction with my genuine devotee and brother-in-faith, Maulvi Hakim Noor-ud-Din, as a reforming mentor—when he recently came to Qadian to visit me, he promised me that he will also write and publish a booklet about the genuine civilization; because he understands very well that the path of the genuine civilization is the same path on which all the Prophets, may peace be on them, have treaded, and in which the occasional use of harsh words—like a bitter medicine—has not been considered as something unlawful. Instead, the use of harsh words which are appropriate to the occasion, as needed and if done with discretion, is the duty of every preacher and one who exhorts the truth. Any laziness and indolence shown in discharging this duty, by any exhorter of truth, is indicative of the fact that the fear of beings other than Allah—which is included in *shirk*—has taken a hold of his heart and the state of his faith is as weak as an insect. Thus, I pray for the afore-mentioned friend of mine that may God help him in his resolve to write that booklet. In my opinion, it would be appropriate for him to entitle his booklet, Civilization. I have heard that what provided motivation to my friend for writing this booklet was due to an objection raised by a religious divine who he came across in Lahore, en route to Qadian, who made an objection against my humble self, concerning this matter.

O' God of Absolute and Transcendent Power! Although it has been Your practice from the ancient times, and the same has been Your wont, that You grant the faculty of reason to children and to the illiterate, whereas You cast the cover of pitch darkness over the eyes and hearts of the worldly-wise and philosophers, yet I humbly and beseechingly submit this supplication to You that You may draw toward us a number of people from among the latter—as You have done, too—and grant them eyes and provide them with hearts so that they may see, hear, and comprehend, and so that they may recognize the worth of this blessing of Yours that You have sent down at its appointed time, and that they may pay attention to the need to acquire it. You can do so, only if You will —because there is naught that cannot be accomplished by You. Amen; once again, Amen!

[26] Translation: So, therefore, ponder over it, O' impatient religious divines! Do you not read the Holy Qur'an? What is the matter with you—how do you judge? [Translator]

The **second objection** is that I have claimed to be the Promised Messiah due to having been afflicted with melancholia, or a mental disorder.

The response to this is that I cannot be angry just because someone has called me mentally deranged or mad; instead, I am pleased. Because, the ignorant have always been calling by such names every Prophet and Messenger of God, during their respective period of ministry; and since ancient times this is the title that has been granted to the Divine Reformers. I am further pleased on account of the fact that, today, the Prophecy has come true that had been mentioned in [my earliest book] *Baraheen*, i.e. Thou shalt also be named a mad-man. But, what is surprising is that what is it about this claim that is symptomatic of insanity? What is in it that is contrary to reason, so that the objectors suspected the onslaught of madness? I leave the resolution of this matter to the conscience and reason of the objectors and place in front of them my statements and the narratives of my opponents, for deciding as to which among the two sides is insane and, in the estimation of sound reasoning, whose style of expression is found to be resembling the speech of the mentally deranged and whose statements are determined to be an expression of rationality.

My statement regarding the Promised Messiah—whose descent from heaven, and coming into this world a second time, is awaited—is as follows, in accordance with what God the Exalted, with His munificence and blessing, has made manifest for me:

The second advent of the Messiah, as far as the Holy Qur'an is concerned, is not mentioned anywhere in it—the Holy Qur'an bids farewell to him from this world, forever. Albeit, in some Ahadith, which are full of metaphors, narrate the second coming of the Messiah into the world as a Prophecy. Thus, it is evident from the context of these Ahadith that, herein, the Messiah son of Mary's coming into this world a second time, in the literal sense, is not meant. Rather, it is a refined metaphor which signifies that, in an era that will have resemblance with the time of the Messiah son of Mary, a man will come into the world for reforming mankind who will resemble the Messiah son of Mary in his temperament, prowess, and assigned mission. And, just as the Messiah son of Mary revived the religion of Hadhrat Moosa [i.e. Moses] and once again made manifest to the Jews the essence of the Torah which they had forgotten, similarly this second Messiah will revive the religion of the *Matheel-e-Moosa*[27]— who indeed is the Seal of the Prophets, peace and blessings of Allah be on him. This Messiah, associated with the 'Reflection of Moses', will completely resemble—in terms of his life history,

[27] The Reflection of Moses; seems to be an allusion to the Holy Qur'an (73:16) where the Holy Prophet Muhammad [s.a.w.] has been likened to Prophet Moses. [Translator]

and in all other outcomes that will impact his people, both in relation to their obedience or their recalcitrance—the Messiah that was granted to Moses. Now, the fact which God the Exalted has manifested to me is that: I am that Promised Messiah.

The Muslims claim, in conformity with the ongoing progression of the old ideas that have been firmly implanted in their hearts, that the Messiah Son of Mary will, in actual fact, literally descend from heaven—with his hands placed on the shoulders of two angels—and he will alight near the eastern minaret in Damascus. And some say that he will get off at the minaret and, from that point, the Muslims will take him down with the help of a ladder, and the angles will depart from that point. Further, he will descend wearing splendid attire; he will not be naked. Subsequently, he will meet with the Mahdi and they will greet each other. Despite the fact that such an enormous time will have elapsed, he will still have his previous age of thirty-two or thirty-three years, and the passage of so much time will not have made any difference to his body or his age. His nails and hair will not have grown at all beyond what they were at the time he was lifted up into heaven, and he will not have experienced any physical transformation—though, once he gets off on the earth, such transformations will start taking effect. He will not engage in any kind of warfare. Rather, the breath from his mouth will have such a quality that, as far as his glance will reach, the unbelievers will fall dead. That is to say, his breath will have the quality to kill the living, just as he earlier had the quality of bringing the dead to life. Then, our religious divines—having forgotten their first statement—present this second statement that contradicts the former, that he will engage in combat, too; and *Dajjaal*, the One-Eyed, will be slain at his hand. The Jews, too, will be put to death under his command. Then, on one hand they admit that the Promised Messiah is the selfsame Messiah son of Mary—the prophet of Allah, to whom the *Injeel* was revealed; on whom the [Archangel] Gabriel would descend, who is a Prophet among the revered Prophets of God the Exalted—but, on the other hand, they also assert that, upon his second advent in the world, he will not even as much as mention his Prophethood; rather, he will come after having been divested of the rank of his Prophethood. He will become a member of the body of followers [i.e. *Ummah*] of our Holy Prophet, peace and blessings of Allah be on him, and he will be subject to the Law of the Holy Qur'an in the same manner as ordinary Muslims are; he will offer prayers behind other [prayer-leaders] as other Muslims do. Some also hold that he will be of Hanafi affiliation [in terms of religious jurisprudence] and will accept the leadership of the Greatest Imam[28].

[28] *Imam-e-Aa'zam*, is the honorific title attributed to Hadrat Imam Abu Hanifa, after whom the *Hanafi* school of *Fiq'h* (or religious jurisprudence) has been named. [Translator]

However, to date, it has never been stated explicitly as to which of the four denominations of jurisprudence he will join. Will he be of *Qadri*, or *Chish'ti*, or *Suhravardi* denomination—or, will he be *Naqshbandi*, like Hadhrat Mujaddid Sarhindi? Thus, these people, after adorning his title with the rank of Prophethood, have subsequently demoted it to such a degree that no one of sound mind can do such a thing. Then, by taking various metaphors quite literally, they have proceeded to state his special tasks as follows: He will break the Cross and kill swine. It makes one wonder; how would it be of any benefit to him to break the crosses? And, suppose he breaks one or two million crosses, then will the Christians, who are fully devoted to worshipping the Cross, not be able to have more crosses manufactured? As to the second statement that: he will kill swine; if one were to take it literally, it is an odd statement. After his second advent on the earth, would it be the choicest undertaking of the Messiah to simply go on pig-hunting—having a number of hunting dogs accompanying him? If this were to be true then it should be a glad tiding for the Sikhs, *chamars*[29], *sansis*, and *gandaylas*—who are fond of pig-hunting—and they will acquire prominence. However, this pig-hunting venture of his may not benefit the Christians at all because the Christian people have already developed pig-hunting to a high degree; particularly, in London, about a thousand stores exist that sell pork; and, according to reliable news sources, it is not just limited to these one thousand stores: an additional supply of about twenty-five thousand pigs is dispatched everyday for the suburban areas. Now, the question arises: Should this be the elevated-rank of a Prophet of Allah that although he has been commissioned to reform humanity but he goes around wasting his precious time in hunting an odious animal — the pig — although, according to the Torah, even the act of touching a pig is considered sinful? I would further argue that, first of all, pig-hunting is a pastime of only those who have nothing else to do. And if the Messiah will have a particular predilection towards hunting, and if he would like to occupy himself in this activity day and night, then are there not enough clean and pure animals such as deer, *gor'khar*[30], rabbit, etc. in the world, such that he should necessarily soil his hands by spilling the blood of a filthy animal?

Now I have presented a synopsis, as drawn up by my nation, of all the happenings which the Messiah will experience after he will come to this world a

[29] *Chamar* is a sub-caste in the hierarchy of the Hindu caste system, referring to people whose livelihood, historically, depended on skinning dead animals to use animal hides for making leather; they also work as cobblers; *sansi* refers to a nomadic tribe of Rajasthan origin, in India. Having no particular vocation, they were historically linked to criminal activity for a time; *gandayla* also seems to be a sub-caste of nomads of similar parameters. One factor common to such nomadic sub-castes seems to be their not subscribing to any particular dietary rules and their readiness to eat even carrion. [Translator]

[30] *Gorkhar*, also known as 'Asian wild-ass', is a large mammal that belongs to the horse family; a native of Tibetan Plateau and alpine grasslands. [Translator]

second time. The wise should ponder over it and see as to what extent does it contain elements that are contrary to the Law of Nature; to what extent does it contain mutually-contradictory aspects, and to what extent it runs counter to the eminence of the office of Prophethood? However, one should remember that all this jumble of oddities is not contained in the *Sahee'hain*[31]. Imam Muhammad Isma'il Bokhari (may Allah have mercy on him) has not even hinted at whether or not the Messiah-to-come would be, in reality and actually, the selfsame erstwhile Messiah. Rather, he has included two Ahadith attributed to the Holy Prophet, peace and blessings of Allah be on him, which have conclusively established that the First-Messiah has an identity that is distinct and different from that of the Second-Messiah. This is so because the announcement contained in one *hadith* [i.e. related tradition] is that: "The Son of Mary will descend among you", and it is followed by the explanatory clause: "And he will be your leader from among you." Thus, one must carefully ponder over these words which the Holy Prophet, peace and blessings of Allah be on him, has used in explication of the phrase "Son of Mary", i.e. he will be an Imam [i.e. leader] of yours, who will be from within you, and will be born from among you. That is to say, in order to dispel the doubt which the phrase 'Son of Mary' could have created in the minds, the Holy Prophet, peace and blessings of Allah be on him, stated by way of clarification in the following clause that you should not take it to mean the selfsame Son of Mary; rather, 'he will be your leader from within you'. The second *hadith* that is decisive in this matter is the one in which the Holy Prophet, peace and blessings of Allah be on him, has narrated the description of the First-Messiah which is quite different, whereas he has given a description of the Second-Messiah that is different [from the former] and is congruent with the visible appearance of my humble self. Now, one must ponder over this: Does the existence of complete differentiation between the two narrated appearances not furnish a firm argument in support of the reality that the First-Messiah is a person distinctly different from the Second-Messiah?

Another point worthy of attention is that, although our religious divines are obstinately fixated on taking, in literal terms, the *hadith* regarding the second-coming of the Son of Mary, but when some of their saner elements are asked to explain the meaning of the breaking of the Cross and slaying of swine by the Messiah, after his second-coming, then they insist on taking the phrase Son of Mary in literal sense whereas they start interpreting the terms 'Cross' and 'swine' in metaphorical and allegorical sense, similar to us, although somewhat hesitantly. Thus, such people self-incriminate due to their own conduct. Because,

[31] *Saheeh'ain* means 'the two authentic books' of the Ahadith, or recorded traditions of the Holy Prophet (s.a..w), i.e. *Sahih Bokhari* and *Sahih Muslim*. [Translator]

in view of this, they face the incriminating argument that among these three expressions—'descent of the Son of Mary', 'breaking the Cross', and 'slaying of pigs'—you yourselves are convinced that, being metaphors, the latter two have some other [non-literal] meaning. If so, then why does the third expression—'descent of the Son of Mary'—too, being a metaphor, does not signify any other person? Now, I do ask: Is it an indication of wisdom and rationality to remain adamantly stuck on such ideas as are a collection of mutual inconsistencies; or are those insights that have been manifested to me more closely aligned to comprehension and are in conformity with reason?

In addition to this, there are some other aspects, too, on account of which various tough, serious, and inescapable questions from rational perspective arise against these old ideas. Among those, one is that it is not established on the basis of any verse of the Holy Qur'an that the Messiah [Jesus] was taken up into heaven, with the same physical and material body; rather, in many locations within the Holy Qur'an the death of the Messiah is explicitly mentioned. In one context, the Messiah himself concedes his death and it is as follows: [Arabic:][32] Now, after his death has been established, it is evident that his body must have been buried underground, as is done in case of all those who die. Because the Holy Qur'an proclaims with clarity that it was only his soul that ascended to the heaven, and not his body. That is the reason why the Messiah [Jesus] clearly spoke of his death, in the aforementioned verse. Had he flown to the heaven, alive, with his physical body, he would never have mentioned his death—and would not have said that: I had been dispatched from this world, in consequence of my death. It is now self-evident that since it was only his soul that ascended to heaven then, upon his 'descent', where will the physical body come from?

Among others, there is an objection that both ancient and modern philosophy and science are unanimous in proving the impossibility of any man's capability to reach even the spherical-stratum of severe cold, with his physical body. In fact, modern research in physical sciences has proven that, after reaching the peaks of some very high mountains, the air-quality there was found to be so non-salutary that it was not possible to survive there. Thus, how absurd is the thought of this physical body [itself] to reach the moon or the sun[33].

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[32] See, the Holy Qur'an (5:118). Translation: "I said nothing to them except that which Thou didst command me—'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I was among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things." [Translator]

[33] Author's Footnote begins: "In this context, if someone objects that: If it is impossible for this physical body to ascend to heaven, then how would it be possible for the Holy Prophet (s.a.w.) to experience *Me'eraj* with this body? The reply to that is that the journey of *Me'eraj* was not with the accompaniment of

Among others, there is an objection that those who believe in the existence of heavens they also believe in their movement—which they believe to be rotational. Now, if one were to assume that the Messiah [Jesus] ascended to heaven, with this physical and material body, then obviously he cannot remain located in the upward direction. Rather, he would sometimes be 'upward' and at some other time he would be 'below' the planet earth. In such a situation, there can be no certainty that he will necessarily descend from the upward direction. Is it not possible that he may emerge from under the earth—because, in reality, he is not stationary in any given location? If in the morning he is up above in the heaven then, in the evening, he may be below the earth. Thus, how insolent it is for such disrespect to be implied concerning him!

Another objection is that if we make an impossible assumption that the Messiah reached the heavens, with his physical and material body, then we cannot escape admitting that, just as it is inevitable for the bodies of all animals as well as humans, his body in heaven, too, would have inevitably been impacted by the passage of time; and due to the passage of time, death must necessarily and inevitably, one day befall it. Thus, in this case, first, one has to admit the possibility that the Messiah may have completed his lifespan and died in heaven; and he may have been buried in a cemetery in the stars, where habitation is currently believed to exist. However, under the assumption that he may still be alive then there is no doubt that, having so much time elapsed already, he must have become a dotard and would certainly not be capable of carrying out any activity in the service of religion. Thus, his advent into this world—except being a needless encumbrance for him—cannot be deemed to be beneficial in any way.

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this material body; rather, *Me'eraj* was an exceedingly refined spiritual vision, which should actually be termed as a state of wakefulness. During the state of such a refined vision one can tour the heavens, according to the particular ambit of his soul, with the accompaniment of a body that is divinely-luminous. Since the soul of the Holy Prophet (s.a.w.) had the capability of the greatest degree—and it had attained to the highest point—therefore, he reached the highest pinnacle of the universe, which is referred to as "*Arsh-e Azeem*" [i.e. The Ultimate High Thorne]. Thus, in fact it was a visionary travel that has an acute degree of resemblance with the state of wakefulness—rather, it is really a kind of wakefulness; I do not describe it as a dream at all, nor do I count it among the ordinary, lower, levels of a vision. Indeed it is the most elevated level of a vision which is, in reality, a state of [refined] wakefulness. As a matter of fact, this state is far more pure and polished compared to the [usual] dense-wakefulness. The author himself has experienced this category of visions. It not possible to digress here and amplify it any more but, God willing, a detailed exposition of it will be written elsewhere. Author's Footnote ends.

The Signs, stated metaphorically by the Messiah, to indicate his Advent; and the Commentary of *Surah Al-Zilzaal*[34].

The Messiah has stated[35] the sign of his Second Coming to be as follows: Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knows no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. (See, Matthew, Chapter 24). That is, just as prior to the construction of the by Noah, people had been living in peace and comfort and no earthly or heavenly affliction had befallen them, similarly the 'Son of Man', i.e. the Messiah, too, will come at a time when people will be living in peace and well-being—prior to his advent, no disaster will have befallen the people; rather, the generality of people will be normally going about their activities in life, in peace and comfort.

The readers must have discerned the degree of self-contradiction which this statement by the Messiah contains, if it were to be taken by its literal meaning. Because he has laid down, as a necessary pre-condition of his advent, that the sun must become dark and the moon must not give its light, and the stars of heaven must fall upon the earth. Now, if one is to take these signs in their literal meaning then such meaning will be clearly false, because when the sun becomes dark and the moonlight does not exist any more, then how can the world remain living in peace as it did at the time of Noah? You may even ignore that—assuming the world may, perhaps, still carry on with a great deal of hardship—but, if the stars were to fall on earth, can any of the inhabitants of the earth survive? As a matter of fact, even if a single star were to fall from heaven

[34] i.e. the Holy Qur'an, Chapter 99. [Translator]
[35] See, Matthew (24:29-39). English translation is taken from King James Version of the Bible. [Translator]

on earth it alone would be sufficient to destroy the whole world, because no star, in its length and breadth, is any less than the populated area of the earth. Falling of even one star can crush the entire population of the earth; not to speak of all the stars to fall but still not adversely impact anyone—rather, all of them may continue to live in peaceful congregation, as they did at the time of Noah, prior to the advent of the Messiah, and they may witness the Messiah to come in great power and glory, borne by the clouds from the heaven.

Thus, O' ye seekers-after-truth! You must understand, for sure, that all these are metaphors—which are not to be taken as actual fact. The Messiah only meant to convey that it will be a period of darkness for religion. It will be such a murky kind of darkness that, at that time, people will not open their eyes even due to the light of the Sun—which is the Holy Prophet, his *shariah*, and his Book[36] — because, on account of their veils of egoism, the 'Sun', i.e. the *shariah,* will appear dark to them, and the 'Moon', i.e. the existence of saints[37], too, would not benefit them at all because, due to the excessive irreligiousness, they would not have any affectionate regard for these men of God. And the 'stars of heaven shall fall' i.e., the divinely oriented scholars of faith will have passed away and the powers of the heaven will be shaken, i.e. the 'heaven' will not be able to elevate anyone to a higher [spiritual] level—rather, people will continue to be attracted towards the 'earth', i.e. people will be overcome by the passions of *Nafs-e-Ammarah*[38]*.* At that time, there will be no wars; nor any disruption of peace for the common people. Rather, like the time of Noah, those people among whom the Promised Messiah will arise, they will be living under the protection of a government that will establish peace[39]. It should be remembered that the era of Hadhrat Nooh [i.e. Prophet Noah] was a time of remarkable peace, on account of the social principles then in vogue. People had long life-spans which they were spending with great comfort, peace, and well-being. That was the reason why people had become so disinterestedly neglectful [of spiritual

[36] *Shariah* refers to the body of Islamic religious law, including the Islamic principles of jurisprudence, which cover public as well as private, and day to day, aspects of living. *Book* refers to the Holy Qur'an. [Translator]

[37] The *saints,* deriving their light from the Book and the *shariah* are like the *moon* borrowing its light from the *sun*. [Translator]

[38] The first state, among the three states of the human-self—*Nafs-e-Am'marah*—is 'the Self that Incites to Do Evil'. [Translator]

[39] Author's Footnote begins: "I claim that there is no other government in the world, which has established this degree of peace in the society, as the British [Imperial] government has done. I say it truly that whatever dissemination of the truth I can carry out under this government, I cannot accomplish it even by being stationed in the noble town of Mecca or the spiritually illumined town of Medina. Had the present state of peace and freedom and lack of prejudice characterized Arabia at the time of advent of the Holy Prophet, peace and blessings of Allah be on him, those people would not have perished under the sword. Had the present state of peace and freedom and lack of prejudice characterized the governments of Caesar and Chosroes of that time, those monarchies would have continued to this day." Author's Footnote ends.

needs]. It is not known whether there was an autocracy of some sort, or whether it was on account of democratic social cohesion, that such a degree of comfort had been reached. At any rate, people of the present time who are living under the umbrella of peace and comfort provided by the British [Imperial] government have a great deal of resemblance with people of that era. It is difficult to count the initiatives taken and arrangements made by this government for the comfort, peace, and well-being of the people; it is as if their life has been made a replica of paradise, so to speak. However, by enjoying such great comforts, and the prevalence of a remarkable degree of peace, this affliction has taken root in the hearts that, having come to view the life in this world as very sweet, its love has been on the increase, day by day. Wherever one looks, this is the raging desire everywhere as to achieve one materialistic goal after another. And, due to the prevalence of peace, the perceived value of every worldly desire continues to become higher and higher. Those agricultural tracts of land which, during the Sikh rule, nobody would wanted to acquire even for free, those are currently being sold for millions of rupees. The venues for deriving material benefits have opened to such a degree that people can now draw greater benefits by selling filth and bones, which people in the earlier times could not obtain even by selling high-grade grains. Instances of comfort are not just limited to this; if one were to caste one's glance around, such means of comfort have become available in all aspects of living in society as well as the traveling comforts that, in previous times, perhaps nobody would have even dreamed of these. Thus, if one were to analogize the period of this blessed government with the reign of peace that existed in the time of Hadhrat Nooh [i.e. Prophet Noah], then the present age will certainly be a reflection of that era.

Now that it has been established that the True Messiah most certainly did not promise to come at a period of time that is characterized by war and combat, inequity and persecution—in which no one will be able to lead a peaceful life, and virtuous people may be arrested and dragged into courts, and killed—rather, the Messiah said in unambiguous words that in such times of tribulation false 'messiahs' will arise among the Christians and the Jews, just as several such persons have actually arisen among them, in earlier times, who laid claims to being the Messiah. That is why the Messiah [Jesus] emphatically foretold that his advent will certainly not occur in those earlier-times, and that he will surely not come during a period of time that is characterized by social clamor and disorder, inequity and persecution, and wars. Rather, he will come during the time of peace when, on account of a great deal of peace and comfort, there will be widespread irreligiousness, and the love of God will have vanished from the hearts, just as it did in the time of Prophet Noah. Thus, this is a great Sign which the Messiah has foretold for his coming. If you wish, you can accept it.

In this context, it is also necessary to resolve this question as to what is that noble and momentous assignment to accomplish which the Messiah was to come. If it was to be considered that he will come for slaying the *Dajjaal*, then this is a very weak and flimsy thought, because slaying only one disbeliever is not such a great task for which a Prophet may be needed—especially under the circumstances that it was stated that: Had the Messiah not killed him, even then the *Dajjaal* would have melted into non-existence. Instead, the truth of the matter is that the advent of the Messiah has been predestined by God the Exalted so that he may conclusively convey to all nations the arguments for the truth of the religion of Islam—so that the incriminating decree from God the Exalted may become applicable to all the nations. It is to this end that it has been stated that 'due to the Messiah's breath, the disbelievers will perish', i.e. they will 'perish' [i.e. will be set at naught] by virtue of his manifest arguments and incisive evidentiary-proofs.

The second task of the Messiah is to purge Islam of the errors [that have crept in] and the baseless appendages, and to put forward for the people the teaching that is full of the [Divine] spirit and the uprightness of truth.

The third task of the Messiah is to infuse the spiritually-capable hearts within all the nations of the world with the Divine Light and separate out the hypocrites from the sincerely-devoted ones.

Thus, God the Exalted has assigned all three of these tasks to my humble-self. And, in fact, it was destined from the beginning that the Messiah will be the *Mujaddid* [40]of his time and God the Exalted will make him render a high-level of service for the [spiritual] revival. These three tasks are the ones which God the Exalted has so willed that these will be achieved through my humble-self. Thus, He shall fulfill His intent and shall be the Helper of His servant.

If it is argued that the *Ahadith* explicitly state, in unambiguous words, that the Messiah, Son of Mary, will descend from heaven—alighting near the eastern minaret of Damascus, placing his hands on the shoulders of two angels—then how can one deny such a specific and clear statement? The reply to that is that 'descending from heaven' does not signify that in actual fact a material body should literally come down from heaven—in fact the *Ahadith* do not even contain the word 'heaven'. For that matter, the word '*nozool'* is common usage; a person who travels from one location and stays over at another location, it is also said of him that he 'descended' at that place, e.g. it is said that the military unit has

[40] *Mujaddid* is one who reforms, revives, rejuvenates, or renews something. [Translator]

descended at a certain location, or a caravan [*dera*] has alighted. From this, can it be taken to mean that the military unit, or the caravan, has descended from heaven? Furthermore, God the Exalted has stated clearly in the Holy Qur'an that the Holy Prophet, peace and blessings of Allah be on him, has also descended from heaven. Rather, He has said, in one verse that We have also caused iron to descend from heaven. Thus, it is quite evident that this expression 'descending from heaven' is not of the kind, or type, which the people are taking it to mean. Whereas metaphors commonly exist—and the visions and true dreams of the Holy Prophet, peace and blessings of Allah be on him, abound[41] in these—but,

[41] Author's Footnote begins: "Metaphorical expressions that are found in the visions and dreams of the Holy prophet, peace and blessings of Allah be on him, are not hidden and unknown to the readers of Ahadith. On one occasion, in a vision, the Holy Prophet (s.a.w) saw himself wearing two bangles of gold in his hands and these were interpreted as two imposters who had laid false claims to Prophethood. At another occasion, the Holy Prophet (s.a.w) saw, in his dream or vision, cows being slaughtered and they signified those of his follower-companions who were martyred in the Battle of Uhad. Also, once the Holy Prophet (s.a.w) saw in his vision that he was given a grape-bunch from Paradise for Abu Jah'l, which eventually came true in the form of Ikramah [i.e., the son of Abu Jahl, who later accepted Islam (Translator)]. On another occasion the Holy Prophet (s.a.w) saw in a vision that he had migrated to a land which, in his estimation, was Yemen [rather, *Yemamah*, as also noted on page 204 of the present book [(Translator)]; but, in reality, it meant Medina. There are numerous, similar, instances found in the visions of other Prophets: apparently something was manifested to them but, in reality, it stood for something different. Thus, it is not a rarity for metaphorical expressions and similes to be part of the parlance of Prophets. Nor is it something that has to be artificially contrived; rather, it is the consistently-practiced and well-known habit of Prophets that they are permeated with the holy-spirit and speak in terms of analogies and metaphors. Moreover, this is the favored style of Divine revelation, too, that whatever is revealed from the heaven to this physical world, it usually abounds in metaphors and similes. Having a dream that comes true is a common experience for people in general—which has been described as being the forty-sixth part of Prophethood—if you consider its components, you may rarely find any such dream which is completely free of any metaphors or similes.

Now, one must know that the word Dimashq—which occurs in the *hadith* compendium, *Muslim*, i.e. it is recorded in *Sahih Muslim* that the Messiah with descend near the white eastern minaret of Dimashq—this word has, from the beginning, been causing surprise to the researchers. This is so because, apparently, one cannot comprehend as to what association the Messiah may possibly have with Dimashq and what does Dimashq have in particular to do with the Messiah? However, if it was recorded that the Messiah will descend in Mecca or Medina, then it would have been appropriate to take these names in their apparent sense, because Mecca is the home to the House of Allah, whereas Medina is the seat of the Messenger of Allah. But, there is nothing so uniquely blessed about Dimashq that only it should be specified, to the exclusion of all other blessed locations. Without any doubt, in this context, there is some implied metaphorical meaning that has not been made explicit. My humble-self had not yet directed my attention toward investigating what that meaning may be, when a friend of mine who has a strong covenant with me—Maulavi Hakim Nooruddin—arrived here, in Qadian, and he requested that prayerful attention may be given to supplication before God Almighty as to the explication of the word Dimashq, and some other condensed expressions used in the hadith of *Muslim.* But, since I was indisposed in those days and my mind was not in a position to exert, therefore, I was not able to direct my attention to all these objectives. However, in consequence of a little bit of prayerful-focus the reality of as much as one word, i.e. Dimashq, was manifested to me. Moreover, in a clear and explicit vision it was manifested to me that the Prophecy in regard to an individual by the name of *Haaris*, i.e. *Harraas*, who was to come, as recorded in the book of [hadith] *Abu Da'ood*, is authentic; and that, in reality, this prophecy and the prophecy of the advent of the Messiah are identical in terms of the person to whom these two apply—i.e. the person implied in the two is one and the same person, who is my humble self.

Thus, I will first describe the interpretation of the word Dimashq, which was manifested to me through revelation. After that, I will describe the Prophecy referred to in *Abu Da'ood*, as it was manifested to me by way of explication.

So, let it be known that by way of interpretation of the word Dimashq, it has been manifested to me by Allah that, in this context, such a town has been termed Dimashq where some of the residents are of a nature similar to Yazid, and are the followers of habitual practices and ideas of 'Yazid the filthy'. They have no love for Allah and the Messenger nor do they have any idea of the sublime greatness of the commandments of God. Those who have rendered their selfish desires into their deity-to-be-worshipped, and they are so compliant to the provocative urges of their 'Ego-that-incites-to-evil' [*Nafs-e-'Am'maarah*] that it is a paltry matter in their sight to even spill the blood of the blessed ones and the pious ones. Moreover, they do not believe in the Hereafter and, in their view, the existence of God is a complicated concept which defies their comprehension. Since a doctor should, indeed, come to those who are sick, therefore, it was destined for the Messiah to descend among such people. Thus, it has been manifested to me that the word Dimashq represents the town that is characterized by this notorious trait of Dimashq. And the fact that God the Exalted has called the location where the Messiah was to descend by the name of Dimashq, it indicates that the usage of the word 'Messiah' does not mean that selfsame Messiah to who Injeel was revealed; rather, it signifies such a man from among Muslims who, in terms of his spiritual state, resembles both the Messiah and Imam Hussain. This is so, because Dimashq has been the seat of governance of Yazid, and the hotbed of intrigue of the 'cult of Yazid' from where thousands of tyrannical directives were issued was, indeed, Dimashq. The followers of Yazid have a great degree of resemblance to the Jews were the contemporaries of the Messiah. Likewise, Hadrat Imam Hussain, too, has an exceedingly notable degree of resemblance—by virtue of his oppressed state—with the Messiah. Thus, the descent of Messiah in Dimashq clearly indicates that there is one who is a Reflection of the Messiah who also resembles [Imam] Hussain—on account of the mutual resemblance that also exists between these two holy personages—will descend for sounding a warning to, and incriminating, the followers of Yazid, who are the Reflection of the Jews. It is evident that the Yazid-natured people have resemblance with those Jews—and not that they are, in reality, the selfsame Jews—therefore, the use of the word Dimashq is clearly indicative of the fact that the Messiah who was to descend he, too, in reality is not the selfsame Messiah. Instead, just as the Yazid-natured people are a Reflection of the Jews so also is the Messiah, who was to descend, is the Reflection of the Messiah and is Hussain-natured. This point is a very subtle point such that if one ponders over it, it becomes clearly evident that the word Dimashq has only been used here as a metaphor. Since the incident involving persecution of Imam Hussain has great magnificence and high value in the sight of God the Exalted—and since this incident so strongly resembles the incident of the Messiah [Jesus] that the Christians, too, would not disagree—therefore, God the Exalted willed to warn the coming age in terms of this [incident's] magnificence and its Messianic resemblance. It is for this reason that the metaphor of Dimash was used, so that the readers may envision the time when the dearly loved one of the Holy Prophet, peace and blessings of Allah be on him, was martyred—like the Messiah [Jesus]—under conditions of extreme persecution, oppression, and tyranny while he was besieged by the stone-hearted ones of Dimashq. Thus, as a pointed reference to Dimashq—from where such oppressive directives used to be issued, and which was home to such cruel and dark-natured people—God the Exalted conveyed that now the 'Reflection of Dimashq' [i.e. Qadian] will be the headquarters of disseminating justice and faith. Since the Prophets have, most often, arisen in the towns where the oppressors lived, and God the Exalted has been transforming the accursed locations into blessed habitations, therefore, God the Exalted mad use of this metaphor so that the readers may derive two benefits from it: (1) so that the painful incident of martyrdom of the oppressed Imam, Hussain, may Allah be pleased with him—which has been foretold in a pointed-reference, by way of a Prophecy, by the word Dimashq—its magnificence and great value may become explicit to them, and (2) so that they may come to know for sure that just as the inhabitants of Dimashq themselves, literally, were not the Jews—although they committed acts that resembled those of the Jews; similarly, the Messiah who is to descend, he is in fact not the selfsame Messiah, although he is the 'reflection of the Messiah's spiritual state'. In this context—with the sole exception of such a person who does not have, in his heart, a sense of the grandeur of the incident of Hussain which one ought to have—everyone else will surely accept, with a great feeling of satisfaction, the particular characteristic [resemblance] of Dimashq which I have already explicated. Rather, one would not simply concede it but, if one perceptively ponders over this [underlying] theme, one would even attain to the highest degree of

certitude. As to the analogy of Imam Hussain used to refer to the Messiah [Jesus], it amounts to a metaphor nested within a metaphor, which I will describe later. At the moment, I would like to state that God the Exalted has manifested to me that this town, Qadian—on account of the fact that most of its inhabitants are Yazid-natured—does share an associative-similarity and resemblance with Dimashq. It is evident that, in the context of metaphors, a complete congruence is not necessary—rather, due to even partially sharing an attribute, the noun pertaining to one thing is descriptively applied to another thing. For instance, they say concerning a brave person that he is a 'lion' and, while calling him a 'lion' it is not considered essential that such a person may have claws like those of a lion and his body must be covered with fur just like that of a lion, and that such a one may also have a tail. Rather, it is only on account of the trait of bravery that this noun is applied. This is, in general, the convention observed in all categories of metaphors. Thus, it is in the sense of this general principle that God the Exalted used the analogy of Dimashq for this town, Qadian. Further, in regard to Qadian, I have also received the Revelation [Arabic:] i.e. 'People who are Yazid-natured have been created in it.' Now, it is not my claim—nor has God the Exalted manifested to me that nobody, who is a 'reflection of the Messiah' would ever be born in Dimashq; rather, in my view, it is possible that at some future date a 'reflection of the Messiah' may be born specifically in Dimashq, too. However, God the Exalted knows full well, and He is the Witness to this fact that He used the analogy of Dimashq for Qadian, and has said concerning these people that they are Yazid-natured, i.e. the majority of people who reside here their natures resemble the nature of the followers of Yazid. Furthermore, it has been also Revealed for a long time that [Arabic:] i.e. 'We have surely caused him to descend near Qadian, and We have made him descend with Truth and he did descend possessing the Truth. And the promise of Allah was destined to be fulfilled at an appointed time.' By carefully pondering over this Revelation it becomes clear that the appearance of my humble-self in Qadian, by the decree of God the Exalted, had already been recorded in the Divine scriptures. Now that Qadian, on account of its characteristics, has been analogized with Dimashq so it becomes quite evident that this Prophecy must have been stated after metaphorically giving the name of 'Dimashq' to Qadian in the earlier scriptures. Because whereas the noun Qadian is not found written in any book of *hadith*, or in the Holy Qur'an, this Revelation—which had already been published in *Baraheen-e-Ahmadiyya*—is expressing loud and clear that the name 'Qadian' is necessarily embedded as a Prophecy in either the Holy Qur'an or the Ahadith of the Holy Prophet[sas]; and since it does not exist *per se*, therefore, what else can one's train of thought turn to except that God the Exalted must necessarily have embedded the name 'Qadian' in some other *genre*. And now that this has been proven, on the basis of a new Revelation that, in the sight of God, Qadian has resemblance with Dimashq, this [new Revelation] has made explicit the meaning of the earlier Revelation. Thus, the sentence which Allah, Glory be to His Name, has caused to descend on the heart of my humble-self, i.e. [Arabic:] [Translation: 'We have surely caused him to descend near Qadian' (Translator)] its exegesis is that [Arabic:] [Translation: 'We have surely caused him to descend near Dimashq, toward the easterly direction, by the white minaret' (Translator)]. This is so because the residential location of my humble-self is on the eastern side of Qadian—near the minaret. Thus, the portion of God's Revelation that [Arabic:] [Translation: 'And the promise of Allah was destined to be fulfilled at an appointed time.' (Translator)], becomes fully congruent with the afore-mentioned interpretation, and this Prophecy is thus seen to have been actually fulfilled. My humble-self had reached this point, in writing the present text, that the Revelation was received, [Arabic:] [Translation: 'Say: Had this injunction been from anyone other than Allah you would surely have found much contradictions in it. Say: Had Allah had followed your desires the heavens and the earth, and all that lies therein, would have turned into chaos. And surely its wisdom would have been nullified; whereas Allah is Mighty, Wise. Say: 'If the ocean became ink for the words of my Lord, surely the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help. Say: 'If you love Allah, follow me; *then* will Allah love you. And Allah is the Most forgiving, Merciful.' (Translator)]. Subsequent to this, it was Revealed: [Translation: 'These religious divines [*ulema*] reshaped my house. Their cooking-kilns are lying in my chamber of worship; their bowls and cups [*t'hoo-t'hi-yaan*] are placed in the seat of my worship and, like rats, they are engaged in nibbling the *Ahadith* of My Prophet.' (In this Revelation, the expression 'chamber of worship' signifies the hearts of the majority of the contemporary religious divines [*maulvis*], which are full of this material world.) In this context, I just recalled that on the same day, on which the Revelation referring to descending in Qadian transpired, I saw in a vision on the same day that my late elder brother, Mirza Ghulam Qadir, was sitting near me and reciting the Holy Qur'an aloud. While doing so, when he recited the sentence, [Arabic:] [Translation: We have surely caused him to descend near Qadian. (Translator)] I expressed great surprise at hearing this: Is

the noun Qadian written in the Holy Qur'an? At this he replied: Look, here it is written. Then I cast a glance and saw that, in fact, on a right-hand page of the Holy Qur'an, perhaps half-way down on that page, the same Revealed sentence was written. And I said: The names of three towns have been honorably mentioned in the Holy Qur'an: Mecca, Medina, and Qadian. It was a vision that I was shown several years ago. The fact that in this vision I saw my late brother, who has passed away several years ago, reciting the Holy Qur'an—and heard him recite that sentence in the recitation of the Holy Qur'an—it contained the secret which God the Exalted made manifest to me that his name has a lot to do with the interpretation of that vision. Thus, the word Qadir which is part of his name has been presented in the form of a vision to point out that this is the doing of the One Who Possesses Absolute and Transcendent Power [*Qadir-e-Mut'laq*] and one ought not to be surprised at this. His wondrous actions always take effect in Nature in much the same way that He grants honor to the poor and the insignificant ones, and mires into dust some of the most honored one and those of high status. There are many an eminent scholars and erudite ones who remain completely bereft of and deprived of [benefiting from] the mansion of His munificence, whereas a person who may be lowly, a spurned one, unlettered, and one without merit, is selected [by God] to be included in the company of the [Divinely] accepted ones. Since time immemorial, this is pretty much how His wont has been and this is how He has been doing since ancient times. [Arabic:] [Translation: And this is the bounteous blessing of Allah; He grants it to whomever He wills. (Translator)].

Now, I will present to the readers the *hadith* which *Abu Da'oud* has written in his *Sahih*, and will draw their attention toward the one to whom it is applicable. So, let it be known that the Prophecy contained in the *Sahih* of *Abu Da'oud*, that a person by the name of Haaris, i.e. Harraass, will arise from the region beyond the river Euphrates [*ma waraa-an-Nah'r*] i.e. from the direction of Samarqand, who will strengthen the followers of the Messenger [i.e. the Holy Prophet[saw]] and it would be incumbent upon everyone among true believers to help and assist him. It has been manifested to me through Revelation this specific Prophecy and the other Prophecy regarding the advent of the Messiah—who will be the Imam of the Muslims, and will himself be from among the Muslims—in reality both these Prophecies have a unified theme and both of these apply to my humble-self. The Prophecy in relation to the Messiah has, in fact, two main characteristic features. Firstly, when that Messiah will come he will reform, through his authentic and correct teaching, the internal condition of the Muslims, which would be in a state of extreme disfigurement. And he will completely remove their spiritual impoverishment and the state of destitution of the soul, and will place before them the gems and jewels of knowledge, the facts, and perceptive-wisdom—so much so that they will get tired while they would be constantly receiving this wealth. None among the seekers-after-truth will remain spiritually impoverished and destitute. Rather, all those who would be hungry and thirsty for the Truth, they will be abundantly provided with the wholesome food of the truth and the delectably sweet elixir of perceptive-knowledge, and their [outstretched] front shirt-tails will be filled with the pearls of the true branches of knowledge, and they will be given the vials-full of the perfume of the essence and crux of the Holy Qur'an.

Secondly, the specific feature will be that, when that Promised Messiah will come, he will break the Cross and slay the swine and kill the one-eyed *Dajjaal*; and every disbeliever to whom the breath blown off by him will reach, every such person will instantly perish. The reality of this Sign, which has been couched in spiritual metaphors, is that upon his advent in this world the Messiah will trample over the majesty and grandeur of the religion of the Cross; and by wielding the weapon of incisive arguments against all those who have the shamelessness of swine and the debauchery of pigs, he will set all of them to naught. And such people possess only one eye, the one which sees the world, and are totally bereft of the eye for religious faith—rather it has in it an unsightly sclerotic outgrowth—he will conclusively indict them with the use of a cutting sword of incisive arguments, and put to an end their life of disbelief. And not only such 'one-eyed' ones, but indeed every disbeliever who disdainfully looks down upon the Faith of Muhammad [i.e. Islam] will perish, in the spiritual idiom, under the impact of the blown-over breath of the Messianic arguments. Thus, all these texts are steeped in metaphorical terms which have been clearly manifested to my humble-self. Now, irrespective of whether one comprehends or not but, eventually—after waiting for a while longer, and being cast into a state of complete despair on account of one's baseless expectations—one day everyone will make a recourse in this direction. At this moment, while writing down these Messianic characteristic-features, I recall a true vision of mine which I will narrate at this point in order to provide a sense of appreciative-joy to those of good taste:

A saintly man, who was exceedingly pious and among men of God; he was also a recipient of the Divine discourse, and was a follower of *Sunnah* [i.e. the precept of the Holy Prophet[saw] (Translator)] to the degree of perfection, and was one who would take cognizance of and be mindful of all the stages and levels of *Taqwa* [love-inspired righteous fear of God. (Translator)], and he was among those truthful ones whom God the Exalted has drawn toward Himself, and he was exceedingly busy and completely steeped and fully engrossed in remembrance of God, and totally absorbed in this cause—whose noble name was Abdullah Ghaznavi—I once saw this righteous saint in a dream, after his death. I saw that he was standing, with the appearance of a soldier, with great grandeur and majesty, and armed like a great warrior. At that time, after mentioning some of my Revelations to him, asked him: I have had a dream. Please interpret it. I have seen in a dream that I have a sword in my hand such that its handle-grip is in the clasp of my hand whereas the point of its tip is reaching up to the sky. When I smite it on the right-hand side, it slays thousands of opponents; and when I smite it on the left-hand side, it slays thousands of opponents. At this point, the late Hadrat Abdullah (may Allah the Exalted be pleased with him) was very happy to have listened to this dream of mine, and his countenance exhibited the signs and indications of happiness, joy, and delightful satisfaction of his heart, and he said: Its interpretation is that God the Exalted will charge you with the accomplishment of great deeds. When you saw that striking the sword on the right-hand side caused the opponents to perish, its interpretation is 'completion of the conclusive delivery of argument-based incrimination' [*itmaam al-hujjah*] which will be accomplished in spiritual terms by virtue of the [manifestations of] Divine light and blessings. And when you saw that thousands of opponents were killed by striking the sword on the left-hand side, its interpretation is that, though you, God the Exalted will bring about the imputation of guilt and silencing of the adversaries, in rational terms. Thus, He will complete the indictment upon the world, in both ways. Subsequently he said: When I was in the world, I was hopeful that God the Exalted will certainly cause such a man to arise. Then the late Hadrat Abdullah took me toward a large house in which was seated a congregation of the righteous who had attained perfection; But, all of them were armed, with the appearance of soldiers, and seemed to be sitting in such a state of readiness as if they were sitting in wait for carrying out a military duty for which the order was to imminently arrive. After that I woke up.

These true dreams [*roe'ya-e-saalihah*], which in fact are of a category of a vision [*kashf*] do metaphorically indicate the same characteristic-features and signs which I have stated above in regard to the Messiah, i.e. the Messiah's slaying of swine, and slaying all the generality of disbelievers, is to be interpreted in the same sense that he will conclusively deliver to them the argument-based incrimination upon them from God, and that he will 'slay' them with the sword of his incisively-cutting and manifest arguments [*bayyi'nah*]. [Arabic:] [Translation: And Allah is the All-Knowing with accuracy. (Translator)] As to the Prophecy with reference to the name Haaris, its five characteristic features have been described. Firstly, he will strengthen the seekers-after-truth and those who are hungry and thirsty for the truth—though not by the use of sword or spears and arrows; rather, by virtue of the Divine-light of his perceptive knowledge, and through the blessings of his narrative and discourse—and due to the devotional-purity of his bravery and through presentation of faith-based instances of evidence he will firm up their onward steps; in accordance with the way that the faithful ones among the Quraish of the noble town of Mecca, after accepting the truth of the Holy prophet, peace and blessings of Allah be on him, and by demonstrating the effects of all that was in their power, all their pure devotion, and their perfect faith, had strengthened the preaching and proselytizing arm of the Holy prophet, peace and blessings of Allah be on him, and had solidly entrenched the followers of Islam in the noble town of Mecaa.

Secondly, the characteristic-feature is that this Haaris will hail from the region beyond the river Euphrates [*ma waraa-an-Nah'r*] which means that he will be either of Samarqand or Bokhara origin.

Thirdly, the characteristic feature is that that he will be of a distinguished land-owning family and will be associated with tilling the land. Fourthly, the characteristic-feature is that he will appear at a time when the progeny of Muhammad [*Aal-e-Muhammad*], i.e. the pious among the Muslims of *Saadaat* origin, who are the nobility among the body of followers, will be in need of a supporter of religion and a stalwart of the arena [of inter-faith duels]. By using the phrase 'Aal-e-Muhammad', a superior and pure portion is explicitly mentioned, whereas it implicitly includes all such individuals who are characteristically

associated with this group in terms of virtuous purity and piety; as it is commonly the practice of narrators that they, sometimes, mention only a part and use it as an indicator of the whole. Fifthly, the characteristic feature of this Haaris is that he will not appear in the likeness of the rulers, kings, or people [already] commanding a multitude of people. Rather, in the performance of this noble task, he will depend on the participatory-help of his people.

Now, first I will quote the original words of the hadith from Abu Da'oud, and then as much as it will be deemed appropriate and adequate, I will present the proof of its application to me. So, let it be known that the hadith is as under: [Arabic:] i.e. it was related by [Hadrat] Ali, may God honor him, that the Holy Prophet, peace and blessings of Allah be on him, said: A man will arise from beyond the river Euphrates [*ma waraa-an-Nah'r*] — i.e. his either Bukhara or Samarqand will be his original homeland — an he will be called by the name of 'Haaris'— i.e. in regard to the profession of his ancestors, in common parlance, or in the eyes of the governing authorities, he will be considered Haaris *viz*. land-owning farmer. Subsequently, the Holy Prophet, peace and blessings of Allah be on him, explicates as to why he will be called Haaris? It will be for the reason that he will be a Harraas — he will be reckoned among distinguished land-owning farmers and among those given to farming he will be counted as the scion of a noble family. After that, he said: the chief of the vanguard of his 'troops', — i.e. the body of his followers — will be a man [Divinely-] inspired with success who will be called *Mansoor* [i.e., the one who is aided or supported (Translator)] because God the Exalted will Himself be the Helper of his plans to render services, which he will have in his heart. Although, in this context, Mansoor has be described as the Commander of the Army but, in this context, any material warfare and conflict is not meant. Rather, it will be a 'spiritual army' that will be granted to that man, Haaris. Likewise, my humble-self saw in a state of vision that two individuals, in human form, are sitting in a house—one on the floor and the other is sitting near the ceiling. Then I addressed the person seated on the floor and said: I need an army that is one-hundred thousand strong. But he remained quiet and he did not give any response at all. At that, I turned towards the other one who was near the ceiling and towards the heaven and, addressing him, I said: I need an army that is one-hundred thousand strong. In reply to what I had stated, he said: A hundred thousand will not be sanctioned, but five-thousand soldiers will be granted. Then I mused in my heart that although five-thousand men are a small number but, if God the Exalted so wills then a small number can be victorious against those who are large in number. At that moment I recited the following verse (2:250) [Arabic:] [Translation: 'How many a small party has triumphed over a large party by Allah's Command!' (Translator)]. Then that man, Mansoor, was shown to me in the state of vision and it was said: 'He's well off! He's well off!'. However, some secret Wisdom of God kept my sight from recognizing him. But, I do hope that he may be shown to me at another time. Now, the translation of the remaining portion of the hadith is that, the Holy Prophet, peace and blessings of Allah be on him, said: When that 'Haaris' will be manifested, he will bring about strength and steadfastness among the 'progeny of Muhammad' ['Aal-e-Muhammad'] (the exegetical meaning of the phrase 'Aal-e-Muhammad' has already been mentioned) and he will be their sanctuary. That is, at a time when the believers will be in a state of homelessness and the religion of Islam will be lying about like one who is uncared for, and the onslaughts by the adversaries will have commenced from all four directions, then this person will stand up will all his power in order to establish the honor of Islam and he will rise up, inspired by the passion of his faith, in order to protect the people of faith from the verbal assaults of the ignorant and, having been granted strength through the Divine-light of perceptive knowledge, he will protect them from the onslaughts of the opponents. He will take all of them under his supportive ambit and will provide them with a sanctuary like the one the Quraish provided to Messenger of Allah, peace and blessings of Allah be on him, i.e., he will become like a shield for all the believers, in the face of every accusation by the enemies, every instance of interrogating them, and at every demand of proof. And, by virtue of the strength of his faith, which he has acquired due to his obediently following the Holy Prophet[sas], he will go on to demonstrate the Islamic blessings and instances of steadfastness like Siddique, Farooq, and Haider, [Note: these honorifics refer to; Hadrat Abu Bakr, Hadrat Omar, and Hadrat Ali (Translator)] he will be cause of the believers' passing into a state of peace. It is incumbent upon every believer to assist him and/or accept him. It points toward the fact that a project of such majestic proportions will be commissioned to Haaris that, in its execution, the assistance of the people will be needed. As I have already given a detailed description of the five prongs of this spiritual-enterprise in my book, *Fat'h-e-Islam* [Victory of Islam] and, in that context, it was also explained by hinting at the fact that this man 'Haaris' will not be from among the kings or the wealthy so that he may bear, out of his

personal resources, the expenses involved in this undertaking. And, by giving this strong reminder it is also indicated that at the time of the advent of this man, Haaris, who will claim to be the Reflection of the Messiah, people will be put to trial and many of them will rise in opposition to him and impede others from helping him; rather, they will make efforts to have his body of believers may become fragmented. It is for this reason that the Holy Prophet[sas] has reminded, well in advance, that: O' believers! It is incumbent upon you to help that man 'Haaris', lest you should be deprived of the opportunity to partake of this blessing. In this context the statement of the Holy Prophet, peace and blessings of Allah be on him, that his advent will be a source of strength for the believers, and his standing up in the arena will result in solidifying the ranks of this fragmented group of people, and that he will be like a shield for them and would be the source for them to have their feet firmly entrenched—just as the Companions of the Holy Prophet[sas] proved to be a source for Islam to be entrenched in Mecca—this point to the fact that he will not act in support of Islam with the use of the sword and the battle-axe, nor would he be commissioned for that, because the support given to the Holy Prophet, peace and blessings of Allah be on him, by the believers who were located in Mecca—in which nobody from a different ethnicity was co-operating with them, with a rare exception—it was exclusively the support in terms of the strength of faith and the strength of true-perception. Neither any sword was taken out of its sheath, nor did anyone grab a spear in his hand. Rather, they were strictly forbidden to mount a physical retaliation. They would only wield the scintillating 'weapons' of the strength of faith, the Divine-light of perceptive knowledge—whereas the essence of these 'weapons' included: patience, perseverance, love, exclusive sincerity, faithfulness, perception of verities in relation to God, and the sublime facts of religious faith—they would brandish these 'weapons' in front of the people. They would face abusive language, they would be terrorized by the issuing of threats their lives; they would experience all kinds of humiliations, but somehow they were so inebriated under the intoxication of love that they simply did not care about any of these iniquities, and they would not be terrified of any monstrous calamity. From the viewpoint of the material life, what did the Holy Prophet, peace and blessings of Allah be on him, possessed at that time based on the expectations of which they could have jeopardized their lives and honor, and could have severed the age-old and profitable relations with their people. At that time, the Holy Prophet, peace and blessings of Allah be on, was facing hard times and passing through financially straitened circumstances; it was a period for him that is [idiomatically] described as: 'no one takes care of' and 'no one recognizes', and there was neither any corroborating context nor any foreseeable indications for them to entertain hopes for the future. Thus, in such a critical period, they lent support to this dispossessed *dervesh* (who, in reality was a King of majestic glory) [Note: A *dervesh* is a person of austere self-discipline whose life is attuned with a sublime purpose and who is, therefore, not focused on material comforts—though not formally espousing a complete renunciation of the world, and withdrawal from the society around him, as a life philosophy (Translator)] through their faithfulness and their hearts that were infused with love and adoration. It was a time at which not to speak of any future prominence, it seemed as this Great Reformer's life itself would not last beyond a matter of days. This bond of faithfulness was purely on account of the passionate strength of faith in the intoxication of which they rose to offer the sacrifice of their lives in the same way as a person who is extremely thirsty [rushes to] involuntarily position himself at the spring of delectable drinking-water. Thus, the Holy Prophet, peace and blessings of Allah be on him, says that, similarly, the Haaris who is to come he will not provide any help to the believers through arrows and battle-axes. Rather, just as was the specific situation of the believers among Quraish—and the specific set of circumstances they were facing in Mecca, while none of the other tribes was on their side, nor were weapons being used, and they were exhibiting the luminous quality of their power of faith through their words and conduct and were influencing their opponents only through this means—the same will be the manner that will be adopted by this Haaris in order to bring the believers within his sanctuary. That is to say, he will silence the opponents by demonstrating the power of his faith and the spiritual light and manifestations of his perceptive knowledge; and he will cast its influence on the [people with] virtuous hearts. And just as the spring of his power of faith and the spiritual light and manifestations of his perceptive knowledge will be flowing with bravery, perseverance, truth and purity, love and fidelity, so also will it be gushing forth in order to give expression to the spiritual matters and to conclusively deliver to the opponents the spiritual and rational argument-based incrimination. This spring will be akin to the sparing that was granted to the holy personages of Quraish, Siddique[ra], Farooq[ra], and Ali Murtaza[ra], whom even the angels of heaven used to look upon in wonderment, and through whose pure and perceptive knowledge had emanated so many tributaries of springs of knowledge, spiritual light and blessings, and bravery and perseverance, that it is not for any mortal to gauge its scope. Thus, our Spiritual

Leader and Master says that, similarly, when that Haaris will come he, too, will irrigate the seedlings of the body of believers through the same spring of faith and the source of perceptive knowledge, and he will once again revitalize their wilted hearts and will trample under the feet of his truth all the unfounded allegations of the opponents. Then Islam will, once again [resiliently] demonstrate its supremacy and grandeur; and the shameless swine will be killed and the believers will receive the seat of honor which they had deserved. Thus, this is the explication of the *hadith* of the Holy Prophet[sas] which I have stated here, and it is to this that the Revelation—already noted in *Baraheen-e-Ahmadiyya*—points: [Farsi:] *BaKharaam ke waqt-e toe nazdeek raseed wa paa-e- MuhammadiyaaN ber manaar-e buland ter muhkam uftaad.* [Translation: Tread joyfully, because your time has drawn near, and the foothold of the Muslims will be securely entrenched on a higher minaret. (Translator)]. And to this also points another Revelation which, in regard to my humble self—with reference to a *hadith* of the Holy Prophet[sas] that is in support of my humble self, which has been revealed by God the Exalted and it is contained in *Baraheen-e-Ahmadiyya*, i.e. the following: [Arabic:] *La'o kaanal eeman-o mu'allaqam bis-Surayyah, la-naala-hu rajulum-min Faaris. Inn-allazin-a kafaru wa saddu 'an sabeelillah-e rudda alaihim rajo-lim-min Faaris. Khuzu-Tauheed-a at-Tauheed-a ya abna al-Faris.* [Translation: Even if the Faith were to rise up to the Pleiades, a man of Persian descent would get it from there. Surely, those who have disbelieved and prevented (people) from (joining) the path of Allah, the man of Persian descent will negate them (by argument). Get a hold of the Oneness of God, (yes!) the Oneness of God, O' ye the Progeny of Faris. (Translator)]. It has been explicitly and clearly stated in this Revelation that the hallmark of that particular person of Persian-descent, whose alternative name is Haaris as well, is that the quality of his faith is extremely strong. Even if the Faith were residing in the Pleiades, this stalwart would have found it even from there. God is appreciative that he rebutted all the allegations and doubts stemming from the deniers of the faith of Islam and conclusively delivered the argument-based incrimination. Grab a hold of the Oneness [of God], grab a hold of the Oneness [of God], O' Children of Faris, i.e. clear the pathways of the Oneness of God [*tauheed*] and teach *tauheed* and get a gold of *tauheed* that is in decline in the world and it is getting lost, because [although] this is of the foremost importance, this is what the people forgot. In this context, instead of using the word '*ibn'* [i.e. son] the word '*abnaa'* [i.e. plural of 'ibn'] has been used—although only one person is addressed, i.e. my humble self—it indicates the connotation of honor from God the Exalted, e.g. in some renditions of this hadith, instead of [Arabic:] *La'o kaanal eeman-o mu'allaqam bis-Surayyah, la-naala-hu rajulum-min Faaris,* the phrase '*rijaal-un min Faaris'* [i.e. 'individuals from Faaris'] has been stated which, too, is used to connote a sense of honor, otherwise the word '*rajul'* [i.e. a single individual] is meant in every such context. This whole investigation reveals that the characteristic trait of Haaris, mentioned in hadith, is indeed this that he will come into this world equipped with the exemplary quality of his faith and by demonstrating the branches and fruits of his power of faith he will infuse strength in the weak, and cause the feeble to become steady, and through the brilliant rays of his truth he will cause his opponents—whose conduct is analogous to that of bats—he will dazzle them. However, for the benefit of the true believers, he will serve the purpose of the faculty of vision, and will be the source of solace, tranquility, peace, and reassurance and, by his being the teacher of the perceptive knowledge of faith he will disseminate the light of faith among the nation of believers. And, I have already explained in [my book] Fat'h-e-Islam [i.e. Victory of Islam] that the Messiah [Jesus], too, was in fact one who taught the perceptive knowledge of faith and was a teacher of faith. And, in that context, I have already explained that the Messiah-to-come, too, was not to come for participating in wars in the apparent sense. Rather, Bokhari has stated his sign to be [Arabic:] *yaz'a al'harb-a* [i.e. He shall postpone military warfare] and that the act of slaying, attributed to him, will be achieved by his breath—not with the sword—i.e., by dint of his reasoned arguments he will 'kill' [his opponents] spiritually. Thus, the fact that the Messiah and Haaris share these two signs furnishes a solid argument that Haaris and the Promised Messiah are, in reality, one and the same person; and this is the first characteristic of promised Haaris that I have written, i.e. that he will not resort to sword or spears, rather he will strengthen his people with the power of his faith and with a variety of spiritual lights of his perceptive knowledge, just as the Quraish, i.e. [Hadrat Abu Bakr] Siddiq[ra] , [Hadrat Omar] Farooq[ra] , Haider-e-Karra[ra]r [i.e. Hadrat Ali[ra]] and other true believers of Mecca had used the very same qualities of conduct to established the faith of Hadrat Ahmad[sas] [i.e. Islam] in the revered land of Mecca.

The proof of this first characteristic sign, in relation to my humble self, will be evident to everyone who ponders over it that, my humble self—inspired by the passion of this very power of faith—stood up for issuing the universal call towards Islam and had approximately 12,000 copies of published announcements,

inviting towards Islam, sent as registered mail addressed to the religious leaders, heads, and rulers of various countries. A letter along with a published announcement was also sent, under registered mail, to the Prince, heir apparent, of Britain, and also to the Prime Minister of the British Government, Mr. Gladstone. Similarly, published announcements and letters were sent to Prince Bismarck, and other notable leaders in various countries, [the record of] which fills a suit-case. It is evident that such an undertaking cannot be accomplished without [possessing] the power of faith. It is mentioned here not for indulging in self-praise; rather it is for giving expression to reality so that nothing may remain doubtful for the seekers after truth. In addition to this, these published announcements contain descriptions of the spiritual illuminations of the power of faith—which are manifested, as exceptional occurrences, by way of divine support [for me], which indicate the blessings, mercy and nearness to God the Exalted. All these bounties have been granted to my humble self, due to the power of faith and being on the straight-path. No rival faith has been granted this rank; and if it [allegedly] does have it then let someone stand up to compete, and let such a one compare the spiritual blessings which he has acquired by virtue of following his religion with [those of] my humble self. But, to this day, no one has come forward to compete. Neither is it within the power of a human weakling that—based on only his artifice and intrigues, and planning, or stubbornness inspired by prejudice—he may stand in competition with my ministry which God the Exalted has established with His own hand. And I declare it truly that should someone competitively stand up in front of this ministry, for the purpose of demonstrating his blessings, such a one will be [divinely] dislodged with a remarkable degree of humiliation [from achieving this], because this undertaking and this [spiritual] enterprise does not owe its origin to a human being. Rather it is from that Ever-Encompassing and Most Powerful One who fashioned the heavens along with all their celestial bodies and laid out the earth for its dwellers. It is sad that whereas the mullahs and the scholars of our nation are apt to hasten to grab a paper, pen, and ink-pot so as to write a decree of disbelief, but scarcely do they give it a thought that is it possible for one predicated on falsehood to command such a dread and dismay that he challenges the whole world for competition and no one dares to come forward. Has anyone ever witnessed, in case of the imposters, the bravery and perseverance that have been demonstrated in this case? If you have any doubt, then you should go to the door of all my opponents within Islam, the religious leaders, the exhorters of religion and its teachers, and by infusing them with your false conjectures, try to prop them up to competitively stand up to me for a comparison in terms of spiritual matters and then be a witness as to whether God the Exalted supports me or not. O' arid *maulvis*! And O' Worshippers—steeped in innovations in faith! Woe be to you that your eyes do not possess vision even *equal* to the level of the common people—not to speak of having it *above* their level! You yourselves recite the *ahadith* e.g. [Arabic:] [Translation: The (occurrence of) Signs will be after the two centuries (Translator)] and you say that it is essential for the Prophecies such as the advent of the Promised Messiah to be fulfilled after 1, 200 years. In fact, among your ranks are even those *maulvies* who authored books and had them published, betting that it is essential for the Promised Messiah to arise in the early part of the 14th Century [*hij'ra*] But when God the Exalted manifested His blessed Signs then it was indeed you who proved to be the first and foremost among the deniers.

Further, included among the characteristic features of the power of faith that has been granted to my humble self is the acceptance of prayer [by God]. It has been manifested to my humble self that any matter that has been [divinely] rejected as a result of the prayer of my humble self, it cannot be granted acceptance through any other source; and any door that is [divinely] opened through my humble self, it cannot be shut by any other means. However, such blessings of acceptance of prayer cast their influence only on those who are either exceptionally close friends or exceptionally inveterate enemies. Anyone who turns [to me] with full sincerity of devotion—which is not going to end in ill-conjecture and perversion in belief, and which does not contain any hidden venom of hypocrisy—such a one can, indeed, witness those blessings and can partake of them. And he will, doubtlessly, identify this mainspring in accordance with the level of his own faculties. But, one who will not search with the sincerity of devotion will remain deprived of it due to one's own fault, and such a one will remain a stranger due to his own alienation.

And another fruit of the power of faith is the treasure-chest of divine secrets and perceptive knowledge of religion which has been granted to my humble self from God the Exalted. Thus, anyone who will peruse my writings or live in the company of my humble self, this fact will become self-evident to him as to how much God the Exalted has bestowed on humble self of the subtleties and factual knowledge of religion.

The second and third characteristic features are: my origin being from Bokhara or Samarqand, and my hailing from a distinguished land-owning farming family. Both these characteristic features are definitively and clearly demonstrated in the case of my humble self. In this context, I deem it appropriate to pen a brief biographical account of my ancestors. So, first of all, I would like to say that about twenty years ago an Englishman, Mr. Griffin—who had served in this district as a Deputy Commissioner, and had also been the Resident of the [princely] States of Bhopal and Rajputana—authored and published a biographical work about the chieftains of Punjab, [*The Panjab Chiefs* (1865), later revised as *Chiefs and Families of note in the Punjab* (1909), by Sir Lepel Henry Griffin and Charles Francis Massy. (Translator)] in which he has given a brief description of my late father Mirza Ghulam Murtaza and his land-owning family, followed by a mention of their origin from Samarqand. However, in order to provide a relatively more detailed account, I would like to write a clear exposition of all relevant matters that are essential for a perfect elucidation of the aforesaid *hadith* of the Holy Prophet[sas] and corroborate it. This is so that the fact of my humble self's being of Samarqand origin from the beginning, and my ancestral family being a land-owning, farming, family since its inception—as is the intended purpose of the *hadith* of the Ultimate among Prophets, peace and blessings of Allah be on him—may be made manifestly clear to the people.

Let it be known that it is established, on the basis of the documents and ancient writings which the ancestors of this family have left behind, that during the reign of King Babar—who was the founder of the Chughtai [Mogul] dynasty's rule—the noble ancestors of my humble self, the ever-grateful to Allah, migrated (due to some reason that has not been stated) from the location specifically named as Samarqand to Delhi. As a matter of fact, it is not entirely clear from those documents as to whether they had entered India in the company of Babar or had readily followed him shortly after, to this country. But, a perusal of the same documents does establish clearly that regardless of whether they had arrived in his entourage or came a little later, they had such a relation with the royal dynasty on account of which, in the assessment of the government, they were counted among the noble chieftains. Thus, the King granted them proprietary rights to numerous villages as their estate in the Punjab region, and they were appointed as land-holders [*taluqdar*] of a sizable landed estate. On a flatland, in the middle location of these villages, they established a town suitable for their own residence and named it as Islampur Qadhi Maajhi. It was the same Islampur which is now called Qadian. The perimeter of this town was marked by an approximately twenty feet high rampart, which was wide enough to allow three animal-driven carts to run parallel with each other over it. It had four large-sized bulwark-towers [*burj*] in which a strength of about one thousand infantry and cavalry soldiers resided. The reason for this town being named Islampur Qadhi Maajhi was that, in early times, the governance of this entire area was granted to my ancestors by the Monarchs in Delhi, with the administrative responsibility of adjudicating the disputes arising among the subjects. This governance structure existed up until the Punjab remained under the control of the throne at Delhi; however, later on, many territories gradually slipped out of the writ of the Moghul government which was adversely impacted to a significant degree due to the lethargy, indolence, hedonistic tendencies, and incompetence of the successive royal heirs. At around that time, a larger part of the Punjab having seceded from the Moghul throne, this region had come to resemble a widow who had no care-taker to look after. Further, the wondrous decree of the transcendental power of God the Exalted intended to elevate to a rank of progress the Sikh people, who were unsophisticated rustics. So, their rise and fall were both accomplished and came to an end within a period of fifty years and they were rendered to a state of faded memories. Anyhow, at the time when the Mughal government, due to it incompetence and mismanagement, had to completely relinquish control over this particular part of Punjab then, in those days, prominent landowners became independent potentates and proceeded to entrench their absolutist rule. It was during that period that, by the blessing and munificence of Allah, the great-grandfather of my humble self, the late Mirza Gul Muhammad, who was an independent chieftain of the landed estate that was assigned to him, came to be one among the detached rulers of a modest-sized landed area which had now whittled down to only eighty-four or eighty-five villages, and established his absolute sovereignty and laid down the complete structure of his independent state. He raised an army of sufficient strength to enable him to thwart the onslaughts of the enemies, and he spent all his life in such a way that he was not subservient to any monarch, nor did he pay any levies imposed by anyone. In fact he was the sovereign ruler of his own state. His armed forces consisted of about one thousand infantry and cavalry soldiers and had three cannons. He had three to four hundred select individuals from among the wise counsels and scholars as his courtiers, and had about five hundred individuals on his payroll, residing in Qadian, who had committed the entire Holy Qur'an to

memory. All of his Muslim subjects were strictly enjoined to observe fasting and daily-prayers as well as all other injunctions of the religion of Islam. He would not allow any of the prohibitions under the *shariah* law to take root within the boundaries of his state. Any Muslim who adopted a dress code or style of appearance that ran counter to the traditions of Islam would be dealt with a strict disciplinary action. A specifically allocated monetary fund as well as grain-stock earmarked was maintained at all times for providing redress and sustenance to the sickly and the destitute, which was frequently distributed among them. The foregoing is the summary of the documents written in those times that we have received and of which the verbal accounts, contiguously related through time, also [corroboratively] exist. It is also written that, in those days, a minister of the Moghul government, named Ghayaas-ud-Daula, visited Qadian and on witnessing the self-sufficiency, effective management, righteously-inspired fear of God [*taqwa*] and purity, bravery and perseverance, his eyes welled up with tears and he said: Had I become aware earlier that a scion of the Mughal dynasty of this caliber is present in a location of Punjab, I would have endeavored for none other than him to have been enthroned in Delhi and in this way the Mughal dynasty would have escaped destruction. Thus, the late Mirza [Gul Muhammad] was a man of great resolve, with a righteously-inspired fear of God, of an exceedingly alert mind, and foremost in bravery. If, at that time, the Divine intent had not been unfavorable to the Muslims, one can hope that such a brave man, who had such a firm resolve, would have purged the land of Punjab from the heightened insurrection of the Sikhs and go on to establish an extensive state governed by the Muslims in this region. When we notice how Ranjit Singh—despite the fact that he had a relatively minor ancestral estate which comprised of only nine villages, had extended his dominion so much that within a short span of time there were Khalsa [Sikhs] galore from Peshawar to Ludhiana, and everywhere Sikh forces were visible, like a swarm of locusts—then, was it beyond comprehension for such a man [as Mirza Gul Muhammad] to have had such conquests? A man who still had dominion over of eighty-four to eighty-five villages out of his lost estate and also had a force of about a thousand soldiers, and his personal valor was so legendary that, based on the eyewitness accounts of that time, it becomes obvious that he did not have a peer in this whole region. However, since God the Exalted had so willed that the Muslims should be visited by a warning on account of their being heedless in myriads of ways, therefore the late Mirza [Gul Muhammad] could make no headway in favor of the Muslims of this region. One of the wondrous facts of the life of the late Mirza [Gul Muhammad] is that even those who were of rival religious faiths believed him to be a saint and some of his exceptional and out of the ordinary feats had come to be deeply etched in the consciousness of the people, in general. It rarely so happens, if ever, that one who is opposed to someone's religion still fully admits the spiritual prowess of the one he is opposed to. But the author has heard some of the extraordinary feats of the late Mirza [Gul Muhammad] sahib narrated by those Sikhs whose forefathers would join ranks with the adversaries to fight against him. Most people narrate that on many occasions Mirza [Gul Muhammad] would come out all by himself and take on a rival force of a thousand soldiers and would still overcome them victoriously and there was none who would dare to draw near him. Despite the best endeavors of the army of opponents to shoot him down with a cannon-ball or by gunshots but no cannonball or bullet would be effective on him. This miraculous sign in regard to him has been heard from hundreds of those who were his friends or foes, even from the Sikhs who narrated it on the testimony of the narratives from their ancestors who had actually taken part in those battles. But it is not a surprising matter for me. There are numerous people who remain employed in the armed forces for a long time, and spend a large part of their lives in battles but, due to the wondrous power of God, their bodies do not sustain even a minor wound from a sword or a gunshot. Thus, there is no harm if this miraculous sign is narrated in rational terms, i.e. by stating that God the Exalted, out of His special bounty, used to protect him from the onslaughts of his enemies. There is no doubt that during day-time Mirza [Gul Muhammad] was an awe-inspiring stalwart and, at night, he would be one perfectly devoted to worshipping and was busy in living according to the dictates of the *shariah*. In those days, such a brilliant [spiritual] light was shining in Qadian that the Muslims living in the surrounding areas used to [metaphorically] refer to this town by the name of 'Mecca'. However, after the reign of Mirza Gul Muhammad, during the reign of Mirza Ata Muhammad—who was the paternal grandfather of my humble self—a sudden revolutionary change in circumstances occurred on account of the display of lack of fidelity, the duplicitous nature, and due to reneging on their promises by those Sikhs who had hypocritically made peace with him after being his adversaries. He suffered a variety of hardships and torments on account of them and, with the exception of Qadian and a few other villages, he was divested of all the rest of the villages [in his state]. Eventually, the Sikhs took control of even Qadian and, consequently, my late grandfather and all his family members were forced into exile. On that day, the Sikhs

burnt about five-hundred copies of the Holy Qur'an and tore to pieces numerous books. They demolished several mosques, and of the rest they either converted them into their own residences or retained them by making them into their temples [*dharamsala*] which still stand. At the time of this ordeal, all the saintly persons, the scholars, noble and gentle souls, and people of refined and noble birth left and took up residence in various other towns and cities. In consequence, this town came to be permeated with those given to mischief and who had an evil disposition like that of Yazid—those whose way of thinking was characterized by doing evil and indulging in debauchery. Subsequently, some time before the advent of the British government—at around the time when Punjab had generally passed under control of Ranjit Singh—the father of my humble self, i.e. Mirza Ghulam Murtaza returned to live in this town again. But, the hurtful sparring in the form of highhandedness of the Sikhs continued. During that time, we were regarded as so wretched that even a calf of a cow, which can be purchased for a couple of rupees or less, was accorded respect hundreds of times more than us. A person considered responsible for causing even an insignificant scratch to this animal was socially sanctioned for being put to death. Hundreds of people, who were innocent, used to be slain merely on the basis of this suspicion that they had as much as intended to slaughter this animal. It is obvious that such an ignorant government—which considered itself obligated to slaughter a human being as a recompense for an animal—was not worthy that God the Exalted would grant them respite for long. Thus, God the Exalted lifted from the head of the Muslims, this particular form of Divine warning, and brought for us, like a rain-cloud of His mercy, the British government from so far afield; and, by coming under the protection of the British government, we forgot all the bitter experiences of persecution that we had suffered during the Sikh era. Thus it has become incumbent on me and my progeny to remain always grateful to this blessed government of Britain. Under the British government, my late father received three villages with *taluqdari* privileges [i.e. land-holding with administrative powers] and the ownership entitlement of Qadian as ancestral inheritance, which still exists. These are sufficient to qualify for the application of the [Arabic] word *har'raath* [used in the *hadith*]. Accordingly, my late father was counted among the distinguished land-owners of this region and his rank entitled him to a seat in the Governor's court. He was genuinely grateful to, and a well-wisher of, the British government. During the Mutiny of 1857 he purchase fifty horses out of his own pocket, procured expert horseback riders, and provided a force of fifty riders to the government as aid. On account of this, he was quite popular with that government and high-raking government officials would meet him with due deference. Quite often, the Deputy Commissioners and Commissioners used to visit him at his residence. This whole narrative makes it evident that this family is a noble land-owning family, which has had enjoyed honorable treatment since the time of earlier monarchs and still retains some remnants of that respect. [Arabic:] [Translation:] Thus, all praise truly belongs to Allah, Who has caused this [foretold] Sign to remain preserved—entrenched as a manifest and clear Sign.

There is no need to explicate the fourth and the fifth Sign; these are self-evident. The reason why God the Exalted has exemplified Qadian with Dimashq [Damascus] and further stated in His revelation, [Arabic:] [Translation:] 'There have been created in it people who have the qualities of Yazid.' This metaphorical reference is due to those infidels and mischievous people who live in this town; because, this town is generally full of such people who are not mindful of death—they are busy, day and night, in deceptive worldly tricks and subterfuges. If the rules of the British [Imperial] Government were not prohibitive, such people are predisposed to committing all kinds of crimes, with some exceptions. There are those among them who are absolute disbelievers in the existence of God the Exalted, and do not regard anything as unlawful. I see the condition of hearts that, should they get an opportunity acts, ranging from fornication to coldblooded murder, are all not only permissible but all such acts are even laudable in their way of thinking. Perhaps they regard me as the worst of creatures in the world but this does not make me sad. Rather, I recall the statement of my spiritual brother, the Messiah, "A Prophet is not without honor except in his own country …" [Mark 6:4; (Translator)] I tell you, truly, that if these people had been contemporaries of Imam Hussain [r.a.] they would have stepped even ahead of Yazid and Shimr; and had they lived in the time of the Messiah [Jesus] they would have dwarfed Judas Iscariot in by their machinations. God the Exalted has not used the analogy of Yazid for them, without reason. He saw their hearts that those are crooked, not straight, and saw their conduct and found that it was not upright. Then He said to me: These people are Yazid-like by their nature, and this town has resemblance with Dimashq (Damascus). Thus it was with a view to a momentous task that God the Exalted caused my humble-self to descend in this 'Dimashq'[Arabic:] [Translation: In the easterly direction, in the proximity of the white minaret of this

for one to still interpret the word *Dimash'q* [Damascus] as Damascus is an assertion without any supportive argument, and amounts to imposing a constraint that is inapplicable. It is also worth remembering that, in the revelations from God the Exalted, there are some matters which are kept hidden whereas some others are made explicit. It is an extremely rare occurrence that it may entirely consist of only an explicit articulation. This is so because, in the context of revelations, the Divine intent seems to also include an aspect of trial for the creatures of Allah, and most revelations are in conformity with the following verse [of the Holy Qur'an (2:27)] [Arabic:][42] That is why the literalists become subjected to a trial and get deceived at the time of the realization of a prophecy. Most of the deniers, and those who remain deprived of the intended reality, are indeed the ones who desire that every single word of the prophecy—as they understood it—must be fulfilled, although it never happens like that. For instance, it was stated in some Gospels in regard to the Messiah [Jesus] that he will be a king. But, since the Messiah [Jesus] appeared as one who resembled the poor and the meek, therefore the Jews did not accept him. And the reason for this rejection and denial was their strict adherence to literalism, that they took the word 'kingdom' only literally. Similarly, in the Torah of Moses[as] there was mentioned a prophecy[43] about our Holy Prophet Muhammad[sas] that he will be born in Bani Israel, and will be 'from among their brethren', therefore the Jewish people continued to interpret this prophecy to mean that he will be born among the Bani Israel; although the phrase 'from among their brethren' meant Bani Ishmael. God the Exalted was capable of [explicitly] stating Bani Ishmael, instead of 'from among the brethren of Bani Israel', so that millions of people may have escaped from [spiritual] death. But, He did not do that because, by retaining a riddle in that context, He intended to examine those who would be accepting the truth as opposed to those who would falsify it. On this very basis, and on account of this very purpose, there are many such issues that are in the form of similes or metaphors such that when people consider them they are divided up into two factions. One of these two groups consists of those who are only literalists and are focused only on the explicit aspects and, by denying the metaphorical expressions altogether, they want to see the fulfillment of the prophecies in literal and explicit form. This is the group of people that mostly remains deprived and divested of accepting the genuine truth, at the crucial time, and they reach an excessive degree of enmity, malice and rancor. For all such Prophets and Messengers of God who appeared in this world—regarding whose advent there

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Mosque that is such that whoever entered it came to peace. Thus, blessed is He Who caused me to descend at this location; and may salutations of peace be on His Prophet, the Superior-Most of all the Prophets and the Best of all Humans." Author's Footnote ends.

[42] [Translation:] '… Many does He adjudge by it to be in error and many by it does He guide' [Translator]

[43] See, Deuteronomy (18:18) [Translator]

were prophecies in earlier scriptures—those who proved to be their greatest deniers and arch enemies were people who wanted the words of the prophecies to become literally fulfilled, e.g. Prophet Elijah's descending from heaven and coming into the world for the guidance of the creation of Allah. The Bible states that Prophet Elijah, who had been taken up into heaven, will be the self-same Prophet who will return to this world[44]. The Jews have grabbed a firm hold on these words, quite literally. And despite the fact that a revered Prophet like the Messiah [Jesus] testified explicitly that the Elijah, who is being awaited to descend from heaven, is none other than John[45] [the Baptist], the son of Zechariah, who is your spiritual preceptor. But, the Jews did not accept it; instead, they became very disaffected towards the Messiah [Jesus] due to such interpretations. They started to view the Messiah [Jesus] as one who was bent on corrupting the text of Torah by imputing ulterior meaning to its passages. This was so because, on account of their physical interpretation of it, they had firm hope [of its literal fulfillment], and they still nourish that flimsy concept that in actual fact Elijah will literally descend from heaven in front of a congregation of the Jews and the angels, supporting him on his right and left, will assist him in alighting on an elevated structure of *Bait-al-Maqdis* [Dome of the Rock, Jerusalem]. Then, the Elijah will come down through a staircase and obliterate all the adversaries of the Jews from the face of the earth. Further, since it is also written in their revealed scriptures that it was necessary for Elijah to descend from heaven before the advent of the Messiah, therefore—since in their understanding of it, Elijah has not yet descended from the heaven—they have not believed in the Messiah. They said flatly: We don't know who you are; because the Messiah we have been awaiting, it is essential for Elijah to descend from the heaven before his advent and to pave the way for the coming Messiah. In response, although the Messiah [Jesus] emphatically stated that the Elijah who was to come is none other than this John, the son of Zechariah, whom you have not recognized. But, the Jews certainly did not accept this statement of the Messiah [Jesus]. Instead, they conjectured that this man [Jesus] was blaspheming the Prophecies of the Torah and corrupting the same; and for the purpose of glorifying his spiritual preceptor [John] he is stretching the obvious meanings and transforming them into something quite different. Thus, it was the ill consequence of [willfully] adhering to literal interpretations that kept the Jews from comprehending the truth and by laying absolute emphasis on the words alone, and equating metaphor with literal fact, that earned them the heap of eternal curses; even though, they regarded themselves in a quandary because they focused on the apparent text of the Bible. How sad it is that our Muslim

[44] See, Malachi (4:1-5) [Translator]
[45] See, Matthew (11:13-15) [Translator]

brothers-in-faith, too, are floundering in the same vortex and, like the Jews, they are fixated upon the belief that they will literally witness Messiah [Jesus] coming down from the heaven. And that they themselves will witness this wondrous spectacle that the Messiah [Jesus], wearing a yellow-colored dress, continues to descend from the heaven, flanked on either side by the angels, and all the riffraff and rustic people are gathered as if for a festival and watching him from far off, while the elders as well the minors are shouting out loud: “There he comes! There he is!” This will go on, until he alights on the eastern minaret of Damascus and after being taken down with the help of a staircase he exchanges greetings with all and sundry. It is surprising that these people do not ponder that this world is a place of trials where such category of miracles indeed do not take place; otherwise the preaching [of the message] of Islam will transcend the confines of having faith-in-the-unseen [*eeman bil-g’haeb*]. I have noted earlier that the disbelievers of Mecca, too, had demanded from the Chief of all Prophets, the Holy Prophet Muhammad[sas] that a similar category of miracle must be shown to them. They were given an unambiguous reply that it is outside the practice of Allah to make such a thing happen. It is very sad that the people of this nation have taken metaphorical expressions to be the literal reality and, in consequence, have become entangled in such labyrinths and are faced with such hardships that now it is very difficult for such people to easily extricate themselves from these. There are pathways to come out of these [labyrinths] but they do not accept them. For instance, the narrative recorded in the tradition of *Sahih Muslim*, according to which when the Messiah [Jesus] will descend from the heaven, he would be wearing a yellow-colored dress. How absurd it is to take this expression literally. There seems to be no apparent reason to be wearing yellow. However, if one were to regard this as a metaphor from the realm of visions and to try to have its interpretation, in accordance with the acumen and expertise of those who are adept in the art of interpretation [of dreams and visions], then a rational interpretation would be as follows: The Messiah [Jesus], at the time of his advent, i.e. when he will claim to be the Messiah, will be somewhat sick and will not be keeping good health because, according to the books on [the subject of] the interpretation of dreams, this is the interpretation of wearing a yellow-colored dress. And, it is evident that this interpretation is quite relevant to the realm of vision and dream, and is altogether rational and closer to being admissible. This is so because it is clearly stated in the books on the interpretation of dreams that if someone’s yellow attire is seen in the realm of a vision or a dream then its interpretation should be done as follows: this person is sick, or is about to fall ill. I wish our exegetes and experts on *Ahadith* had interpreted this statement according to this research-based insight, i.e. they would have said: When the Messiah will become manifest and will make it known

to the people that he is the Promised Messiah, at that time the condition of his health will not be good; rather, it is imperative that he will be suffering from some kind of physical ailment or bodily weakness, which will be in the nature of a hallmark and a sign—just as a 'uniform' is—for [the genuineness of] his advent. If they had interpreted it that way, then what a beautiful, refined, and completely true such an interpretation would have been. But, it is sad that our religious scholars [*ulema*] did not do so. Instead, on account of their extreme naiveté and flimsy ideas, they are still waiting—just in the manner of the Jews—that when the Messiah will descend from the heaven, quite literally, he would be wearing a yellow-colored dress, tinted with the shade of saffron color. I wish such *ulema* had ever had a dream that they were wearing a yellow dress, following which if they had also fallen sick, then today they would have regarded my arguments as valuable. But the problem is that they have nothing to do with the spiritual realm—they just mould everything into a physical cast, just like the Jewish scholars. However, there does exist a second category of people whom God the Exalted has endowed with the insight and wisdom so that they want to comprehend the heavenly matters in light of the heavenly law of nature, and admit to the [role] of metaphors and similes. But, it is sad that such people are very small in number; for the most part, the kind of people who proliferate in our country are those who are compulsively attracted to the ideas consisting of literal and physical interpretations, and they do not understand that the law of God the Exalted, concerning the Revelation and visions from Him, bears clear and unequivocal testimony against the self-styled position taken by them. Hundreds of times one undergoes this experience that one sees something in a dream but it actually symbolizes something quite different. One sees in a dream that a certain individual has come but, in the morning, another person similar to him actually comes. The discourse of Prophets contains a lot of similes and metaphors. Consider this: our Holy Prophet had told his wives: The first one to die among you [after me] will be the one who has 'long hands'. All these family members had started believing, in light of this *hadith*, that the expression 'long hands' indeed did literally mean hands that were long. So much so, that the wives of the Holy Prophet[sas] started to mutually compare the size of their respective hands. But, when Zainab[ra] became the first one of them to pass away then they understood that the phrase 'long hands' symbolized the quality of charitable self-negation and benevolent giving—an attribute which characterized Zainab[ra] to a relatively much greater degree, compared to others.

The notion that the Messiah son of Mary himself will return to the world, by way of reincarnation, is the most untenable and shameful one. Those who believe in reincarnation, do so in the case of a person whose purification of soul is still somewhat incomplete. However, people who depart from this world after having

completely achieved all stages of perfection, according to their assertions, they are entered into a 'house of salvation' for an extended period of time. Further, according to our belief it is a promise by God the Exalted to the dwellers of Paradise that they will never be expelled from it. Thus, it is very surprising as to why do these *ulema* want to have the Messiah expelled from this eternal Paradise? They are the ones who tell these stories that once Hadhrat Idrees[as] obtained permission from the Angel of Death to enter Paradise and, when the Angel wanted him to come out of it, Hadhrat Idrees refused to come out and recited this verse.[46] Now, I ask: Does the Messiah not have the right to benefit from [the provisions of] this verse? Does this verse stand abrogated, in his case? And if one were to argue that he will be sent back in a state of demotion because some people had unlawfully declared him to be God, then [I would say that] it was not his fault [47][Arabic:]. Furthermore, it is worth pondering over that the notion that, in actual fact, it will be the self-same Messiah son of Mary who will depart from the Paradise and return to this world runs completely counter to the explicit verses of the Holy Qur'an. The Holy Qur'an explicitly states the death of the Messiah in three different contexts, and quotes the Messiah as absolving himself [saying] that although the Christians, acting on their own, deified him yet no blame accrues to him because he had died prior to that period of misguidance. Thus, as for the teaching of the Holy Qur'an, it is indeed that the Messiah has long been dead. Now, if the *ulema* have a greater degree of love for the *Ahadith,* compared to the Holy Qur'an, then it is incumbent on them to translate the *Ahadith* in such a way that does not entail a falsification of the narrative of the Holy Qur'an. In my opinion, and as far as I can think, it is certainly established that so far these *ulema* have not addressed even an iota of their attention to bringing the *Ahadith* in congruence with the Holy Qur'an. Instead, whatever direction their thought accidentally turns to, they just keep on laying emphasis on it. I know it for a fact that it is not an easy matter for the *ulema* to demonstrate congruity and conformity between the Holy Qur'an and their own ideas, which they have culled from the starkly literal words of the *Ahadith.* Rather, whenever they will turn to this task, their inner light or, let us say, their conscience itself will incriminate them that they certainly cannot bring into congruity their ideas, which are etched into their hearts in literal form, with the manifestly explicit verses of the Holy Qur'an; nor can they introduce a self-styled interpretation of those verses of the Holy Qur'an. It is self-evident that when any particular interpretation of a *hadith* happens to be contrary to the explicit verses of the Holy Qur'an, then believing in the Holy Qur'an takes precedence, because the rank of the *Ahadith* is definitely not identical with the rank of the Holy Qur'an

[46] The Holy Qur'an (15:49). Translation: "… nor shall they ever be ejected from it." [Translator]
[47] The Holy Qur'an (6:165). Translation: "And no bearer shall carry the burden of another." [Translator]

and whatever possibilities may arise, which may weaken the degree of certainty of the *Ahadith*, not even one among such possibilities can arise in regard to the Holy Qur'an. Then why should we not give precedence, in every situation, to the Holy Qur'an—upon the authenticity of which the entire nation is unanimous, and for whose continued textual integrity we have sound arguments. Before the *ulema* raise any objection against my humble-self, in this context, it is essential for them and incumbent upon them that they must first bring about full congruity and conformity between the subjects treated by the Holy Qur'an and the *Ahadith*, and demonstrate to me that, whereas the Holy Qur'an unambiguously takes the position in support of the death of the Messiah [Jesus] then, despite his death and entering the Paradise, how is it possible that his body—which, according to a clear verse of the Holy Qur'an had been buried in the ground—will descend from the heaven? In this regard, it is not only the Holy Qur'an which is contrary to their purposes; even the authentic *Ahadith*, too, are emphatically opposed to and prohibitively contrary to them. For instance, the *hadith* recorded in *Bokhari* i.e., [Arabic:][48], if this is not stretched through the device of interpretations, and if it is taken to mean what the apparent words of this *hadith* state, then it is quite obvious that the apparent meaning of this *hadith* is that: He will be your Imam [or, leader] and he will be from among you, i.e. he will be a Muslim—and not that in actual fact the Messiah [Jesus] son of Mary, to whom *Injeel* [or, Gospels] was revealed and who was made responsible for a different body of followers of his own—will descend from the heaven. One should note, in this context, that the fact that Imam Muhammad Ismail—who became reticent after stating only this much of *hadith* in his Sahih Bokhari that [Arabic:][49] —it proves that, in fact, Hadhrat Ismail Bokhari's religious belief was indeed that he certainly did not subscribe to the view that the Messiah [Jesus] son of Mary will, in fact, descend from the heaven. Rather, by stating the sentence [Arabic:][50] he has clearly and unambiguously revealed his own religious belief. Similarly, when Hadhrat Bokhari wrote the *hadith* in respect of the Ascension [or, *Me'raaj*] in his *Sahih* [*Bokhari*]—the narrative of the meeting of our Holy Prophet[sas] with other Prophets in the heaven—in that context he did not give a description of Hadhrat Eesa[as] [i.e. Jesus Christ] in any peculiar physical terms. Instead, just as he has given a description of the soul of Hadhrat Ibrahim[as] [Abraham] and Hadhrat Musa[as] [Moses] in their meeting with the Holy Prophet[sas], so also he has—without differentiating it with the former by as much as an iota—given a narrative of the meeting of the soul of Hadhrat Eesa[as] [i.e. Jesus Christ] with the Holy Prophet[sas] . Rather, there is a clear and detailed description of the soul of Hadhrat Musa[as]

[48] Translation: He will be your Imam (i.e. leader) from among you. [Translator]
[49] Translation: He will be your Imam from among you. [Translator]
[50] Same phrase as in the above two footnotes. [Translator]

having conversation with the Holy Prophet[sas]. Thus, after reading this hadith, there can be no doubt that if the Messiah [Jesus Christ] was bodily lifted up towards heavens then, likewise, the other Prophets such as Hadhrat Ibrahim[as] [Abraham] and Hadhrat Musa[as] [Moses] must also have been bodily lifted up towards heavens because, during the night of Meraj, they were seen by the Holy Prophet[sas] in the same condition—it is not that he saw the Messiah [Jesus Christ] in any special uniform, or exhibiting any exclusive condition associated with his having been bodily lifted up, whereas that particular condition was not observed by him in the other Prophets. Those who have read all the Ahadith, in this context, they know very well that all the Prophets with whom our Holy Prophet[sas] met on the night of *Meraj*, he has given his narrative about them in the same style and same manner. He did not mention any peculiarity in regard to the Messiah [Jesus Christ]. Is this point not worthy of being pondered over by the religious scholars?

A very fine point that is revealed as a result of pondering over the meaning of Surah Al-Qadar is that in this *surah* God the Exalted has stated in clear and definitive words that when a heavenly ordained reformer comes into this world then, in support of him, angels descend from the heaven and draw those people towards the truth who are willingly inclined towards it. Thus, the meaning of these verses provide this new deduction that if, during a period of being excessively spiritually-astray and in a state of neglectfulness, all of a sudden, and in an extraordinary manner, human faculties automatically start moving in the direction of investigating the religious truth then it will be a sign that some heavenly-ordained reformer is born, because it is not possible for such movement to occur without the descending of the Holy Spirit. This movement, in terms of the capabilities and temperaments, is of two kinds: the *perfect movement* and the *imperfect movement*. The perfect movement is the one which cleanses the spirit and invests it with simplicity and, after greatly sharpening the faculty of reason and comprehension, aligns it with the truth. As for the case of the imperfect movement, although the faculty of reason and comprehension does get sharpened to some extent, under the influence of the Holy Spirit, but due to lack of its full-fledged predisposition, it cannot become aligned with the truth. Rather, it becomes an example of the application of this verse [Arabic:][51] i.e. after a stirring of the faculty of reason and comprehension, the subsequent state of such a person becomes worse than his prior state. This is just what always happened in the time of all the Prophets that when, along with their advent, the angels descended and due to the innate inspiration from the angels people, in general,

[51] The Holy Qur'an (2:11) Translation: In their hearts was a disease, so Allah has increased their disease … [Translator]

came to be stirred up then those who were the sons of truth continued to be drawn towards those truthful ones. But, those who were the progeny of mischief, or of the Satan, although this inspiration did cause them to wake up from their neglectful state of slumber and did turn their attention to religious matters but, on account of their deficient capabilities, they could not turn towards the truth. Thus, the influence of the angels who descend along with the heavenly-ordained reformer falls upon every individual. However, their influence has a virtuous impact on the pious and an adverse impact on the evil.

[Persian couplet:][52]

And as I have just stated above, the verse of the Holy Qur'an[53] does point to this differential impact.

It is worth remembering that, at the time of every Prophet's being divinely commissioned, there is a *Laila-tul-Qad'r* [the Night of Decree] during which that Prophet, and the Book that he has been granted, descend from the heaven, and the angels, too, descend from the heaven. But, the greatest *Laila-tul-Qad'r* of all is the one that was granted to our Holy Prophet[sas] In fact, the expanse of this *Laila-tul-Qad'r* extends all the way to the Doomsday, and whatever stirrings in the capacities of people's heart and mind have been taking since the time of the Holy Prophet[sas] are the effects of this *Laila-tul-Qad'r.* The only difference is that, in the case of pious people, those stirrings take place in a perfect and straight manner whereas, in case of the impious ones, their rational faculties are stirred in a crooked and devious manner. In an era when a vicegerent of the Holy Prophet[sas] is born in the world, such inspirational urgings work very rapidly. Rather, ever since the time that the vicegerent is an embryonic state in his mother's womb, these urgings start covertly prodding human faculties even at a modest scale and, in keeping with the endowed capacity, they become active. By the time he is commissioned with his mandate as a vicegerent, these stirrings become exceedingly rapid. Rather, ever since this vicegerent is an embryo in his mother's womb, the human faculties begin to experience some measure of stirrings and, commensurate with their respective capacities, a movement takes place in them and, at the time when the vicegerent is invested with his mandate as a vicegerent such stirrings become exceedingly rapid. Thus, the *Laila-tul-Qad'r* that has been established at the time of the vicegerent of the Holy Prophet[sas] is in fact a branch of — or, one may say that it is the image of — the *Laila-tul-Qad'r* that was granted to the Holy Prophet[sas]. God the Exalted has elevated the rank in

[52] Translation: Rainfall, of which the beneficent nature remains invariant, still causes poppy flower to grow inside a garden whereas, in saline wasteland, it produces rough-grass. [Translator]
[53] *Op cit.* (2:11)

grandeur of this *Laila-tul-Qad'r,* as indicated by the following verse[54] in regard to it, i.e. during the time of this *Laila-tul-Qad'r*, which extends up to the Doomsday, facts pertaining to every kind of wisdom and perceptive knowledge will be disseminated in the world, and a vast variety of unknown disciplines of knowledge, exceptional skills and arts, and amazing technological products will be spread over the landscape of the world. And in the realm of human faculties, in accordance with the variety of their capabilities and the possibilities associated with the profusion of knowledge and reason, whatever faculties are latent or to whatever degree they can potentially make progress, all of that will be brought into being. But, all of this will transpire on an ongoing basis when a vicegerent of the Holy Prophet[sas] will appear in the world. As a matter of fact, it is the same verse which has been narrated in detail in surah *Al-Zilzaal* [the Holy Qur'an, Chapter 99] because, by revealing surah Al-Qad'r [the Holy Qur'an, Chapter 97] before surah *Al-Zilzaal,* it has been manifested that that ongoing practice of God has been indeed that the Word of God the Exalted is revealed during *Laila-tul-Qad'r* and it is during *Laila-tul-Qad'r* that His Prophet appears in the world. And it is during *Laila-tul-Qad'r* that such of His angels descend upon the world due to whom the inspiration to do good deeds are spread in the world. From the murky night of misguidance up until the breaking of the morning of the truth, they remain constantly engaged in the task of drawing towards the truth those who are willingly inclined towards it. After this surah, God the Exalted mentioned, as an example, in surah *Al-Bay'yinah*[55] i.e. the [moral] afflictions that the People of the Book and the idolaters were beset with had left them with no way to find deliverance from, except for the way that was created by God the Exalted Himself, *viz*. He sent such a momentous Prophet along with who were sent angels that had the capacity to provide momentous motivation and [also] a grand Word of God was sent. After this, in surah *Al-Zilzaal*, God the Exalted gives a glad tiding for the coming age and, by using the expression *Iza zul-zilat*[56] points out that when you have witnessed all these [stated] signs then you must understand that the self-same *Laila-tul-Qad'r* has once again appeared in its full majesty and a divine Reformer, commissioned by God Almighty, has appeared with the accompaniment of the angels who disseminate guidance. As He has stated[57], i.e. in the Latter Days, it is the sign of those times when a grand

[54] The Holy Qur'an (44:5) Translation: Therein are decided all matters of wisdom. [Translator]
[55] The Holy Qur'an (98:2) Translation: Those, who disbelieve from among the People of the Book and the idolaters, would not desist from disbelief until there should come to them the clear evidence. [Translator]
[56] Arabic expression, from the Holy Qur'an (99:2) meaning, "When it is shaken" [Translator]
[57] The Holy Qur'an (99:2-9) Translation: When the earth is shaken with a *violent* shaking; And the earth throws up her burdens; And the man says, 'What is the matter with he?'; On that day will she tell her news; For thy Lord will have commanded her; On that day will men issue forth in scattered groups that they may be shown *the results of* their works; Then whoso does an atom's weight of good works will see it; And whoso does an atom's weight of evil will *also* see it. [Translator]

Reformer commissioned by God the Exalted will appear, and angels will descend, that the earth will be shaken to the maximum extent it can possibly be shaken, i.e. the temperaments, hearts, and minds will be exceedingly stirred up and the rational, intellectual, animalistic, and beastly ideas will all spring up in full swing. And the earth will empty itself out of all its burdens, i.e. the human beings will give expression to all their latent capabilities; and whatever choicest potentials and faculties of head and heart are embedded in them, all these will become manifest and the ultimate essence of human capabilities will materialize; and whatever potentialities reside within human beings, and all the desires and emotions that are endowed in human nature will move from the hideout of latent faculties to the domain of action. And all the sensitivities of human senses and all the subtleties of perception in human reason will unfold, and human beings will conquer all the buried treasure of arcane branches of knowledge and obscure arts and skills that have existed through ages; and will make their powers of intellect and reason to reach the pinnacle in every realm of human endeavor. And all the faculties that are associated with human growth will be set in motion due to numerous kinds of motivations. The angels, who would have descended from the heaven, accompanying this Reformer, during this *Laila-tul-Qad'r,* will cast an extraordinary influence on everyone according to his inherent capacity, i.e. the virtuous will advance in terms of their virtuous thinking and those whose sights are limited to this world in their focus, they will demonstrate such miraculous accomplishments in terms of material wisdom and comforts of living, being inspired by these angels, that a man of perceptive knowledge will be amazed and exclaim to himself, "Where did these people get such faculties of reason and intellect?" Then, on that day, every human faculty will articulate itself, in a manner of speaking, and say: Such capabilities of high caliber are not of their own accord; these spawn from a revelation of God the Exalted that has been descending upon every faculty in accordance with its existing level. That is to say that, it will be plainly evident that whatever is the pace at which human faculties of head and heart are progressing it is not attributable to them as such; rather there is a divine inspiration that is causing them to do all of what they are doing. Thus, on that day, all kinds of faculties will be in a state of agitation. The faculties of materialists will not turn towards the truth on account of an inherent deficiency in their faculties yet they will come to a sort of a boiling point and, after their inertia and dejection is removed, they will introduce amazing artifices to facilitate their daily living and invent a variety of manufactures and gadgets. And, within the faculties of the virtuous people, there will be an extraordinary incidence of their experiencing divine revelation and spiritual visions—like a clearly flowing spring; and it will be a rare occurrence for the dream of a true believer to turn out to be untrue. That will mark the completion of the circle of the manifestation and

rise of human faculties, and all that had been latently endowed in the nature of human beings, will become manifest in explicit terms. Then the angels of God the Exalted will cause all the righteous people, who had so far been living secluded lives in all four directions of the world, to come together as a group, and the group of materialists, too, will be clearly discernable, so that either group of people may witness the fruits of their respective endeavors. Then will the end be. This is the sign of the *final Laila-tul-Qad'r,* the foundation of which has be laid at this time and, in order to encompass its completion, the first one to be sent by God the Exalted is my humble self. And He addressed me and said [Arabic:][58] But these impacts of this *Laila-tul-Qad'r* will not decline after this; rather, these will continue to operate up until all that God the Exalted has decreed in the heaven comes to pass. And the age described, in the Gospels, by Hadhrat Eesa [Jesus], on whom be peace, for his advent—i.e. it will be an era of peace and comfort, like the time of Noah—in fact this is the same subject in support of which surah *Al-Zilzaal*, the exegesis of which has just been presented, is providing an inevitably accompanying testimony. This is so because an era that is marked by the dissemination of a variety of knowledge and arts, and the advancement of human faculties of reason, must necessarily be just this kind of period when a remarkable degree of peace and comfort reigns, because it is indeed not possible during a period of wars, disorders of various kinds, life-threatening conditions, and lack of peace, for people to achieve advancement and progress in intellectual and physically-demanding pursuits. Such avenues of progress suggest themselves with perfection only at a time that is characterized by perfect peace. The scholars have given a commentary of surah *Al-Zilzaal* from only a literal viewpoint that, when it will be the last days of the earth, there will be such a massive earthquake that the entire planet earth will turn upside down and all that lies within the earth will be cast out and the disbelievers will enquire of the earth: What has happened to you? Then, the earth will start talking on that day and give its full narrative. Such a commentary is in complete error, because it is contrary to the context of the Holy Qur'an. If one is to carefully ponder over the contextual setting, here, of the Holy Qur'an, it becomes clearly evident that both the chapters, i.e. surah *Al-Bayyinah* and surah *Al-Zilzaal*, are related to surah *Al-Qad'r* and are giving a fully articulated narrative of the time to come, until it will be the end of time. Further, everyone who has a sound mind can perceive that, at the time of such a massive earthquake that will turn the whole world upside down, how would those disbelievers manage to survive who will then proceed to enquire of the earth about the conditions it has experienced? How could it be possible that the entire earth may become topsy-turvy and the objects on its

[58] Translation: You have the closest relationship to Jesus son of Mary, and are the nearest of all people to him in your qualities, your appearance, and the age (in which you have been raised). [Translator]

periphery may sink deep inside whereas the contents embedded within the earth are thrown outside, but still some people may stay alive? In fact the word 'earth' used here symbolizes the people inhabiting the earth. And this is a common metaphorical usage in the Holy Qur'an that by using the word 'earth' it refers to the [condition of the] hearts of the people and their hidden faculties. For instance, Allah the Exalted says [Arabic:][59], and similarly He says [Arabic:][60]. Likewise, there are scores of such examples which are not hidden from the readers of the Holy Qur'an. In addition to that, the appearance of those who undertake spiritual exhortation, and the accompaniment of the angels with them, it is like the spectacle of a spiritual *qiyaa'mah* [massive transformation] which quickens the spiritually dead people, and those who are lying buried in their 'graves' they come out and the virtuous people, as well as the evil-doers, meet their respective reward and punishment. Thus, even if surah *Al-Zilzaal* is interpreted in terms of the signs that are indicative of the Day of Judgment [*qiyaa'mah*], it still remains true without a doubt that the aforementioned time, too, is akin to a Day of Judgment in the spiritual sense—because the persons who are fortified by the support of Allah the Exalted appear as an embodiment of the Day of Judgment; and only those persons can be personified as *qiyaa'mah* due to whose advent the spiritually dead people begin to come to life. Furthermore, there is no doubt in this, too, that when a time will come that all human faculties will have demonstrated their having achieved their level of perfection, and they will have reached the maximum limit to which it is possible for human reason and ideas to soar, and all those hidden verities—for which it was ordained from the very beginning that they will eventually be laid bare—when those will have been manifested, then the world would have come full circle and it will be folded up and pass out of existence. [Arabic:][61]

My Set of Beliefs

[Persian couplet:]

We are among those steeped in the love of the Holy Qur'an and our [Holy] Prophet [Muhammad s.a.s.]. This is our be-all and this, too, will be our end-all.

The summary statement and the crux of my religious beliefs is that [Arabic:] There is none worthy of worship except Allah, and Muhammad is the Messenger

[59] The Holy Qur'an (57:8). Translation: Know, then, that Allah quickens the earth after its death. [Translator]
[60] The Holy Qur'an (7:59) Translation: And the good land—its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily. [Translator]
[61] The Holy Qur'an (55:27-28) Translation: All that is on earth will pass away. And there will abide forever *only* the Person of thy Lord, master of Glory and Honour. [Translator]

of Allah. The belief which I have during this life on earth, and with which I will depart from this temporary existence—with the blessing and enabling grace of God the Exalted—is that our Spiritual Master and Mentor, Hadhrat Muhammad the Chosen One, peace and blessings of Allah be on him, is the Seal of the Prophets [*Khaatam-an-Nabiyyeen*] and the superior-most of all the Divine Messengers [*Khair-ul-Mur'saleen*] at whose hands the perfection of religion is already a *fait accompli*, and that [divine] blessing has attained the ultimate level, through which one may adopt the path of rectitude and get attuned with God the Exalted. I also believe, firmly and with certainty, that the noble Qur'an is the final divinely revealed book and not even a single vowel point or dot from its religious laws, prohibitive decrees, commandments, and injunctions can now be ever added to, or subtracted from. And there can now be no Revelation attributable to Allah that may consist of either an amendment or abrogation of the commandments of the Holy Qur'an, or even change or modify a single injunction; and if someone admits of this possibility such a one, in my view, is outside the community of true believers and is an infidel and an unbeliever. It is also my firm belief that one cannot even have a modest degree of access to the straight path of truth without obediently following our Holy Prophet [Muhammad] peace and blessings of Allah be on him; let alone achieve the higher levels of the path of truth, without following this Leader of Prophets[sas]. Indeed, we cannot attain to any rank of honor and perfection [of achievement], nor any degree of respect and nearness [to God] without the genuine and perfectly devoted following of our Holy Prophet, peace and blessings of Allah be on him. Whatever we are granted, it is in the nature of an image and through his instrumentality. And it is also my firm faith that our spiritual gifts—should we possess any, in comparison with those of the righteous ones and the spiritually-developed personages who benefitted [directly] from the Holy Prophet, peace and blessings of Allah be on him, and rose through the different grades of spiritual achievement—are in the nature of an image and, in terms of certain partial causes of superiority, there are some that are now impossible for us to achieve. In short, I believe in everything that has been mentioned in the Holy Qur'an, and all which the Holy Prophet[sas] brought from Allah the Exalted, and I firmly believe that all concoctions and innovations [in faith] constitute openly deviating from the right path and being the course that leads to Hell. But, it is regrettable that there are many in our nation who count among [instances of] concoctions and innovations [in faith] some facts and [instances of] perceptive knowledge of the Holy Qur'an and finer points from historical incidents from the life of the Holy Prophet—which become manifestly clear, with a greater degree of clarity, at the appointed time, through spiritual-vision and Revelation. Although, the secrets of perceptive knowledge of the Holy Qur'an and Ahadith have always been manifested to those who experience

spiritual visions—and the religious scholars of every age have been accepting them—but, it is a strange trait of the contemporary religious scholars that if the Revelation granted to the saintly personages from God the Exalted, which has never been discontinued, provides an exegesis, of the summarily narrated spiritual-visions of the Holy Prophet[sas] and the arcane metaphorical expressions at its appointed time, they regard it with negation and ridicule. This is despite that fact that they always read this hadith in *Sihah*[62] that the Holy Qur'an embodies both the content that is explicit and that which is implicit, and its wonderful verities cannot be exhausted till the end of time. And, they always admit with their own tongue that the majority of the senior experts of Ahadith have been holding the view that the spiritual-visions and Revelations of the saintly personages are a proxy for the authentic hadith [of the Holy Prophet[s.a.s.]].

I have heard that, ever since I have published in the books, *Fat'h-e-Islam* and *Tauzeeh-e-Maraam*[63], my proclamation based on my spiritual-vision and Revelation that [the term] Promised Messiah implies none other than my humble-self, some of our religious scholars have become extremely enraged at that they have taken this description to be counted among such innovations that lie outside the ambit of consensus and contrary to the jointly agreed upon creed; although they are in error in taking this position.

Firstly, one should know that the belief in the advent of the Messiah is not a belief that forms a part of our principles of faith or is a fundamental article of belief for our religion. Rather, it is just one prophecy among several hundred others which bears no relation whatsoever to the essence of Islam. Islam was not in any sense deficient up until the time when this prophecy was made public, nor has it attained to any greater degree of perfection after this prophecy has been proclaimed. Further, it is not imperative for the prophecies to be necessarily fulfilled in their literal form. Rather, quite often, there are such kinds of secrets embedded in the prophecies that, up until such a prophecy is actually fulfilled, those cannot be plainly obvious even to those Prophets themselves who are the recipients of Revelation [based on which that prophecy is made], not to speak of the other people to understand it with certainty. Look, while it is the case that our Spiritual Master [the Holy Prophet[sas]] himself affirmed that he understood some of the Prophecies in a different sense than the one in which they were actually fulfilled, then how can other people—even if we assume them to be the whole body of believers—lay claim that their comprehension is error-free. The righteous

[62] A reference to *Sihah Sittah*, the collective name for the six most authentic books of the related sayings and traditions of the Holy Prophet Muhammad[sas] [Translator]
[63] i.e. *Victory of Islam*, and the *Elucidation of Objectives*—both these books preceded the present book, *Izaalah-e-Auhaam* (Dispelling of Doubts). [Translator]

ones of earlier times have always liked the approach of their affirming belief in a prophecy in summary-form and resign to God its micro-details, or the issue of how it will be fulfilled. As I have already written that, in my view, the closest approach due to which one's faith can remain inviolate is indeed the practice of not laying emphasis on the literal text of a Prophecy, and to not just continue to make a categorical claim that a certain Prophecy will necessarily be fulfilled in its literal form because if, God forbid, it does not come to pass literally, then a variety of doubts may arise regarding the veracity of that Prophecy and it may lead to loss of faith. No such [abiding instruction as] testament of the Holy Prophet[sas] can indeed be proven [to exist] which states that you should always literally interpret Prophecies, and not accept any interpretation in terms of any metaphor. Now, one must understand that while there does exist a margin of error even in the case of Prophets, then where does the blind concurrence, or consensus, among the body of followers [*Ijma'-e-Ummat*] stand?

Furthermore, as I have already stated that, in case of this particular Prophecy, there a consensus of the body of followers does not even exist. The Holy Qur'an, thorough its definitively explicit verses, affirms the death of [Hadrat Issa] the Messiah, and describes him as having departed forever. Bokhari, in his [hadith compendium] *Sahih* [*al-Bokhari*], was reticent after just stating [Arabic:][64] That is, the only description of the Messiah given by Bokhari is that 'He will be a man from among you, and he will be your Imam'. Although, the *hadith* regarding the descent [of the Messiah] near a minaret in *Dimashq* [i.e. Damascus] does exist in [the hadith compendium of] Muslim, but it does not by itself stand for the consensus of the body of followers. Rather, on this basis, it would be difficult to even establish that [the compiler of] Muslim, in fact, held the belief that the word Dimashq really meant the commonly-known *Dimashq*. But, even if one were to assume that, it only establishes this to be the opinion of a single individual. However, while even the opinion of even the blessedly-purified Prophets of God the Exalted, in the matter of [interpretation of] the Prophecies, cannot remain inerrant in the sense of error of interpretation, then how can the 'opinion' of [Imam] Muslim be determined to be free from error?

I re-iterate that the opinion or belief of common Muslims, even if some saintly personages share it with them, cannot be determined to be the consensus [*Ijma'*]. The Muslims have given credence to the Prophecies, and they certainly do not take the position—no they ought to—that it is not within the transcendent-power of God the Exalted that, perhaps, this Prophecy may have embedded in it some covert details that have not yet become manifest. In reality, it has been the

[64] *Imam-o-kum min-kum*, i.e. "(He will be) your Imam, from among yourselves" [Translator]

practice of all the Prophets that they have always been deferring the real, factual, meaning of a Prophecy to the expansive Knowledge of God the Exalted. That is why those pious personages would not dispense with the need to supplicate, despite their having been the recipients of glad tidings. For instance, in the battle of Badr, victory had already been promised [by God], yet our lord and master, the Holy Prophet[sas], continued to pray tearfully lest the Prophecy [of victory] have some hidden aspects to it, or that victory may be conditional upon some such factors regarding which he was not divinely intimated.

And the claim that all the companions [of Holy Prophet[sas]] and the members of his family had the same belief as we do is a frivolous and baseless claim. Only God knows the beliefs of each and every individual. Who had ever committed to writing the individual statements of them all, and who had ever heard their proclamations in their own words and published those? However, even though the companions [of the Holy Prophet[sas]] were probably in excess of ten thousand, the narrators of this Prophecy would perhaps not exceed more than two or three in number; and even their narrative is not authenticated, because Bokhari, who is a perceptive critic in the field of Hadith, does not regard all such narratives as credible. One cannot imagine that such motley assortment of narratives may not have reached such a meticulously hardworking person as Bokhari. Instead, it seems true and believable that Bokhari did not consider them credible. He noticed that these other Ahadith run counter to the hadith [Arabic:][65], whereas the latter hadith had attained a great level of authentication. Thus, by regarding as non-credible the other Ahadith that conveyed meanings to the contrary, he did not cram his [hadith compendium] *Sahih* with those.

Now, the readers can understand it most definitely cannot be established that the believers who lived in the 'best century'[66] had consensus on this issue that the Messiah will indeed descend at nowhere other than Dimashq, because Bokhari who is the authority in this field did not include this hadith; Ibn-e-Maa'jah is opposed to this related tradition and has recorded [the location of] Bait al-Muqaddas, instead of Dimashq. Thus, some are uttering one thing while something quite different is issuing from the mouths of some others. So, where *is* the consensus?

Even if one were to assume the existence of consensus, it still does not make any difference, because when did those elders claim that there can never be any

[65] Same as in the previous footnote [Translator]
[66] According to a hadith, the Holy Prophet[sas] , while ranking the moral rectitude of his followers in the times to come, ranked the first 100 years of his followers as *the best*. [Translator]

meanings that may excel theirs? Instead their position, in conformity with the *sunnah* [i.e. precept of the Holy Prophet[sas]] has been that they used to defer to God in the matter of finer details.

Further, I have already made it quite explicit that there are several great difficulties that result from limiting [the comprehension of] this prophecy to its apparent words. Before the descent of the Messiah [Jesus] from the heaven, hundreds of objections [to such an approach] are already 'descending'. Why is it necessary to get embroiled in such difficulties? And what is the need for us to have the Son of May descend from heaven, then propose that his Prophethood would have been rescinded, and despise him by holding that another person will be the prayer-leader and he will pray behind that prayer-leader, and that while the other person, during his presence, will accept from other people the oath of allegiance to *Imamat* and *Khilafat* while he [i.e. the Messiah] will look on, wistfully and will not have the nerve act as the unique one among the believers and proclaim his Prophethood? And why should we utter this statement which is almost an expression of *shirk*[67]—nay, it is a statement that is loaded with *shirk*!—that the One-Eyed Dajjaal, by virtue of his sovereign power, will bring the dead back to life in the manner of God the Exalted, and that he will explicitly demonstrate the Signs of his being God, while no one will challenge him: 'O One-Eyed 'God'! Why don't you first rectify the problem with your eye?' Does the tenet of *Tauheed* [or, Oneness of God] which Islam has taught us, allow the existence of such prowess in any creature? Did Islam not trample under its feet such absurd notions? It is very surprising that, according the belief of these Muslims, the Dajjaal's Donkey also embodies a part of godly powers and they assert that the creator of this donkey is indeed the Dajjal. Thus, while this Dajjaal is said to be the one who brings back to life, the one who causes to die, and also the one who creates, then what is left, if anything, from his being 'God'? And they describe this donkey in such terms that it will be able to travel from the East to the West within the span of one day. However, in my view, it is just possible that the term Dajjaal may be a metaphor for the great and powerful nations and their 'donkey' may be none other than the railway-train that you see travelling thousands of miles in the countries of the East as well as the West. Further, one must also ponder as to whether the physicists and the people of philosophical bent of mind will ridicule this notion that whereas it is fatal to ascend to thirty or forty thousand feet above the earth, then how did the Messiah [Jesus] reach up to the heaven with this mortal body? Given the difference between the [description of the] physical appearance [of the first Messiah] and the latter description of the physical appearance [of the Messiah in his second coming] if it

[67] *Shirk* means associating partners and co-equals with God.

is stated, by way of the explanation for such a difference, that it may be on account of the passage of time, then would it not provide the pretext for the opponents to laugh at it?

There is another matter worthy of the attention of the religious scholars of this nation that it is not just a single Dajjaal who is mentioned in the Ahadith; rather, a multiplicity of Dajjaals is mentioned. And if one ponders over the saying, [Arabic:][68] it can be easily understood that the word Eesa, in this context, has to be interpreted as *Matheel-e-Eesa* [i.e. 'one who resembles Eesa']. This observation of mine is further reinforced by the Hadith that contains a Prophecy regarding the *Matheel-e-Mustafa* [i.e. one who resembles the Holy Prophet, Muhammad[sas]] which is alternatively termed as the Mahdi. This is so because this Prophecy contains such words which clearly indicate that, in this Prophecy, the Holy Prophet[sas] is foretelling about the 'one who will resemble him', because he said: that Mahdi will be like me in *khulq* [disposition and nature] and *khalq* [creation] [Arabic:] i.e. his name will be similar to mine and his father's name will be similar to the name of my father. Now, note that the essence of this Hadith is just that he will be my *matheel* [i.e. one who will resemble me]. In this context, a perceptive person can very easily understand that just as the Hadith mentions a person who resembles the Holy Prophet[sas], so also there is a Hadith that mentions a person who resembles Eesa—and not that, in one context the advent of a person who has resemblance with the Holy Prophet[sas] is mentioned but, in the other context, it is the self-same Hadhrat Messiah [Jesus] will come. So, just ponder over this.

It is evident that whatever arguments I have advanced so far, including the ones that are rational, traditional, as well as those based on religious teachings, those are sufficient to establish my desired point. And, in this context, even if I were to assume, as an unlikely possibility, that I could not fully resolve all the doubts that arose, it still does not do much damage because the Revelation from God and the genuine spiritual-vision [*kashf*] are in support of me and, therefore, this is all that is sufficient for me. It should be incumbent on a devout religious scholar to become non-argumentatively silent upon hearing the mention of a divine Revelation and a spiritual-vision. If persons opposed to my viewpoint possess some arguments based on some Ahadith then, by comparison to them, I have no dearth of arguments based on the tradition and religious teachings. The Holy Qur'an is on my side; it does not favor them. The Ahadith of *Sahih al-Bokhari* are supportive of me; those are not in their support. In addition to that, the rational arguments that have been drawn from the experimental literature of philosophy

[68] Translation: There is *Eesa* for all the Dajjaals. [Translator]

and natural sciences are all in my support; they have none in their favor. Further to all these sources, I have divine Revelation and divinely granted spiritual-vision to stand witness to the truth of my statement, whereas they have no such witness to corroborate their insistence on their position.

I do not consider it out of place to write in this context that, even though some spiritually arid theologians and experts of jurisprudence may not be convinced of Revelation and spiritual-vision being taken as conclusive evidence and argument, however, all those *muhaddith*[69] and sufi persons who have been imbued in the perfection of spiritual-perception and insightful comprehension of religious matters, they are convinced of it with the fullness of their spiritual taste. In this regard, my friend Maulvi Abu Saeed Muhammad Hussain Batalavi has written at length in his publication, *Isha'at us Sunnah*, No. 11, Vol. 7. Thus, I am writing a little bit, for the benefit of the readers, out of what the aforesaid Maulvi Sahib has written—along with his own supportive opinion—with reference to the book *Meezaan-e Kubra* authored by Imam Abdul Wahab She'rani, and the book *Fotuhaat* authored by Sheikh Moh'yuddin.

Imam Sahib writes, on page 13 of his book, *Meezaan*, that the recipient of a spiritual vision [*kashf*] in the matter of certainty of faith [*yaqeen*] has a rank that equals that of the *mujtahideen*; and sometimes he excels that of some *mujtahideen* because he draws water from the same spring from which the Shari'ah emanates.

In this context, Imam Sahib further states that the recipient of *kashf* does not need to possess those aspects of knowledge which have been considered essential for the *mujtahideen* to possess, such that the correctness of their *ijtehaad* [i.e. independent interpretative judgment] has been regarded as conditional upon it. In the opinion of some religious scholars, the word articulated by a recipient of *kashf* is akin to a verse [of the Holy Qur'an] or a Hadith.

On page 33, he states that some Ahadith are deserving of further debate for their explication, while the recipients of *kashf* may be [divinely] informed of the truth and accuracy of the same. For instance, the Hadith [Arabic:][70] is not exempted

[69] *Muhaddith* means a compiler of the Ahadith (or related traditions and sayings) of the Holy Prophet Muhammad [s.a.s.], or an expert in this field. *Muhadditheen* is the plural form. *Mujtahid* means one who practices *Ijtehaad* i.e. independent, interpretative judgment in matters of religious jurisprudence. *Mujtahideen* is the plural form. [Translator]

[70] Hadith, *As'haabi kan'nojoom* … [*sic*] i.e. 'My companions are like stars; whoever from among them you will emulate, you will receive guidance from him.' [Translator]

from critical review, in the opinion of the *muhadditheen*; but, it is held as genuine by the recipients of *kashf*.

Further, on page 34, he states: We do not possess any argument—either rational, or traditional, or one based on the teachings of Sharia—that may negate the discourse of the recipients of *kashf,* because the Sharia itself stands in support of the [reality of] *kashf*.

On page 48, he states: It has been made public by many saintly personages that they experienced sitting in the company of the Holy Prophet[sas], either in the realm of the souls [in the domain of the Hereafter] or in a *kashf*—and their contemporaries accepted this claim on their part.

Subsequent to this, Imam She'rani has written the names of such persons which also include Imam, muhaddith, Jalalud Din Soyuti. Imam She'rani writes that he found a handwritten page, bearing the signature of Jalalud Din Soyuti, in possession of his companion, Sheikh Abdul Qadir Shazli, which was the reply to a letter written by someone to him [i.e. Imam Soyuti] requesting him to intercede with the King, in his favor. So, Imam Soyuti had written in reply: I present myself, on an ongoing basis, to the Holy Prophet[sas] for the purpose of receiving his corrective verdict on such Ahadith regarding which the experts of Ahadith have ruled that those are weak [*za'eef*] in terms of authentication. So far, I have presented myself before him seventy-five times, in a state of wakefulness. Had I not been afraid that if I were to go and visit the King, I would cut off this ongoing presentation [of myself to the Holy Prophet[sas]], I would have surely gone to the fort and interceded on your behalf.

The summary of what Sheikh Moh'yuddin Ibn al-Arabi has written in this context, in *Fotuhaat*, is that the saintly personages [who are the denizens of the spiritual realm, i.e. *Ahl-e-Wilayat*] seek guidance on religious injunctions from the Holy Prophet[sas], through the medium of *kashf,* and when any of them stands in need of [the clarification of] a Hadith, in any matter, he is blessed [in a state of *kashf*] with a visit to the Holy Prophet[sas]; then [Archangel] Gabriel descends and the Holy Prophet[sas] enquires from Gabriel regarding the issue that the saintly person is in need of and informs the saintly person. That is to say that, through the medium of spiritual imagery, that issue becomes explicated. Sheikh Ibn al-Arabi goes on to write that: In this way, we secure corrections from the Holy Prophet[sas] in regard to the Ahadith. There are many Ahadith that are rated as authentic by the compilers and experts of Ahadith whereas those are not authentic in our understanding; and there are many Ahadith that are fabricated in the opinion of

the compilers and experts of Ahadith, whereas those are authenticated by the affirmation of the Holy Prophet[sas] through the medium of *kashf*. This is the end of his narrative.

In his *Fotuhaat-e-Makkiyyah*, Ibn al-Arabi has also stated that such [arcane] aspects of knowledge are made manifest to the people who are devoted to the remembrance of God and are characterized by pious-seclusion [*Ahl-e-zikr-o khalwat*] that are not accessible to the people who are just perceptive and adept in rational argumentation [*Ahl-e-nazar-o istidlaal*]. These aspects of recondite knowledge, mysteries, and perceptive-knowledge are associated with the Prophets and saints. And he has quoted from Junaid Baghdadi that he remained in this state for thirty years before he could achieve that status; and quoted from Abu Yazid Bustaami that: the commonly recognized scholars have obtained knowledge from those who are dead, whereas we have acquired knowledge from the One Who is Living, i.e. God the Exalted. This is the end of his narrative.

In the same vein, Maulvi Abu Saeed Muhammad Hussain sahib has written many of the blessed statements of the leader of the experts of Ahadith, Hadhrat Shah Wali Ullah, may God bless his grave, and has also provided evidence from many other scholars are the pious ascetics. However, I cannot quote all of those in the present book, nor is necessary to do so. The honorable status and high rank of divine Revelation and spiritual-vision [*kashf*] is established in the Holy Qur'an. The person mentioned in the Holy Qur'an[71] who put a hole through the boat and also slew an innocent youth, he was only a recipient of divine Revelation; he was not a Prophet. The subject of divine Revelation and spiritual-vision have not been regarded in Islam as something flimsy such that its luminescent flame can be extinguished simply by the breaths of the mouths of common people. This is indeed the verity that constitutes a high-ranking sign in favor of Islam which demonstrates the peerless majesty and splendor of Islam that will extend till the Day of Judgment. These are, indeed, the special blessings that are not to be found in other religions. The religious scholars of this nation, by becoming the opponents of [the continued reality of] divine Revelation, are determined to be the deniers of the Ahadith of the Holy Prophet[sas]. It is established that the Holy Prophet[sas] said that it is essential for a spiritual Reformer [*Mujaddid*] to appear in the beginning of every century. Now, let the religious scholars of this nation—who apparently affirm their following the Ahadith of the Holy Prophet[sas]—respond, with a sense of justice, as to who is the one who has proclaimed in the beginning of the present century, on the basis of his receiving the Revelation from God the Exalted, that he is the *Mujaddid*? Even though the process of

[71] It refers to *Surah AlKah'f* (18:72 and 75) [Translator]

revitalization of the faith [of Islam] always continues on an ongoing basis, but the intent of this Hadith is that every such *Mujaddid* will be will be sent from God the Exalted, i.e. with the accompaniment of the aspects of knowledge from the Divine and with heavenly signs. Now tell me that, if my humble-self is not truthful then, who else came and, in the beginning of the present century, made a claim to being a *Mujaddid* in the same manner as my humble-self has done? Is there anyone who, basing his claims on the divine Revelation, withstood all the opponents in the manner in which my humble-self did? [Arabic:][72]. And if this humble-self is in error in his claim to being the Promised Messiah, then by all means do make some effort to ensure that the Promised Messiah—according to whoever it is that is in your beliefs—must descend at the present time; because, I am indeed present at this time, whereas the one who you are waiting for is not. And my claim can be nullified only if he, at long last, now descends from the heaven, so that I may stand incriminated. If all of you are on the right path, then you ought to join hands and pray in unison that Messiah son of Mary may soon become visible, descending from the heaven. If you are on the path of truth, then such a prayer will be accepted, because the prayer of the people who are established on the truth is accepted against those who espouse falsehood. However, you must know for sure that this prayer will most definitely not be granted acceptance because you are in error. The Messiah has indeed come, although you have not recognized him. Now, this forlorn hope on your part will certainly not be fulfilled. The contemporary times will pass, and none of the people will see the Messiah descending, although the majority of the religious scholars who existed in the 13th Century [*Hijra*] had already determined his advent to occur in the 14th Century. And some of them have even said, by way of a personal will, to the people who would exist in the 14th Century, that: If you happen to exist at the time of the Messiah, please deliver the salutation of peace [*Assalam-o Alaikum*] to him on our behalf. Hadhrat Shah Waliullah, the leader of *Muhadditheen*, is among those people.

In the end, I would also like to state that I am not opposed to admit the possibility that, after my time, someone else may also arise as being one who is a reflection [*Matheel*] of the Messiah [Jesus], because those who represent the reflection of any of the Prophets do always appear in this world, from time to time. In fact, God the Exalted has already informed me through a definitive and positively certain prophecy that a person will be born within progeny who will have resemblance with the Messiah in several aspects. He will descend from the

[72] Translation: Ponder over it! And feel ashamed; have fear of Allah, and do not exceed the proper bounds! [Translator]

heaven[73] and will straighten the path of those who are of this world. He will cause those who are in bondage to be set free, and he will liberate those who are held prisoners in the chains of doubts. [Persian and Arabic:][74]. However, my humble-self has come under the name of the Promised Messiah, on the basis of a Prophecy that is found in the sacred books of God the Exalted. [Arabic:][75].

[Persian Poem:]

Wherever there is a mention of the Messiah and his descent,
I always say, regardless of whether people believe me or not,
That God, the Creator, has Revealed within my heart that
I am the genuine reflection of that chosen one of God.
I am the Promised One, and have come with my [physical] appearance that is in accord with the Ahadith;
It is regrettable if people do not see me with open eyes:

My complexion is like that of wheat, and the difference in my hair- [texture, compared to that of the Israelite Messiah] is manifest —
Just as it is stated in the Hadith of my Master, [the Holy Prophet[sas]].

My advent does not admit of the possibility of doubts or confounding [the truth], [because] *The Master* [the Holy Prophet[sas]] *has separated me from the Messiah who was of sanguine complexion.*

Do not be surprised at the issue of the 'easterly minaret';
Whereas [it is true that] the rising of the Sun of my truth is indeed from the East.
It is, of course, I who has come in accordance with the glad-tidings;
Where is Eesa [Jesus] so that he may set foot on my pulpit!

The one[76] whom God granted a place in the everlasting Paradise,
Why would He ever want to evict him from the Paradise—in contravention of His own promise?
Since the unbelievers, as an act of transgression, worship the Messiah,
Therefore, God's ardent sense of His own honor made me his counterpart.

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[73] In the sense that he will be *commissioned by God* [Translator]
[74] Translation: "*Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven*." This statement is directly from the divine Revelation to the Promised Messiah[as], concerning the *Musleh Mau'ood* (the Promised Reformer), which was announced on 20 February, 1886. [Translator]
[75] Translation: "And Allah knows the most, and His knowledge is supreme over everything." [Translator]
[76] i.e. Hadhrat Eesa [as], the Israelite Prophet of God (Jesus son of Mary). God's promise to him, in the Holy Qur'an (3:56), is implied here. [Translator]

Go! And take a look into the Holy Qur'an, to ponder over it,
So that my mystery is resolved and [its meaning is] *made manifest to you.*

O my God! Where is such a one who is privy to the secrets of spiritual-visions?
So that his innate spiritual-light may fetch the confirmatory-word from the one[77]
who foretold about me.

This cynosure of guidance [Qiblah] sowed his face in the 14th Century—
Thirteen hundred years after the event of casting out all the idols from Ka'abah.

The beneficence of that Mainspring of all Munificence reached such a degree of fervor,
That the call of that Beloved[78]*started to be heard in all of my lanes and pathways.*

O' Objector! Have a little patience, due to fear of God,
So that God Himself makes manifest the luminescence of my star.

Have you not read that one should conduct oneself in good faith?
Then, O' brother of mine! Why are you transgressing its [prescribed] *limits?*

Why do you take a stab at me, like this, with the scimitar of your tongue?
I have not come of my own accord—instead, God Who has the Transcendent Power—the One Who has the Greatest Glory—has sent me.

I am only the one who is commissioned [to carry out this task]*; what discretionary authority can I, possibly, have in this matter?*
Go, and enquire, regarding this matter, from God Who has sent me!

O you, who has rushed towards me, wielding a hundred axes!
Fear the Gardner, because I am a fruit-laden branch!

I receive the Order from the Heaven, and deliver it to [those living on] *the Earth;*
If I were to hear it, but not relate it to the people, then where should I take it to?

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[77] i.e. the Holy Prophet Muhammad[sas], whose Prophecies about the second advent of one, in his own *Ummah*, who will be the likeness of the Messiah son of Mary, are contained in the authentic books of Ahadith [Translator]

[78] 'Beloved' is an endearing reference to the Holy Prophet Muhammad[sas], who is also the Mainspring of all Munificence [Translator]

O my nation! Do not be heavy-hearted due to my discourse,
Do not show such zealotry in the very beginning; rather, watch my affair until the end.

I am not saying it only from myself; rather, it is so written on the Tablet of God;
If you have any power, do erase the inscription from God!

I am enduring the straits of wonderment and worry on account of my nation;
O Lord! Have mercy, because I am restless due to this concern!

Neither their eyes [i.e. vision] *have survived, nor their ears* [i.e. capacity to patiently hear]*, nor the light of the heart* [i.e. perception];
Except their tongue which is not even worth as much as a Dirham.

Casting aspersions on me is valued by them as an act of worship,
I am filthier in their eyes, compared to every liar.

But, O my heart! Be [considerately] *accommodative towards these people;*
After all, they do claim to love My Prophet[sas]*!*

O one who is the denier of the message delivered by the angel, and the Revelation of God!
Do not look for a fault in me, because I do see the error in you.

O my dear one! My soul has melted due to my grief for [the state of] *your faith;*
But, it is exceedingly surprising that, in your view, I am an unbeliever!
If you desire that the reality of my truth may dawn on you,
Beg for the light of the heart from the One Who is beneficent.

Why would the attention of my heart be ever focused, at all, on declaring anyone to be an unbeliever?
I am inebriated with the goblet of the beneficences of my Beloved.

What impact on me can the taunting of my adversaries have?
I am intoxicated with the pleasant thoughts of my Friend.

I live by the support of the Revelation of the God Who is by with me;
His Revelation amounts to a live-giving breath for me.

I have unloaded my belongings in the edifices of my Friend;

So, therefore, do not ask me anything about this [contemporary] *Kingdom of Darkness.*

His love has permeated in the woof and warp of my heart;
His love, in the cause of the Faith, has become a luminescent Sun.

If the secret of the love that exists between me and Him were to be laid bare,
There would be many people who would have sacrificed themselves at my threshold.

The worldly people do not know my secret,
I have kept my divine-light hidden from the eyes of bats.

After rejecting my path, whichever path they have a liking for, amounts to nothing;
Unfortunate is he, in whose view what is insignificant is worthy of reverence.

I drink, every moment, from the goblet of being in communion with my Friend;
Every moment, as opposed to [what] *my opponent* [thinks], *I am in the company of my Friend.*

Zephyrs of Paradise blow over my anguished heart,
And the smoke of my censer produces hundreds of kinds of fragrances.

The stench of those who are jealous of me cannot cause me any harm;
[Because] *I am, at all times, awash with the musk-perfume of His remembrance.*

My situation, due to my nearness to the Friend, has reached a point where,
I have risen far above the reason and comprehension of the outsiders.

Due to the beneficence of my Friend, my step has entered the Paradise;
And due to the munificence of that Friend, there is the goblet of His communion in my hand.

The fervor of His acceptance [of my prayer] *reveals itself at the time of my prayer;*
Such crying and wailing [that characterizes my prayers] *was not even heard from me by my mother* [during my infancy]

I perceive the visage of that Friend, everywhere and in every direction;

Then who else could possibly ever come in my thoughts!

Woe that the group of my dear ones did not recognize me;
They will know me after I will pass from this mortal world.

So what, if my heart is bleeding due to my pain and grief for their sake;
It is my cherished desire that I lose even my life, in this all-absorbing passion!

Every night, I am beset by a thousand causes for grief due to my pathos for this nation;
O my Lord! Deliver me from this period of tumultuous hardship.

O Lord! Wash away, with my tears, their indolence;
Because, tonight, due to this compassionate-grief, even my bedding is tearfully soaked.

Please reach me, to recompense me with justice, because I have shed tears for You;
Please listen to my entreaties because I am left with none, except You.

The darkness of a multiplicity of grief does not seem to come to an end;
It seems that, perhaps, this murky night will stretch all the way to the Day of Judgment.

My heart is bleeding due to the grief caused by this unappreciative nation;
And, also, due to these crooked scholars who are attempting to throttle me.

If their spiritually-arid knowledge and the blindness of their hearts had not barred their way,
Every scholar and expert of jurisprudence would have been conducting himself, for me, like a servant.

My logical discourse has an impact, even on stones;
But, these people are deprived of my effective discourse.

Knowledge is [genuine] *if the light of insightful-perception accompanies it;*
I do not value this knowledge [boasted by my opponents] *even as much as a trifle.*

Today, my nation does not recognize my spiritual rank;

But, a day will indeed come when they tearfully reminisce my blessed time!

O my nation! Keep your sights focused on the Unseen [wonders from God], *with persistent patience;*
So that, I may humbly spread my hands in prayer [before God] *for your sake.*

What does it matter if, in your view, my value is like that of [a handful of] *dust;*
Not to speak of dust, I am even less significant than a bunch of straws and motes.

It is His benevolence and grace that He values me; otherwise, I am,
Like a worm—not a human being, and like a sea-shell—not a pearl.

His hand has pulled me away from everyone other than Him, in such a [perfect] *manner that,*
One would say that there was none other than Him, ever, even in my imagination!

After God, I am inebriated with the love of Muhammad [sas]*;*
If this is [to be considered a state of] *unbelief then, by God, I am a great "unbeliever"!*

His love has permeated every fiber of my being;
I am vacant of all personal wishes, and am filled with pining for that Beloved.

I am [like] *a Lamp of Truth in the hallowed sanctuary;*
It is only His hand that is there to shield me from every [waft of] *strong wind.*

The Heaven testifies to my truth, all the time;
So, what is there for me to grieve about, if the worldly people do not believe in me?

By God! I am like the Noah's Ark, from my Creator;
Unfortunate is whoever remains distant from my anchor.

This blaze that has consumed the nether-edge [of the attire] *of this Age;*
By God! I am [like] *the Steam of Kauthar, for providing its remedy!*

I am not a Messenger [in the sense that] *I have brought no* [new] *Book* [of God]*;*
But, of course, I am a recipient of divine Revelation, and am a Warner from God.

O Lord! Cast a glance of beneficence and grace on me—having seen my wailing and entreaties;
Because, who is there to be my helper except the hand of Your mercy?

May my life be sacrificed in the cause of the Faith of [Muhammad] *the Chosen One!*
This is, indeed, my heart-felt desire; Would that I may accomplish it!

Who are those that are close to me, and are nearer the spiritual prosperity: Are those the ones who accepted my humble-self as the Promised Messiah? Or are those the ones who denied me?

Let it be known that it is quite clear and manifestly evident that those who have accepted my humble-self as the Promised Messiah, such people are protected from all situations of [spiritual] dangers; they are purged of sin and have been determined [by God] to be worthy of many kinds of spiritual-reward and recompense, and [granted] the power of faith.

Firstly, they have acted in good faith towards their brother-in-faith, and have not declared him to be a fabricator or liar, nor did they entertain in their hearts any evil misgivings about him. Thus, they earned the right to get the spiritual reward, which is granted to one who exercises good faith towards one's brother.

Secondly, they did not fear any revilement from any reviler at the time of their acceptance of the truth, nor did they let any selfish passions to get the better of them. Thus, for this reason, they were determined to be worthy of a spiritual reward that when they came across an invitation towards the truth, and heard the voice of a heavenly caller, they accepted the message [of truth] and could not let any kind of impediment deter them from it.

Thirdly, due to their affirming belief in the one to whom the Prophecy applies, they were spared the onslaught of those doubts that spring up within one who has been waiting for something, for long, and eventually become the cause of distancing one from one's faith. These fortunate people not only became free from the aforesaid dangers, but by witnessing a Sign of God the Exalted, and the fulfillment of a Prophecy by His Prophet[sas], within their own lifetime, they greatly excelled in terms of their power of faith; and their faith-based-on-hearing became imbued with a color of perceptive-knowledge. Now they are no longer subject to

all those feelings of surprise which they used to have in relation to the Prophecies, which seem to be never closer to being fulfilled.

Fourthly, by affirming belief in the person sent by God the Exalted, they escaped the displeasure and wrath of God, which afflicts those who partake of nothing except falsification and denial.

Fifthly, they came to be determined as being worthy of such a range of munificence and blessings which are devolved upon those truly devoted ones who accept, in good faith, one who is sent by God the Exalted.

These are the benefits which will be granted, if God the bountiful wills, to these fortunate people, who have accepted my humble-self, by the grace of Allah the Exalted. But, those are not accepting, they are deprived of all blessings; and their whim that, in case of their acceptance they stand the risk of loss of their faith, is also absurd. I cannot understand as to what is the reason due to which this loss can occur. The loss could have, potentially, occurred if my humble-self were to force them to follow a new set of teachings that run counter to Islam. For instance, if I had proclaimed anything that is religiously lawful [*halaal*] to be unlawful [*haram*], or had decreed something that is unlawful to be now lawful; or, if I had changed those articles of belief on which one's deliverance is based; or, if I had added something to, or subtracted from the acts described in the Sharia—fasting, daily prayers, pilgrimage [*Hajj*], or payment of *Zakaat*[79] — e.g. if I had increased the number of five daily prayers to ten, or decreased it to only twice; or if I had proclaimed, as compulsory, fasting for two months instead of one month, or had directed people to reduce them further—then, of course, it would have resulted in an absolute loss, rather it would have been unbelief [*kufr*] and forfeiture [of reward for any good acts]. But, under the circumstance when my humble-self repeated says that, O my brothers [in faith]! I have not come with a novel religion or a new set of teachings. Rather, I am one from among you and, like you, I am also a Muslim. And for us Muslims, there exists no book other than the Holy Qur'an for us on which to act upon, or advise others to do that. And, there is no spiritual guide for us—who we must follow, or who we may want to have others follow—except the revered Seal of the Prophets, Ahmad of Arabia, may peace and blessings of Allah be on him. Then, this being so, what is the basis for concern for a religiously observant Muslim to affirm belief in my claim, which is based on the Revelation of God. For the sake of argument, if this

[79] These five items are called the *Five Pillars of Islam*, derived from the Holy Qur'an. *Zakaat* is obligatory alms, applied to one's wealth at a prescribed rate, and its revenues are to spent on specific causes, beneficial for the society, as prescribed in the Holy Qur'an [Translator]

aforesaid spiritual-vision [*kashf*] of mine, and the Revelation from God, is wrong and if I have made an error in understanding whatever I am being enjoined to do, then how is there any potential damage, implied in it, for one who would believe in me? Is it that he has accepted something which can cause a breach in his religious faith? If, within our lifetime, Hadhrat Messiah son of Mary actually did descend from heaven then [Persian:][80] and I, along with the community of my believers, would be the first and foremost to accept him, and we will also earn the spiritual reward for accepting the earlier position towards which we had moved, acting only in good faith and having the fear of God the Exalted. Anyhow, even in case of this "error"—if one were to assume so—the step of our spiritual reward stayed ahead [of others] and we earned two counts of spiritual rewards, whereas those opposed to us earned it only once. However, if we are right, and our opponents are in error in entertaining future hopes, then the faith of our opponents stands in a precarious condition, at this point in time. This is so, because if, within their lifetimes, they were to literally see Hadhrat Messiah son of Mary descending from heaven, with great glory and majesty—and if they would actually see with their own eyes that there he comes, descending in the company of angels—then, in that case, their faith would remain intact. Otherwise, in the alternative case, there does not seem to be any possibility of their faith remaining safe. Because, if they would not see any man descending from heaven, right up to the end of their lifetime, and rather they would themselves be preparing to go to the heaven then, quite obviously, what an assortment of doubts and suspicions they will depart with! And what kind of misgivings regarding the Prophecy of the True Prophet[sas] they will entertain in their hearts; and it is very likely that such a strong misgiving may find its way into their heart which may destroy their state of faith. This is so, because the present time is the same timeframe—in accordance with the identifying signs mentioned in the Gospels and the Ahadith—within which the Messiah should come. That is why many among the pious personages and many of the recipients of spiritual-visions [*kashf*] of earlier times had fixed, in their narratives, the time of the Messiah's advent in the beginning year(s)[81] of the 14th Century [*Hijra*]. For instance, this is also the opinion of Shah Waliullah Muhaddith Dehlvi, may God sanctify his grave; and the late Maulvi Siddique Hassan Khan, too, has written the same in one of his books. And the majority of the *Muhadditeen*, while interpreting the meaning of the Hadith [Arabic:] [82] have expressed themselves in the same vein. And if one

[80] Idiomatically, this expression means: 'We would be happy to accept that. ' [Translator]
[81] Hadhrat Mirza Ghulam Ahmad as of Qadian founded the Ahmadiyya Muslim Community, and took oath of allegiance from his followers, as the prophesied and long-awaited Promised Messiah, on 23 March 1889 AD, which converts into 20 Rajab, 1306 of the Islamic, *Hijra*, calendar. The year 1306 is, obviously, the 6th year after the start of the 14th Century of Islamic, *Hijra*, calendar. [Translator]
[82] Translation: "The Signs are after two centuries' [Translator]

were to assert that the descent of the Promised Messiah in the vicinity of a minaret of Dimashq is the consensus-based belief of all the Muslims, then I have written its rebuttal in the present book that definitely no such consensus exists. Where in the Holy Qur'an is something like this mentioned? It only refers to his death. In Bokhari, it is narrated that the soul of Prophet Eesa [as] [the Messiah son of Mary] was on the send heaven, in the company of Prophet Yahya [as] [i.e. John the Baptist], and it has avoided any mention of his descent in Dimashq; and Ibn-e Maajah has narrated his descent to be in *Bayt-al-Maqdis*[83]. And no one among all these persons claimed that these words, or names, are necessarily to be taken in their literal meaning—they just affirmed belief in the apparent form of the Hadith as it stands. Then, on what basis is there any consensus? However, the advent of the Promised Messiah at the end of the 13th Century [*Hijra*] seems to be a consensus-based belief. Thus, if my humble-self is not the Promised Messiah then why do you people not go ahead and bring down the Messiah from the heaven for everyone to see. After all, you happen to be the progeny of pious forefathers; sit in the mosque and humbly supplicate and tearfully pray [to God] so that Eesa son of Mary may come down from the heaven—with his hands resting on the shoulders of angels—and you may be validated as truthful. Otherwise, why do you harbor an evil conjecture [against me], for no genuine reason, and place yourself under the incriminating decree of the verse of the Holy Qur'an [Arabic:][84]. Have some fear of God!

A Fine and Subtle Point: I few days ago, my humble-self enquiringly focused my attention on whether it is also the intent of the Hadith [Arabic:][85] that the advent of the Promised Messiah will occur at the end of the 13th Century, and is my humble-self implicit in the meaning of *this* Hadith as well? So, in a spiritual vision [*kashf*], my attention was drawn towards the numerical value of the alphabets of the following name; implying: 'Here, take a look! This is, indeed, the Messiah who was destined to appear at the conclusion of the 13th Century. We had determined this numerical value in the alphabets of this name, in advance.' And that name is as follows: Mirza Ghulam Ahmad Qadiani. The numerical value of the alphabets that constitute this name is exactly 1300. And, in this town of Qadian, nobody else has the name Ghulam Ahmad; in fact it was [divinely] put in my heart that at this time, with the sole exception of me, there is no one else named 'Ghulam Ahmad Qadiani' in the entire world. This is an ongoing practice of Allah with my humble-self that, quite often, He reveals some secrets to me in terms of the numerical value of the alphabets. Once, I focused my attention on what was the

[83] Also known as the Holy Land, Jerusalem. [Translator]
[84] The Holy Qur'an (17:37), surah Bani Israel. Translation: 'And follow not that of which thou hast no knowledge. …' [Translator]
[85] Translation: "The Signs are after two centuries' [Translator]

year of birth of Prophet Adam[as]; it was [divinely] suggested to me to ponder over the numerical value of the entire alphabets that constitute Surah Al-As'r[86], since that will reveal the desired date.

At another time, when I desired to know, through the medium of divine Revelation, about the date[87] of the mosque to which my house is adjacent, I received the following Revelation [Arabic:][88]. It is the same mosque in regard to which I have already written in the present book that: my house is located, at the farthest margin of the populated area, on the east-side of this town—in the proximity of the same mosque and under its easterly minaret—as is the crux of the Hadith of our Master and Leader [Hadhrat Muhammad], peace and blessings of Allah be upon him.

And it was just a few days ago that God the Exalted gave me information, in terms of the numerical value of alphabets, the essence of which is that [Arabic:][89] i.e., he is a dog, and he will die on the numerical value of [the word] 'dog' [*Kalb*]—which is referring to the digit 52. That is, his age will not exceed fifty-two years: when he will enter the 52nd year then, well within the very same year, he will die[90].

Now, I will revert to the topic that was under discussion, above, and state that my community is a blissful and fortunate community, which has accepted, at the appointed time, the man whom the God of Heaven and Earth has sent; and their hearts did not experience any reservations in accepting. Since they were fortunate, and God had chosen them for Himself, therefore, the beneficence of God granter them the power, and did not grant it to others; and He opened their hearts but did not open those of the others. Thus, those who have received [the bounties] they will be granted even more and they will proliferate; whereas those who have not received, they will be divested of what they had before. There were many righteous people who earnestly wished that they could find this time, but they could not; but how sad is the case of these people who do happen to exist in this age, yet they did not accept me! Which nation's condition should I use as an analogy to describe the condition of my contemporary people? The following parable seems to be an apt description of their condition. A king appointed a

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[86] i.e. Chapter 103 of the Holy Qur'an.
[87] The word 'date', used here, refers the 'date of *laying the foundation of* this mosque'—named Masjid Mubarak—as specified in *Brahin-e-Ahmadiyya*, part 4, pages 557-559, sub-footnote 4. [Translator]
[88] Translation: [This mosque] is a source of blessing, and it is blessed itself; and every act that will be performed in it is blessed. [Translator]
[89] Translation: 'A dog; it will die on 'dog' [Translator]
[90] The idiomatic, and somewhat euphemistic, expression used here can be literally translated as: 'He will travel towards the Everlasting Realm', which means 'he will die'. [Translator]

governor to a city, as he promised, in order to find out who is truly obedient to the king and who is disobedient; and so that all those disputes may also be resolved that were occurring among them. Thus, this governor arrived exactly at the time when he was needed and he delivered the message from his revered Chief [the King]; he called everyone to the path of rectitude and informed them about his being the appointed governor. But, they started doubting that he was really a government-appointed official. Then he produced such signs that are specific to government-appointed officials, but they remained incredulous and did not accept him. They looked at him with contempt, regarded themselves as superior to him, and did not accept him as an arbiter for them. Instead, they grabbed him, humiliated him, spat on his face, and rushed towards him to beat him up. They treated him with a great deal of contempt and ridicule, and denied him with the use of much harsh language. Then, after suffering all kinds of persecutions at their hands that he was destined to, he returned to his King. As to those people who treated him so badly, they remained awaiting for a different governor and, due to their ignorance, they remained fixated on the false notion that this was not the genuine governor; rather, he would be a different person who we should keep waiting for. Thus, they awaited him for the whole day, and continued to get up and look around to find out when he may arrive. Meanwhile, they kept on talking among themselves about the King's promise until the sun started to set, but no one came. Eventually, as the evening began, a large contingent of policemen arrived, who brought many handcuffs with them. Immediately after their arrival, they set ablaze the city of these wicked people, then arrested and handcuffed every one of them. They officially charged them, under sanction form the King's Court, for the offence of insubordination and obstructing and resisting an official representative [of the King]. They were awarded those punishments [by the court] which they deserved.

Thus, I say it truly and earnestly, that the same will be the fate of the cruel disbelievers of this age. Every single individual will be caught on account of one's self-inflicted outcome based on [one's adversarial use of] one's tongue, pen, or hands. Whoever has the ears to listen, let such a one listen!

A Request to the Religious Scholars of India

O brothers-in-faith and scholars of the enduring *Shariah*! I would like all of you to please listen to the following submissions on my part. The claim made by my humble-self of being *Matheel-e-Mau'ood*[91] [i.e. a 'reflection' that was promised]—

[91] *Matheel* means 'one who is a reflection of, or a counterpart, an analogue, or a likeness of someone', and *Mau'ood* means 'one who has been promised'. Thus, the general expression "*Matheel-e-Mau'ood*" (which is *not* used, in this context, as a *title* to which a claim is laid, and should not be confused with one) simply

which the people of lesser level of comprehension have come to think of as the Messiah [Jesus] who was promised—it is not a novel claim that has been issued from me at the present time. Instead, it is the same old Revelation that I received from God the Exalted and had recorded quite explicitly at several different locations in *Baraheen-e-Ahmadiyya*, on the publication of which perhaps a period of more than seven years must have passed. I have definitely not claimed that I am the Messiah son of Mary; anyone who alleges this about me is a fabricator and a liar. Instead, it has been published by me, on an ongoing basis, for the past seven or eight years that I am *Matheel-e-Massih*[92] i.e. some spiritual attributes of Hadhrat Eesa (on whom be peace)—in terms of his nature, habits, or moral qualities etc.—have also been embedded in my nature by God the Exalted. And in several other aspects, which I have explained in recent books, my life bears a very strong resemblance to the life of Messiah son of Mary. In addition, this is also not something new from me that I have declared myself to be the Promised One, whose advent is succinctly mentioned in the Holy Qur'an and more explicitly in Ahadith; because, I have already written in *Baraheen-e-Ahmadiyya* with explication that I am the very same *Matheel-e-Mau'ood*[93] the information about whose advent, in spiritual terms, has already been described in the Holy Qur'an and the Ahadith. It is surprising that Maulvi Abu Sa'eed Muhammad Hussain Batalvi—who wrote a review on *Baraheen-e-Ahmadiyya* in his paper *Isha'at-us-Sunnah*, number 6, volume 7—has already implicitly affirmed the veracity of these Revelations; if not as a formal expression of his faith then at least in terms of a possibility, and he has whole-heartedly accepted them. But still, it is reported that, as a consequence of the uproar and clamor of the other people, the aforesaid, revered, Maulvi sahib also exhibits signs of a heartfelt passion of denial; and this is something most surprising of all. The Revelations, in this context, that are published in *Baraheen-e-Ahmadiyya* appear on the following page-numbers: 238, 239, 240, 447, 498, 505, 510, 511, 513, 514, 556, 559, 560, and 561; and their texts[94] are as follows:

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means: *the claim of being a reflection, a counterpart, or a likeness, that had been promised.* The person implied—who he was a reflection of—is specified later in this paragraph as the Israelite Messiah (who is also known as Jesus son of Mary, and *Hadhrat Eesa*, or *Massih ibn-e-Maryam*). [Translator]

[92] *Matheel-e-Massih* means: 'one who is a reflection of (or who is in the likeness of) the Messiah (son of Mary). [Translator]

[93] *Matheel-e-Mau'ood* means: 'one who is a reflection, who is just as it was promised'. This expression is *not* used, in this context, as a *title* to which a claim is laid, and it should not be confused with one. [Translator]

[94] Extended quotation of Arabic text segments, comprising of Revelations in one column of the page, has their parallel translation in Urdu (with textual annotations) by the author himself, which are placed in brackets in this English translation. [Translator]

O Ahmad! Allah the Exalted has placed blessing within you. Whatever you hurled, when you hurled it, it was not you who did it; instead, it was Allah Who hurled it. He it is Who is God the Gracious [*Rahman*] Who taught you the Qur'an so that you may warn those people whose forefathers were not warned; and so that the way of the culprits is made manifest (i.e. so that it becomes known as to who are those that choose your side, and who are the ones who—without possessing a full understanding—rise up in opposition to you. And proclaim to all these people that: I have been commissioned by God the Exalted, and I am the first and foremost to have affirmed faith in this commandment. O Eesa! I will cause thee to die and elevate thee towards Myself; and I shall give ascendancy, till the Day of Judgment, to those who have followed thee, over those who have denied thee. God is the One with Transcendent Power [*Qaadir*] Who sent His Messenger with guidance and the religion of truth, so as to cause this Faith to overcome all other faiths, by dint of cogent arguments (This is the Prophecy which ahs already been written in the Holy Qur'an, and meant for the present days. After this, the translation of the rest of the Revelation from God is as follows). Those promised by God the Exalted which have already been expressed in His Holy Book, cannot be altered by anyone (i.e. those cannot be postponed; and, after that, it was revealed that) We have caused this appointed-one, with all Our Signs and Wonders, to descend near Qadian—and he did descend with truth. (The promises of Allah and the Messenger, which were in the Qur'an and *Ahadith*, have come true, today). And the Promise and Command of God the Exalted was, of course, bound to become fulfilled, one day. And they will say that: This is a lie in its entirety, which is self-invented—and we never heard it from our forefathers of yore. Say unto them that: 'God's majesty is wondrous (you cannot have access to His secrets); He elects, out of His servants, whomsoever He likes, (He has no dearth of servants) and there is none who can call Him to account for His actions (as to why did He do this, or why did He not do that?); while He is the One Who calls His servants to account for their actions and their verbal statements'. And very soon, We will send awe-inspired dread on their hearts. Say to them, that: 'This divine-light has come from Allah the Exalted. So, do not disbelieve it, if you are true believers'. And those people who believed--and they did not mix any excessive element with their faith—they are in a state of peace; and they are the ones who, really, are rightly guided. And the leaders of the deniers will try to frighten you. Perished be, the two hands of Abu Lahab! And so also perish he! He should not have entered this matter with reckless-daring, and should have feared, instead. And whatever hurt (from

the utterances of the people) you will experience, it will be decreed from God the Exalted. (In this context, the reference to Abu Lahab signifies such people who, without possessing a perfect perceptive-knowledge, will rise up for writing adversarial writings, and they would not be afraid of the prohibitive injunction of [Arabic:][95], nor would they pay heed to the positive injunction to act in good-faith, and they will not resign to God the aspects that are disputed, based on their analogous nature. And then He said that when people will be bent on opposing you, it will be a trying set of circumstances. Thus, at such a time you must) act with enduring-patience, just like the Prophets who possessed resolve[96] have been acting with enduring-patience. Remember, this trial is destined from Allah, so that He may love you perfectly; it is the love that is from God the Mightiest and the Most Honorable. And God will provide your recompense, and your Lord, the Sustainer, will be pleased with you, and will fulfill your name[97], and God will protect you even if the people may eschew protecting you. And God is not the one to leave the believers as you are, until he separated the wicked from the good. It is possible that you may consider an outcome, which may befall you, to be repugnant (and it may not appeal to your heart) but (in reality) it is good for you; and Allah the Exalted knows (the truth about all secrets) whereas you do not. O my Lord! Forgive my sins and cause mercy from the heaven to descend upon me; and stand for me as my helper because I have in a state of subjugation. O my God! O my God! Why have You forsaken me? (This prayer points to the resemblance which my humble-self has with Hadhrat Messiah; because the prayer of *Eli Eli* was in fact supplicated by the Messiah at a time of anguish for him. Then, from my humble-self, God manifested the following prayer through Revelation) 'O my Lord! Show me how You restore the dead to life.' This, too, points to the Messianic resemblance. And then, manifested this prayer, from my humble-self, through Revelation: My Lord, do not leave me alone, and You are the best of inheritors. O our Lord! You decide between us and our people with truth, and You are the Best of those who decide. O Ahmad, let there be a glad-tiding for you: You represent My purpose, and are with Me. I have Myself firmly planted the tree of your miracles [*karamah*] (and strengthened it). You are an eminent

[95] The Holy Qur'an (17:37), Surah *Bani Israel*, Translation: 'And follow not that of which thou hast no knowledge. …' [Translator]

[96] The 'Prophets who possessed resolve' (*U'lul-az'm Prophets*) are generally considered to be the following: Hadhrat Nooh[as], Hadhrat Ibrahim[as], Hadhrat Musa[as], Hadhrat Eesa[as], and Hadhrat Muhammad[sas]. [Translator]

[97] *Ism* (or, name) also means 'standing'. [Translator]

person in My presence. I chose you for Myself. Your prestige[98] is wondrous, and your reward is near. The Earth and the Heaven are with you as these are with Me. You are a stalwart of God—in the mantle of Prophets. Do not be fear, because the ascendancy is yours. God will help you in several fields. My Day is the Day of a momentous decision. Allah has decreed: 'Most surely, I will prevail; I and My Messengers.' Remember! It is certainly the party of Allah that does, always, triumph.

These are the divine Revelations which I have already noted on the afore-mentioned pages of *Baraheen-e-Ahmadiyya;* which, explicitly as well as implicitly, connote my humble-self's being the *Matheel-e-Mau'ood*[99]. Albeit, it was not resolved in *Baraheen-e-Ahmadiyya*—on the basis of divine Revelation—as to what is the real truth regarding the advent of Hadhrat Messiah son of Mary, as people are waiting for, that he will get out of the Paradise and, with his hands resting on the shoulders of the angels, he will literally descend from the heaven to the earth. Instead, whatever I have written in regarding the second-coming in this world of Messiah son of Mary, it was written in light of the celebrated well-known and commonly-held belief, to which the contemporary thinking of my Muslim brothers is inclined. Thus, it was only in the context of this apparent belief, that I had written that: I am only *Matheel-e-Mau'ood*, and my vicegerency (Khilafat) is simply a vicegerency in the spiritual sense; but, when the Messiah [Ibne-Maryam] will come, he will have a vicegerency that will be both explicit as well as physical. This statement, which was made in *Baraheen-e-Ahmadiyya,* was in accord with the [principle] that a recipient of Revelation must observe the basic following of the related traditions of his Prophet. This is so, because those who are recipients of Revelation from God the Exalted, they do not speak without being [divinely] spoken to, and they do not comprehend without the comprehension that is [divinely] provided to them, and they do not make any claim unless they are [divinely] so commanded; and they, of their own accord, are not capable of taking any daring initiative. For the same reason, our Holy Prophet (peace and blessings of Allah be on him) used to prefer to follow the religious faith-traditions of the People of the Book, up until he would receive a divine Revelation in regard to the observance of certain acts of worship. And, right from the time of receiving such a Revelation, and learning about the truth, he would abandon the earlier practice. Thus, in accordance with this, no

[98] The Arabic word, '*shaan'*, has the following meaning, according to *Al-Mawrid*, Arabic-English Dictionary: *case, question, issue, concern; connection, condition, state, importance, significance; standing, prestige*, *status,* and *rank*. [Translator]

[99] As noted in an earlier footnote, the Arabic word *Matheel* means 'one who is a reflection of, or a likeness of someone', and *Mau'ood* means 'one who has been promised'. Thus, the general expression *Matheel-e-Mau'ood* means: 'one who is a reflection, and who is just as it was promised'. [Translator]

discussion was undertaken in *Baraheen-e-Ahmadiyya*, from my own point of view, about Hadhrat Messiah son of Mary. But, now that God the Exalted has manifested the reality of this matter [through Revelation] to my humble-self, then it became absolutely imperative to make a general proclamation of it. However, if I have any regret, it is for those among the religious clerics [*maulvis*] of this age who, before pondering over and reflecting upon my writing, have started writing its rebuttals. It is quite evident to the [objectively oriented] authors and researchers that the degree to which some contemporary religious clerics have alleged me to have shown opposition to their long-held belief, a little reflection will reveal that, in reality, it is not such an excessively opposing position [expressed by me] that would have merited the degree of uproar that they have made. I have simply claimed to be the *Matheel-e-Massih*[100]; and, further, it is not my claim that the fact of being a '*Matheel'* has ended only with me. Rather, in my view, it is possible that, in the future times, ten thousand persons who may be *Matheel-e-Massih,* like me, may come. But indeed, for the present age, I am the *Matheel-e-Massih,* and waiting for someone other than me is futile. And let it also be remembered that it is not just my personal view that a number of persons who may be *Matheel-e-Massih* can come; rather, the Ahadith of the Holy Prophet[sas] also have the same implication, since the Holy Prophet[sas] has said that nearly thirty *Dajjaals* will be born, over a period, before the end of the world. Now, it is evident that when thirty *Dajjaals* would necessarily arise then, according to the statement [Arabic:][101], thirty *Messiahs* should also come. Thus, on the basis of this narrative it seems possible, or very much possible, that at some time in the future even such a Messiah may come on whom some of the apparent words of the Ahadith may also become applicable. This is so, because my humble-self has not come with the accompaniment of the worldly sovereign-authority or monarchy, but in the garb of ascetic-simplicity and privation. And, if that is the case, then what is so difficult about it if, some day, this [literalistic] desire of the religious clerics may also be fulfilled. However, this particular desire—that, some day, these people will literally see Hadhrat Messiah son of Mary floating down from heaven—I do not see it ever being fulfilled, based on either spiritual-vision [*kashf*], or Revelation, or human reason, or the Holy Qur'an. Thus, for these people to adamantly insist that we will believe only if we will witness the Messiah coming down from the heaven—literally, with our own eyes—it is a display of dangerously obstinate behavior. And this statement on their part resembles the statement of those regarding Allah, the Glorious, has Himself stated in the Holy

[100] *Matheel-e-Massih* means: 'one who is a reflection of (or who is in the likeness of) the Messiah (son of Mary). [Translator]
[101] [Translation] 'For every Dajjaal, there is an Eesa (to counter him)' [Translator]

Qur'an that they continued to maintain [Arabic:][102] and remained deprived of the opportunity to believe. Now, by way of exhortation, for the sake of Allah, I would like to quote those Ahadith, from *Saheeh'hayen*[103], for the benefit of my dear religious scholars, regarding which they seem to think that, on the basis of those, their claim that the Messiah son of Mary will literally descend from the heaven is conclusively proved; and by laying emphasis on which they are repeatedly saying that: these Ahadith decree in favor of their claims. I am quoting the text of those Ahadith, along with their translation, as follows:

> I swear by the One, in Whose Hand is my soul, that the 'son of May' will descend among you and he will judiciously decide upon all the mutually disputed issues among you (and in so doing, he will separate those who follow the truth from those who follow falsehood). Thus (on account of his being the arbiter[104]), he will break the Cross and kill the swine, and will put an end to (everyday skirmishes and) war. How would you fair on the day when the 'son of Mary' will descend among you, and (you know who is the 'son of Mary') he will be a leader [Imam] of yours, and he will be born from among you (O people of my *Ummah!*).

The translation of the Hadith from [*Saheeh*] *Bokhari* is complete, at this point, and you might have understood the direction to which Imam Bokhari has pointed, through the phrase [Arabic:][105]. For a rational person, only a hint suffices. Now, please attentively ponder over the translation of the Hadith from [*Saheeh*] *Muslim*, which is as follows:

> And, it is narrated by Nawaas bin Sam'aan[106] that the Messenger of Allah mentioned the *Dajjaal* and said: this past night, I saw in a dream of in a state of spiritual-vision [*kashf*] that I was near *Ka'abah* where I saw a man who had a wheat-like tanned complexion; his complexion seemed to be of the first-rate quality among all men who may have complexion with a wheat-like tan. And his hair looked so clean as if those were freshly combed and droplets of water [traversed through them and] dripped from them. And I saw that, that man was circumambulating the *Ka'abah,* while

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[102] Translation: ' … we will, by no means, believe thee unless we see Allah face to face' This refers to the Holy Qur'an (2:56) [Translator]

[103] *Saheeh'hayen* means 'two most authentic books', collectively referring to the two most authentic compilations of Ahadith: *Sheeh al-Bokhari*, and *Saheeh al-Muslim*. [Translator]

[104] *Hakam* means arbitrator, arbiter, umpire, or referee. [Translator]

[105] The phrase: *Imam-o-kum minkum*, means '[He will be] your Imam, from within you'. [Translator]

[106] Author's Footnote begins: The sole founder of this narrative is Nawaas bin Sam'aan—none other than him. It is very strange that it is alleged that a consensus exists [about the authenticity of] such a Hadith! And, one will learn shortly that this Hadith is contrary to other narrations. Author's Footnote ends.

> leaning on the shoulders of two men [for support]. Thus, I enquired: Who is he? I was told: This is Messiah son of Mary. Then, in the same dream, I came upon another man who had curly hair and he was blind in the right eye—his eye looked as if it was a grape, swollen and sightless. He very much resembled the men I have seen in the company of Ibn Qut'n. He had his hands placed on the shoulders of two men, and he was circumambulating the *Ka'abah.* And I asked: Who is this man? People responded: This is the *Massih al-Dajjaal*[107].

A careful reading of this Hadith would reveal that, whatever is recorded in [*Sahih*] *Muslim* under the Hadith related to Dimashq, most of those points are succinctly included in this Hadith. And the Messenger of Allah, peace and blessings of Allah be on him, has explicitly and definitively stated in this Hadith that: This is a spiritual-vision [*mukashifah*], or dream, of mine. Thus, it is surely and definitively established from this context that the Hadith related to Dimashq, which I have quoted earlier, that is also, in reality, a dream of the Holy Prophet, peace and blessings of Allah be on him. This is indicated by the use of the word '*ka anni*' [i.e. 'as if I am']. The present Hadith, in which the Holy Prophet[sas] clearly and definitively states that 'this is a dream of mine', it has been included by both Imam Bokhari and Imam Muslim in their *Sahihay'en* [i.e. Sahih Bokhari and Sahih Muslim]. Religious scholars have presented a quandary, in this context, and provided such a refined [rationalizing] reply to it, which is so greatly supportive of my claim that it amounts to being a decisive verdict between my opponents and I; and this is as follows. In this Hadith, on the authenticity of which there is consensus, the Holy Prophet[sas] has stated: I saw the Messiah son of Mary circumambulate the *Ka'abah*. Subsequently, he stated: Similarly, I saw *Massih al-Dajjaal* also circumambulating the *Ka'abah*. One inevitably infers from this narrative that the objective and purpose of the Messiah son of Mary, and that of *Massih al-Dajjaal,* may be identical, and both of them are treading on the straight path [of guidance] and are true followers of Islam; although, the other Ahadith demonstrate that the Dajjaal will lay claim for himself being God! Then what does he have to do with walking round and round the *Ka'abah*[108]*?* The religious scholars have replied to this as follows: It is a grave error to take such words and phrases in their literal sense. In reality, these are narratives within the framework of spiritual-visions and dreams which should be interpreted—just as, in common practice, dreams are interpreted. Thus, its interpretation would

[107] *Massih al-Dajjaal* means: the 'Dajjaal Messiah', or the fake Messiah, i.e. the charlatan posing as the Messiah [Translator]

[108] This is the quandary, born out of these two statements, which the religious scholars have first presented and then resolved it, as already hinted at. [Translator]

consider the fact that, according to the [Arabic] lexicon, the word '*ta'waaf*[109]' means: circumambulating, or circuiting around something. And, without a doubt, at the time of his 'descent' [or being divinely commissioned], Hadhrat Eesa, on whom be peace, will 'go about, or go around' the task of disseminating the Faith, and would desire to see this task fully accomplished. Similarly, *Massih al-Dajjaal* at the time of its appearance, would also 'go about, or go around' its task of creating *fitna*[110], and would desire to accomplish it fully. Now, where are those *maulvis* who want to take as literal fact, the apparent words of these *Ahadith;* and believe that to divert the literal text of these *Ahadith* to its interpretative meaning, amounts to disbelief and makes one an infidel? Just do a little introspective soul-searching, and see for themselves, how their righteous forebears, while providing the meaning of this Hadith, have determined the 'circumambulating of the *Dajjaal'* to be a [symbolic] matter of the dream and how they provided an interpretation of this, which is far removed from the apparent words! So, when they had no option but to inevitably interpret a portion of these visions and dreams, then what is the reason for one to not interpret the other portions of these visions and dreams, despite the presence of strong contextual reasons?

Let it be known that, just as our [earlier] religious scholars perceived the act of circumambulation of the *Massih al-Dajjaal* as a matter pertaining to spiritual-vision [having a symbolic meaning], and provided a spiritual interpretation of it, similarly, the Seal of the Prophets (peace and blessings of Allah be on him), himself has, in several different contexts, made it evident that: Whatever is manifested to me in a spiritual-vision, unless I am made aware by Allah of their categorical and definite meaning, I cannot apply them to the physical realm. For instance, consider the following Hadith, which appears on page 551 of Sahih al-Bokhari: [Arabic:] [111] i.e. it is narrated by Hadhrat Aa'isha[ra] that the Holy Prophet[sas] said: O Aa'isha! You were shown to me on twice in a dream, and it was said to me: 'This is your wife'; and I saw you [as an image] on a piece of silk and, when I unfolded it, I saw that it was, indeed, you. Then I said: 'If its interpretation, from God, is what I have understood it to be, then it is bound to happen.' It means that it is not imperative for the fulfillment of dreams and spiritual-visions to come about in the physical [i.e. literal] sense. Sometimes it does get fulfilled in the literal sense but, at other times, it occurs in a non-literal manner. Thus, in this instance, the Holy Prophet[sas] did not doubt the truth of this dream—because a Prophet's dream amounts to a kind of Revelation—rather, he

[109] The word *Tawaaf,* in its idiomatic sense, conveys the state of someone being fully, and single-mindedly, devoted to searching for and finding ways to successfully complete an important task. [Translator]
[110] The word *fitna*, according to the Arabic dictionary *Al-Mawrid*, means: charm, magical spell, fascination; seduction, temptation, enticement; disturbance, unrest, commotion, and turmoil. [Translator]
[111] Translation from Arabic is provided by the Author himself, as part of the text. [Translator]

was hesitant to infer from it the actual manner of its fulfillment, i.e. only God knows whether it be fulfilled literally, or maybe it has some other interpretation that will become manifest. In the present context, the statement of the Holy Prophet[sas] establishes further that a Revelation that is received by a Prophet through the medium of a spiritual-vision or dream is, possibly, subject to an error of interpretation; just as, on the same page number 551, in another Hadith, the Holy Prophet[sas] himself clarified about the possibility of this kind of error to occur; and it is as follows. [Arabic:][112] i.e. Abu Moosa[ra] relates that the Holy Prophet[sas] said: 'I saw in a dream that I am migrating from Mecca to a land that has date-palms. So, my imagination went the likelihood that it may be either al-Yamamah or Hijr. But, eventually, it turned out to be Medina, which is also known as Yathrib.' In this Hadith as well, the Holy Prophet[sas] has explicitly stated that even the Prophets can possibly err in the interpretation of matters related to spiritual-visions. And, on the basis of these Ahadith, it is demonstrated quite clearly that whatever the Holy Prophet[sas] has prophesied concerning the Messiah son of Mary and about the *Massih al-Dajjaal,* in reality those are the spiritual-visions of the Holy Prophet[sas]; and, in the aforementioned Ahadith, the Holy Prophet[sas] has also indicated definitely and explicitly that one should not apply these spiritual-visions only to the physical realm—those have spiritual interpretations, and most of these matters are spiritual in nature but have been personified in terms of physical symbolism. But alas! The contemporary religious scholars do not wish to follow the footsteps of our Chief and Leader, the Holy Prophet[sas]; rather, whether it makes sense or not, they want to bypass the metaphoric symbolism of spiritual-visions and, instead, view it in terms of physical reality.

Let it be known that there are great wonders in the realm of spiritual-visions, and a wide variety of allegorical entities become visible. On occasion, such matters as a spiritual by nature become visible through their embodiment, in a state of vision. Sometimes, one sees someone whose appearance is human but, in fact, such a one is not human. For instance, a companion of the Holy Prophet[sas], Zaraarah[ra], saw in a dream No'man bin al-Munzar—the King of Arabia—in his full regalia, and the Holy Prophet[sas] interpreted this dream by saying that it implies the land of Arabia which has reverted once again to its adornment and embellishment. This is a clear indication of the fact that, in matters of spiritual-visions, sometimes the interpretations runs a far-fetched course. So, for instance, my humble-self, too, has personal experience that sometimes, in a state of dream or spiritual-vision, spiritual affairs become physically embodied and, personified as a human, they become visible. I remember that when my father (May Allah forgive him), who was an esteemed Nobleman and had an honorable

[112] Translation from Arabic is provided by the Author himself, as part of the text. [Translator]

reputation in the neighboring areas, passed away the, two of three days after his death, I saw a very beautiful woman in a dream—whose appearance is still preserved, as if it is in front of my eyes—and she said: 'My name is Rani.' Then, in a symbolic manner she said: 'I am the honor and prestige of this family', and added, 'I was about to depart, but stayed behind for your sake.' Some time, within that period, I saw a very handsome man and said to him, 'You are such a remarkably handsome man!', then he expressed to me in a symbolic representation that, 'I am your noble fortune.', and in response to my remark that 'You are a remarkably handsome man', he said: 'Yes, I am a man worth seeing.' And, not long ago, I saw [in a dream] a man afflicted by hectic-fever, who seemed near his death; and told me: 'My name is Deen Muhammad.' And it was inspired in my heart that this is a personification of *Deen-e-Muhammadi*[113] that has become visible; and I reassuringly said to him that he will gain healthful recovery through me. And there can be similar, other, examples. Sometimes, good actions, or even bad ones, become visible in physical forms. And, it is a common belief among Muslims that one's actions acquire a physical form that becomes visible in one's grave. On this basis, the Holy Prophet[sas] used to deduce from the names of the people associated with a dream, as to whether it signified something good or bad.

Now, I revert to the remaining translation of the Hadith related to Dimashq as follows. The Holy Prophet[sas] said that: 'Whoever among you happens to be living when the Dajjaal arises, such a one should recite the first few verses of *surah Al-Kahf* [i.e. Chapter 18 of the Holy Qur'an] because these contain the sanctuary from its *fitna'*[114]. It points to the fact that one needs to persevere, as much as possible, as did the *As'haab-e-Kahf*[115], because these verses describe the perseverance of those who had to hide themselves in a cave due to the persecution of an idolatrous king. (O my Friends! Now, you should also recite these verses, because there are, now, many representations of the *Dajjaal* in front of you. The Holy Prophet (may my mother and father be sacrificed for him!) further said: 'The *Dajjaal* will come from a pathway that is located between Syria and Iraq, and will cause disorder right and left' (This is also a metaphor, just as the spiritual-visions frequently have metaphors and other figures of speech). After that, he said: 'O servants of God! You must remain steadfast at that time, just as the Inmates of the Cave had remained steadfast'. The narrator [of this

[113] i.e., 'the Faith of (or, brought by) Muhammad' (peace and blessings of Allah be on him), i.e. Islam. [Translator]
[114] The Arabic word *fitna* means charm and enticement, as well as disorder and turmoil. [Translator]
[115] *As'haab-e-Kahf* means 'Companions of the Cave', or 'Inmates, or Dwellers, of the Cave'. It refers to the early Christians who were persecuted in Rome, for a long time, for affirming belief in the Unity of God. [Translator]

Hadith] queried: O Messenger of Allah! How long will the *Dajjaal* stay in the world? He replied, 'Forty days'. However, in *Sharh al-Sunnah*, it is related by Asmaa bint Yazeed that: He will stay for forty years. But, as a matter of fact, one should not think that there is any kind of conflict or contradiction between these different narrations, and one should resign this matter to God as to what is meant by the forty days and forty years mentioned here.

The translation of the remainder of the Hadith recorded by *Muslim* is as follows. A day of the *Dajjaal* will be equal to a year; and one day will be equal to a month; and one day will be equal to a week, and the other days will be similar to the usual days. (All these are metaphors and other figures of speech). The narrator says: We asked, 'Will it be sufficient, during those long days[116], to observe one daily-prayer for the whole day?'. He replied: 'No. Instead, you will have to estimate them, according to the measure of the [respective] appointed times of the daily-prayers.' (Let it be clarified that this statement by the Holy Prophet[sas] is in accordance with the spectrum of possibilities, i.e. in view of the extensive domain of the transcendent power of God, the Holy Prophet[sas] replied, by applying a matter of a spiritual-vision to the physical realm—in terms of the same spirit in which the question was asked by that person—otherwise, the Holy Prophet[sas] has explicitly stated in a Hadith narrated by Hadhrat Aa'isha[ra], which appears on page 551 of *Bokhari*, that sometime the fulfillment of spiritual-visions takes place in explicit physical terms, while at other times it occurs in non-explicit ways. And, in fact, the same belief has been held to this day by the Prophets as well as the saints. Thus, the reply from him that: 'You should estimate, in relation to the daily-prayers', it was provided, keeping in mind the level of comprehension, capability, and the line of thought of the one who asked it; this is following the adage [Arabic:].[117] Otherwise, the Holy Prophet[sas] never considered any matter associated with a spiritual-vision to be limited to its literal, physical, meaning—unless God the Exalted specifically so indicated to him—as this practice and blessed habit of the Holy Prophet[sas] is evident from hundreds of Ahadith.)

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[116] Author's Footnote begins: The phrase 'long days' also implies days of hardship and calamity. Some calamities are so painful that every single day feels like a year. And in certain other hardships, every day seems like a month, and in still other afflictions, every day is perceived as if it is a week. Then, gradually, in consequence of exercising patience and perseverance, the same 'long days' begin to look like 'normal days', and those days are diminished for those who persevere. In short, this is a metaphoric expression; just ponder over it: in reality the expression 'long days' is quite similar to what he said: 'The first to pass away, from among my wives, would be the one whose hands are comparatively the 'longest'. Author's Footnote ends.

[117] i.e. 'Speak to the people, according to the level of their faculty of reason.' [Translator]

The narrator further states: We enquired, ‘How quickly will the *Dajjaal* travel on the earth, and what is the description of the rapidity of his movement?’ He replied: ‘He will move as fast as a torrential rain that is driven by a gale, i.e. he will go over thousands of miles in an instant. He will go over one nation and invite it to affirm belief in him, and those people will believe in him; in consequence, he will order the clouds to shower rain upon them and, likewise, will order the land to grow food for them. (All these are metaphors. Be on your guard; do not be misled!) He continued: It will so transpire that, on account of the timely rainfalls, the livestock that will go for grazing in the morning, they will return in the evening, being so refreshed and strongly nourished that their humps will become enlarged due to their plumpness and their udders will be brimming with milk and, due to their having eaten to their fill, their bellies will be stretched to their limits. Then, the *Dajjaal* will proceed towards another nation and will invite them to accept him as God; but, those people will not accept his invitation, and will not affirm belief in him. Consequently, the *Dajjaal* will withhold rainfall from them, and prevent land from growing food for them; they will become afflicted with famine and will have nothing left for them to eat and drink. Then, the *Dajjaal* will pass over a stretch of wilderness and say to it: Lay bare your treasures! Then, immediately, all the treasures will come out and start following the *Dajjaal* around; and these will follow him in the same manner as the honey-bees closely follow the Queen-bee who is their leader. Then, the *Dajjaal* will summon a person who will be full of youthful vigor, and will slay it with a sword, into two pieces—then, using an arrow, it will shoot off either of those pieces in separate locations. Then, the *Dajjaal* will summon this dead-body, and he will come to life and stand in front of him, with a bright and shining face, and deny that the *Dajjaal* is God. While the Dajjaal will be busy making similar endeavor to mislead when, suddenly, the Messiah son of Mary will appear, and he will descend near a white minaret, on the east side of Dimashq. (But, *Ibn Maajah* states that he will descend in the Holy Land (*Bait-al-Maqdis*), and some others say that it will be neither in Dimashq, nor in *Bait-al-Maqdis;* rather, he will descend amidst the army of the Muslims, where Hadhrat Mahdi will be present).

And he further said that: At the time of his descent, he will be wearing yellow colored garments, i.e. he will be wearing an upper and a lower piece of clothing that will be of yellow color. (This seems to be an indicator of his poor health, at that time). And both his palms will be resting on the shoulders of the angels. (But, according to another Hadith of *Bokhari*, the Holy Prophet[sas] saw the son of Mary to be circumambulating, with his hands placed on the shoulders of two men, rather than two angels. Thus, it becomes clearly manifest from this Hadith that the two angels that have been mentioned in the Dimashq-related Hadith are, in

fact, the same two men that have been mentioned in the other Hadith. The expression, 'placing his hands on their shoulders' signifies that they will become the supporters and helpers of the Messiah).

He further stated that: When the Messiah will bow his head, the drops of his perspiration will drip; and, when he will raise his head up, the droplets of his perspiration will slip down from his hair, like beads of sliver, resembling pearls. And it will not be possible for any disbeliever to survive after being touched by his breath—such a one will instantly die—and the range of his breath will be up to as far as he will be able to see. Then, Hadhrat son of Mary will set about to search for the *Dajjaal* and he will grab a hold of the *Dajjaal* on the gate of Ludd (which is a rural area in the vicinity of *Bait-al-Maqdis*) and will slay him. This marks the end of the translation of this Hadith. This is the Hadith which is recorded in *Sahih Muslim* by Imam Muslim, and which has been perceived to be of a weak level of authenticity by the Chief among the compilers of Ahadith, Imam Muhammad Isma'il Bokhari, who left it out. What is really surprising in this context is that, the way the circumstances pertaining to the *Dajjaal*, and his attributes, are written in this Hadith, and the manner in which advent is narrated, this statement is found to be completely contrary to, incompatible with, and opposed to the narrative of other Ahadith, because the *Saheeh'ayn* have the following Hadith as well: [Arabic:] [118]and there is another Hadith, as follows: [Arabic:].

The translation of the first Hadith is as follows: Muhammad bin Munkadir (*taa'bi'ee*[119]) narrates that I saw Jabir bin Abdullah who used to state, swearing in the name of God the Exalted, that Ibn Sayyaad is, indeed, the *Dajjaal* who was foretold. And, Muhammad bin Munkadir states that: I said to Jabir, 'Do you swear in the name of God the Exalted!' i.e. this opinion is conjectural, so why do you swear by God? Jabir replied: 'I have heard Omar swear about it in the presence of the Holy Prophet[sas']. That is, [Hadhrat] Omar[ra] used to swear in front of the Holy Prophet[sas] and say that: Ibn Sayyaad is, indeed, the foretold *Dajjaal*. The translation of the second Hadith is as follows: It is related by Naa'fe that Ibn Omar[ra] used to say that: 'I swear in the name of Allah that I have no doubt in Ibn Sayyaad's being the Massih al-Dajjaal'. Further, in another hadith that is recorded in *Shar'h al-Sunnah*, the following sentence appears: [Arabic:] i.e. 'The Messenger of Allah was always concerned that Ibn Sayyaad would turn out to be the *Dajjaal'*. That is, the dominant view characterizing the opinion of the Holy Prophet[sas] always remained that: Ibn Sayyaad is, indeed, the *Dajjaal.* Now that it

[118] The translation of this Hadith, and the second hadith after this, is presented by the Author himself in the nest paragraph. [Translator]

[119] A '*taa'bi'ee*' person is one who was not among the Companions of the Holy Prophet[sas], but who found the lifetime of such Companions and learned from them. [Translator]

has been established through the specific narratives of *Saheeh Bokhari* and *Saheeh Muslim* that: 'Ibn Sayyaad is, indeed, the foretold *Dajjaal';* rather, the Companions of the Holy Prophet[sas] solemnly declared, by invoking God's name upon it, that Ibn Sayyaad was indeed the foretold *Dajjaal*, then is there still any doubt remaining in his being the foretold *Dajjaal*? Now, consider the narrative concerning Ibn Sayyaad and know learn about what happened to him. This is explained by the following Hadith recorded by Muslim: [Arabic:] 'Abu Sa'eed Khudri narrates that: 'I travelled to Mecca, in the company of Ibn Sayyaad. During that journey, he said to me, 'It really hurts me deeply when people (i.e. the Companions of the Holy Prophet[sas]) allege that I am, indeed, the foretold *Dajjaal*; while you know that the reality is contrary to that. You may have heard that the Holy Prophet[sas] used to say that the *Dajjaal* will remain issueless, whereas I do have children. In addition, the Holy Prophet[sas] had said that the *Dajjaal* will be a disbeliever, whereas I am a Muslim; and he had further said that the *Dajjaal* would not be able to enter Mecca and Medina, whereas I have already been to Medina and I am presently proceeding to Mecca.'

Now, one should ponder over it as to what is this strange matter: on one hand, some Companions of the Holy Prophet[sas] swear and solemnly declare that Ibn Sayyaad was, indeed, the *Dajjaal*—and it is written in *Saheeh'ayn,* under the narrative of Jabir[ra], that when Hadhrat Omar[ra] swore [by God] and said that the foretold *Dajjaal* was, indeed, that [aforementioned] person then the Holy Prophet[sas] revealed his own view by remaining silent, i.e. that the foretold *dajjaal* was, indeed, Ibn Sayyaad; and in *Saheeh Muslim*, Ibn Sayyaad's embracing Islam, and his having children, and his visit to Mecca and Medina are written in explicit detail, and not just that; it is written in these Ahadith that Ibn Sayyaad died in Medina and his funeral prayer services were held. Now, every judicious person can see, in light of justice, that the books that contain information foretelling the appearance of the *Dajjaal* in the Latter Days and his being slain by Hadhrat Eesa[as], the very same books still have this written in them that the foretold Dajjaal had, indeed, appeared during the time of the Holy Prophet[sas] and had died after having embraced Islam. And his embracing Islam was also essential in light of the prophecy which has already been described in the form of a vision, or dream, of the Holy Prophet[sas] and it is included in *Bokhari* and *Muslim*, i.e. in a vision, the Holy Prophet[sas] had seen him circumambulating the Ka'abah. At any rate, while the issue of the foretold *Dajjaal* has been resolved in this way in these Ahadith, then how can one consider those Ahadith credible that happen to run counter to these? However, only if the religious scholars were to determine the Ahadith of the first category of to be fabrications and declare that these should be expunged from *Saheeh Bokhari, Saheeh Muslim*, and other

authentic compilations of Ahadith, can there be furnished a basis for this claim. Otherwise, it would seem that, by acting on the principle that whenever there is mutual contradiction between two things, disregard both of them, the Ahadith of both categories may be regarded as non-credible. In this context, it is even more surprising that on one hand Imam Muslim writes that the letters K-F-R will be written on the forehead of the Dajjaal, but on the other hand the *Dajjaal* embraced Islam, as noted in the Hadith he himself compiled. Then, as recorded by [Imam] Muslim that the Holy Prophet[sas] said that, like a cloud that has a gale propelling it, the *Dajjaal* will dash across the East and the West, but when this 'Dajjaal' travelled between Mecca and Medina, he was not able to move any faster than Abu Sa'eed[ra], as noted in the Hadith of [*Saheeh*] *Muslim*. Similarly, nobody actually saw the letters K-F-R written on his forehead. Had the inscription K-F-R appeared on the forehead of Ibn Sayyaad, why would the Holy Prophet[sas] prohibit Hadhrat Omar[ra] from slaying him; and why would he say that: I am still unsure about his case? Thus, if he is fact the foretold *Dajjaal*, then the man destined to kill him is Eesa son of Mary—we cannot slay him. It is a matter of surprise that if the letters K-F-R did not appear written on the forehead of Ibn Sayyaad, then what was the reason for treating him with suspicion? And, if it was written on it, then what was the reason for not believing him to be the foretold *Dajjaal*? But, another set of Ahadith show that it was eventually believed that he, indeed, was the foretold *Dajjaal*, and the Companions[ra] swore [by God] and affirmed that they were no longer in any doubt that he was the foretold *Dajjaal*, and the Holy Prophet[sas], too, believed this. But, it deserves further thought that if this Hadith is correct that: 'The forehead of the *Dajjaal* will have K-F-R written on it', then, earlier on, why did the Holy Prophet[sas] himself remained unsure and in doubt concerning Ibn Sayyaad; and why did he say that: 'Maybe he is the foretold *Dajjaal*, or maybe it will be someone else'? It is conjectured that, perhaps, the letter K-F-R had not appeared on his forehead. I am very surprised and amazed that if, in actual fact, the foretold *Dajjaal* was destined to be born in the Latter Days—i.e. during the time when Messiah son of Mary himself was to descend from the heaven—then why did these doubts and suspicions arise well ahead of time? And, it is even more surprising that, for his part, Ibn Sayyaad did not commit any such deeds that are understood to be among the signs of the foretold *Dajjaal*, i.e. the Paradise and Hell being with him; treasures to follow him around everywhere; bringing the dead persons back to life; causing rainfall under his order and having the land grow crops under his command; and riding a donkey that equaled the measure of seventy *baa'* [120].

[120] The word *baa'* represented, in old times, a length-measure of outstretched arms. [Translator]

Now, the great difficulty that arises here is that, if we believe such Ahadith of Bokhari and Muslim to be true that determine his descent to occur in the Latter Days, then this other set of Ahadith, from the very same compilations, are to be treated as fabrications; and if we declare these latter Ahadith to be correct, then the former set of Ahadith will have to be believed as fabrications. Had [both] these kinds of Ahadith that are mutually contradictory and incompatible not been found in the *Saheeh'ayen*[121]—but in some other authentic compilations of Ahadith then— then, perhaps on account of our reverence for these two compilations, we may have considered these Ahadith, as part of those other compilations, to be fabrications. But, now the great difficulty that has arisen is that both these [mutually contradictory] categories of Ahadith are found in both these authentic compilations!

Now, when we consider both categories of Ahadith and are immersed in the wonder as to which one of the two should we regard as authentic and which one as unauthentic, then the God-given faculty of reason suggests the following way of resolution: The Ahadith, which are not subject to any objection by human reason, or by the [principles of] *Shariah*, such Ahadith are the ones that should be considered authentic. Thus, on the basis of this decision-rule, the Ahadith concerning Ibn Sayyaad seem to be closer to being imagined as credible. Because, although Ibn Sayyaad, during his early days, was no doubt a '*Dajjaal'*, and due to his affinity with some devilish-beings certain surprising feats were exhibited by him, which misleadingly agitated the minds of most people but subsequently, due to God-given guidance, he accepted Islam and found deliverance from the Satanic practices, i.e. just as the Holy Prophet[sas] had seen him [in a vision] to be circumambulating the *Ka'abah*, he actually did do that [in real life]. And, there is there is no aspect of him that may be beyond the purview of the law of nature, or human reason; nor has there been such an excessive praise for him that may be bordering on *shirk* [or, associating partners with God]. But, when we consider the other Ahadith that declare the Latter Days to be the appointed time for the appearance of the foretold *Dajjaal*, those Ahadith seem to be entirely permeated with such contents that are neither true and accurate on the basis of human rationality nor are they in conformity with the Islamic principle of the Oneness of God [*tauheed*], according to the *Shariah*. Thus, I have quoted a lengthy Hadith from *Muslim* concerning the appearance of the second kind of *Dajjaal*, and included its translation for the benefit of the readers. The readers can read it for themselves and ponder over the extent to which the characteristics

[121] *Saheeh'ayen,* used without any qualifier, jointly refers to Imam Muhammad Isma'il Bokhari's Hadith compilation, *Saheeh al-Bokhari*, and Imam Muslim's *Saheeh al-Muslim*—both are highly revered as the most authentic compilations. There are four other authentic compilations by other compilers, too, which altogether constitute "*Sihah Sittah*", or the six most authentic compilations of Ahadith. [Translator]

attributed to the *Dajjaal* run counter to the human rationality as well as the *Sahariah*. It is very clear and manifest fact that if we take the Dimashq-related Hadith in its literal meaning, and accept it as true, and something that has been proclaimed by God and the Messenger of God, then we will have to affirm faith to this effect that, in reality, the *Dajjaal* will be granted a kind of Divine power, and the heaven and the earth will obey his command; and, similar to God the Exalted, everything will continue to happen at the mere hint of his intent—as soon as he will command the rain to fall, it will immediately happen, and when he will order the clouds to move to a specified country, they will immediately do so; his command will cause the vapors of moisture to rise from the land towards the sky and, no matter how marred by salinity is a brackish land, a mere signal from him will bring about high quality and first-rate agricultural produce. In short, just as it is the majesty of God the Exalted that [Arabic:][122]similarly, he will also accomplish everything by saying to something, "Be!" and it will begin to be! It will also be his prerogative to cause death as well as to create life; the Paradise and the Hell will be at his command. In short, the heaven as well the earth will be within the palm of his hand and, for a period extending up to forty years or forty days, he will expertly execute the function of God and all the prerogatives and majestic powers of God will be exhibited by him.

Now, I ask: Does the message that is conveyed by the words of this Hadith, taken in their literal sense, conform to the teaching based on the Oneness of God which the Holy Qur'an teaches us? Do hundreds of verses of the Holy Qur'an not give this explicit verdict, forever, that at no period of mankind can the governing powers of God be granted to man who is mortal by nature and, in reality, is of no consequence. If this message is to be taken literally, does it not place a black blot on the Holy Qur'an's [teaching regarding the] Oneness of God? It is very surprising that, on one hand, our brothers [in faith] who believe in Oneness of God brag that: 'We have altogether abandoned *shirk* [associating partners with God], and people other than us are involved in *shirk* and innovations in religion—but, we are believers in the Oneness of God, and we are followers of his *sunnah';* and further, in front of everyone, they very proudly pay homage to their own stance of affirming belief in the Oneness of God. But, on the other hand, such beliefs that are filled with *shirk* have taken a firm hold in their hearts that they have [willingly] invested a wretched disbeliever[123] with the entire Divine throne and crown; and have taken a human being, who is weak of creation, to be equal to God the Exalted in his glory and powers. Although they have become deniers

[122] The Holy Qur'an (36:83). Translation: 'Verily His command, when He intends a thing, is *only* that He says to it, "Be!" and it begins to be.' [Translated]

[123] i.e. the *Dajjaal*, who they literally believe to have super-human powers which only God the Creator has. [Translator]

of the miraculous feats of the pious sages but they are avidly uttering the litany of the *Dajjaal's* 'feats'. If someone were to say to them that: Once, Sayyid Abdul Qadir Jilani (may his eternal resting place be blessed) pulled out a boat full of people who were alive, after the boat had remained submerged under water for twelve years; and that once, in a fit of rage, he broke the leg of the Angel of Death because he had taken possession of the soul of one of his disciples, without his permission—they will surely not accept these 'miraculous feats'; rather, they would dub those who were making such eulogies to be ones who are guilty of *shirk*; however, they openly hold the belief about the accursed *Dajjaal* that, not to speak of just the Angel of Death, all the angels who are on the heaven or the earth, who are divinely positioned in charge of the sun, the moon, the clouds, the winds, and the rivers etc., they will all become subservient to his command and will bow in front of him in complete submission. One must just think about it. What a colossal example of *shirk* this is! Is there any limit to it? It is so sad that the hearts of these people have come under covers [of ignorance] so that they have taken metaphors in literal terms and, in consequence, unleashed a deluge of *shirk*! And, despite the strong contextual evidence, they did not want to accept those metaphors in whose support the Holy Qur'an stands ready with a drawn sword of *tau'heed* [i.e. the Oneness of God].

It is quite sad that most people follow the spiritually-arid *mullahs* and they simply do not know what kinds of ills will result from taking such themes in literal terms. That Noble Messenger [sas] (may my mother and father be sacrificed over him) — who placed under our feet all the powers other than Allah, by teaching us *La Ilaha il-Allah* (i.e. There is none worthy of worship except Allah) and who, by linking us up with the Majestic Lord enabled us to value everything other than Him to be no more than a dead insect — how could it ever be accepted that this Holy Prophet left a legacy of this bogy for us, in the Latter Days, to scare us! I repeat that, that King of those who believe in the Oneness of God who has forever embedded in every fiber of our being that the Divine Powers, indeed, cannot be embodied into any creature—could he ever give us such a lesson at all, which is contrary to his consistent set of teachings? Therefore, O my brothers! Do know it for sure that this Hadith, or others similar to it, are definitely not meant to be taken in terms of their literal meaning. And, the strong contextual elements are like a drawn sword that is prohibiting one from wandering off towards that direction. Instead, this entire Hadith is of the category of those spiritual-visions every word of which is deserving of interpretation. For instance, I have earlier quoted a Hadith, recorded in *Muslim,* to prove that the Holy Prophet[sas] himself affirmed that all such statements formed part of his spiritual-visions [*mukaa'shifaat*]; and in this Dimashq-related Hadith, too, the word

"*Ka'anni*[124]" is proclaiming loudly that all these matters are part of the realm of dream, or spiritual-vision, which must be properly interpreted. Thus, Mullah Ali al-Qari, too, has written the same as this. And the Law of God—which, according to the verse of the Holy Qur'an [Arabic:] [125] (4:29), offers an eloquent testimony to man's weakness—does not admit of any such power and capability for anyone from the progeny of Adam, that such a one may instantly flash across the East and the West like wind, and all the planets in the heaven, and all the dust particles on the earth, may be obedient to his command. It is very surprising that when the Holy Prophet[sas] himself says that the theme narrated in this Hadith falls into the category of spiritual-visions or the true dreams, i.e., it is subject to interpretation, then why is all this emphasis being placed on its literal meaning, without any sound reason; and why is it not interpreted like the interpretation of dreams? Or, as is the case with the spiritual-visions that are susceptible to multiple interpretations [*kushoof-e-mutashabihah*], why the ultimate reality of its meaning not resigned to God? Look at the Book of Zechariah, which precedes the Book of Malachi, as to how many spiritual-visions of this kind are written in it, but no reasonable person takes them in their literal sense. Similar is the case of the narrative of Hadhrat Yaqoob[as] [i.e. Prophet Jacob] concerning his wrestling with God; no reasonable person can take this spiritual-vision in literal sense.

So, therefore, O' my brothers! I am exhorting you purely for the sake of Allah—fully inspired by the passionate feeling of well-wishing I have for you and for my beloved faith, Islam—I am trying to make you understand that not only are you making a mistake, but you are making a blunder that, just on account of an opinionated stubbornness, you have come to regard the spiritual-visions of the Holy Prophet[sas] as merely limited to the apparent words (taken literally). Know it for sure that, to take these matters [of the spiritual realm] as forming part of the physical reality amounts to dislodging the bricks from the edifice of your own faith. I am surprised that if you cannot accept the metaphorical expressions then why do you not resign to God the exegetical meaning of the matters that are beyond your comprehension? How would this cause any damage to you or your religious fervor? Who has laid emphasis on you, or when or on what occasion did the Holy Prophet[sas] emphatically advised you must, perforce, take such words in terms of physical reality?

The self-excusing stance on your part, that on this issue there exists a consensus among the righteous forefathers, it is indeed a strange stance before

[124] The Arabic word, "*Ka'anni"* means "as if I am …", which is a clear indicator of something which is not to be taken in its literal, or physical, meaning and points to sequence of a dream or a vision [Translator]
[125] The Holy Qur'an (4:29) Translation: "… and man has been created weak." [Translator]

presenting which you did not carefully thought that even if, for the sake of argument, there was such a consensus—which can never be established—then, it would still be only a consensus reached on the apparent words of the text. It cannot be true that each and every individual among those forebears stated under solemn oath that whatever understanding is derived from the literal meaning of the words of this Hadith represented what was actually intended. Those saintly personages transmitted these Ahadith to future generations as a trust; and, for their part, they resigned to God the truth and reality inherent in these. The allegation of consensus on these saintly elders is such an unfounded allegation, which no one can establish as the fact. I would even say that, let alone the possibility of a consensus, such kinds of Ahadith had not even gained common currency among the Companions[ra] of the Holy Prophet[sas]. It is quite obvious that, had there existed a consensus among the Companions[ra] that the foretold, and promised, *Dajjaal* will arise in the Latter Days and Hadhrat Messiah [son of Mary] will slay him, then why would Hadhrat Jabir bin Abdullah[ra] and Hadhrat Omar[ra] have swore in the name of God, in front of the Holy Prophet[sas] that the promised *Dajjaal*, who was destined to appear, is none other than this Ibn Sayyaad—the one who, eventually, embraced Islam and died in Medina? My brothers! This Hadith is recorded in both *Saheeh al-Bokhari* as well as *Sheeh al-Muslim,* and it is also included in Sunan Abu-Da'ood and Bai'haqi, narrated by Nafi'e, that: Hadhrat Ibn Omar [ra] used to say under oath that 'I invoke the name of God the Exalted that I do not have any doubt in the least that the Dajjaal-Messiah is none other than this Ibn Sayyaad.' Even if you may ignore the latter Hadith, because he was, after all, one Companion[ra], but what excuse would you present in the face of the Hadith which I have just mentioned that: Hadhrat Omar[ra] had proclaimed, solemnly invoking the name of God, in the presence of the Chief of the Messenger of Allah, the Holy Prophet[sas], that: 'The promised Dajjaal is, indeed, this man Ibn Sayyaad.' By remaining quiet, and not denying it, the Holy Prophet[sas] set his seal of approval on the solemn invocation of God's name by Hadhrat Omar[ra] and expressed the congruity of his own view with that of Hadhrat Omar[ra].

You know how great the rank of Hadhrat Omar[ra] is among the Companions[ra] — so much so that, sometimes, the verses of the Holy Qur'an would be revealed and those would be congruous to the opinion of Hadhrat Omar[ra] [on some matter]. And there is a Hadith in regard to him that: 'Satan runs away [even] from the shadow of Omar'. A second Hadith is that: 'If there were to be any Prophet after me, it would have been Omar'. The third Hadith is that: 'There have been

muhadditheen[126] in the earlier faith-based communities; and if there is any *muhaddith* in this community, it is Omar'. Now, just think about it, and ponder over it, as to what kind of remote resemblance, if any, Nawaas bin Sam'aan has with the lofty station of Hadhrat Omar[ra]? Furthermore, this Hadith has consensus on its authenticity and it is included by both [Imam] *Bokhari* and [Imam] *Muslim*, whereas the Dimashq-related Hadith by Nawaas—which contains descriptions of the *Dajjaal* that are contrary to human reason as well as the Oneness of God—is included only in [*Saheeh*] *Muslim*. In addition, the act of swearing by God by Hadhrat Omar[ra] and the Holy Prophet's[sas] not denying [his statement], resolves this matter that, necessarily, in the eyes of the Holy Prophet[sas] as well that of the Companions[ra], the promised *Dajjaal* was none other than Ibn Sayyaad. And the same is established by the Hadith in *Sharah al-Sunnah* that for a long time, the Holy Prophet[sas] was always worried on account of his community of followers, because Ibn Sayyaad was the promised *Dajjaal*. Now, when Ibn Sayyaad's being the promised Dajjaal has been established in such a definite and certain way that there is no room left for any suspicion or doubt about it, then it naturally gives rise to the following question. When Dajjaal himself appeared during the time of the Holy Prophet[sas] and, after having embraced Islam, he eventually died in Medina, then who is it that is to be killed at the hands of Hadhrat Messiah [son of Mary]—the purpose of whose advent is said to be the slaying of the *Dajjaal*—because there would be no *Dajjaal* available for him to slay? And this was the sole assignment that he was tasked with. We cannot answer this question in any way other than by saying that the advent of the promised *Dajjaal*, placed in the Latter Days, is altogether wrong. Now, the essence of the foregoing analysis is that the Dimashq-related Hadith, which Imam Muslim has presented, is determined to be unworthy of trust based on the other Hadith which is also presented by [*Saheeh*] *Muslim;* and it is clearly established that the narrator Nawaas was misled in the stating this Hadith. The onus was on [Imam] Muslim to have brought a clarifying resolution, with his own pen, to the conflict due to the Hadith he presented. But, since he did not even mention the existence of such a conflict, it had led to the inference that he regarded the Hadith narrated by Muhammad bin al-Munkadir to be very definitive, certain, clear, and explicit; and he viewed the Hadith narrated by Nawaas bin Sam'aan as one falling in the category of metaphors and other figures of speech, and he resigned the reality of those to God.

[126] *Muhadditheen* is the plural of '*muhaddith'* i.e. speaker, according to the Arabic dictionary, *Al Mawrid*. It implies one who is blessed with a converse with God. It also means: one on whose heart descends Revelation from God. (See, *Mufradaat*, by Imam Raghib). [Translator]

Thus, O my brothers! Everyone can understand by reading these Ahadith that the people of the 1st Century [*Hijra*] certainly never had any consensus on the issue that the promised *Dajjaal* will appear in the Latter Days, and the Messiah son of Mary will appear and slay him. Instead, they continued to believe that the promised Dajjaal was none other than Ibn Sayyaad. And it is self-evident that while they surely believed Ibn Sayyaad to be the promised *Dajjaal*—and then they witnessed within their own lifetime that he embraced Islam and they also saw that he died in the Holy Medina and Muslims participated in his funeral prayer services—then, under such circumstances, how could those venerable elders have had this faith or belief, at all, that the Messiah son of Mary will descend in the Latter Days for the purpose of slaying the *Dajjaal*; because, those venerable elders had already accepted the death of the promised *Dajjaal*—then how could another counter-belief have been in harmony with this belief, such that they were anxiously waiting for the Messiah son of Mary to descend from the heaven and slay the promised *Dajjaal*? This is clearly a combination of two logical opposites, and no wise person who is in his senses can ever hold two such opposite beliefs [simultaneously]. Now one should ponder over this assertion that the venerated Companionsra had a consensus on the belief regarding the appearance of the promised *Dajjaal* and the Messiah son of Mary in the Latter Days, as to what a colossal allegation it is upon those venerable elders!

Further, one must also think that if it is in fact true that the Holy Prophetsas had said that: Every Prophet had [historically] been warning his people about the *Dajjaal*, and I am also warning you that the *Dajjaal* will appear in the Latter Days; then, it ought to have been the outcome that all the Companionsra must have taken this advice and exhortation as something incumbent upon their souls to disseminate to the *taabi'een*[127], and today this Hadith should have been found in both [Saheeh] Bokhari and [Saheeh] Muslim, and referred to having been narrated by thousands of the Companionsra; but, in fact, with the exception of Nawaas bin Sam'aan and a couple of other persons, nobody else has narrated this Hadith—rather, if one looks at the entire statement of his narration of this Hadith, then Nawaas bin Sam'aan is seen as unique. Now, think about this: On one hand it is said that it was impressed upon the Companionsra in general that they should convey this message to the *taabi'een* generation; but, on the other hand, when we search, we do not find anyone to have conveyed it, except a couple of persons. In this situation, the degree of weakness and infirmity that is found in this Hadith cannot remain hidden from the sight of the researchers. This

[127] *Taabi'een* is plural of *taabi'ee*, which means one who did not find the blessed lifetime of the Holy Prophetsas (as the Companionsra did) but who lived within the lifetime of the Companionsra. [Translator]

being so, for anyone to claim that this Hadith was conveyed onward in consistent succession—if this does not indicate an extreme degree of bias, then what does it represent?

Now, O' People! Have some fear of God, and do not make allegations against the Companions[ra] and the *taabi'een,* that they all had consensus on this issue that the Messiah son of Mary will descend from the heaven and he will slay the one-eyed *Dajjaal*, who would be demonstrating the miraculous feats that are associated with God's power. Those elders did not even get the wind of such a belief. Had they heard about it—and, as it is written in some Ahadith that, the Holy Prophet[sas] had left this will from himself to them—then, was it possible that the Companions[ra] would not have conveyed this matter, that was worth disseminating, to the *taabi'een* and they, in turn, would not have informed the *taba'-taabi'een*[128]? It is quite obvious that not acting upon the will left by the Holy Prophet[sas] constitutes a great sin; then, how is it possible for the senior-ranking Companions[ra] to have committed such a sinful act? Thus, it is plainly obvious that there had been no emphasis laid by the Holy Prophet[sas] to for anyone to convey this message, nor did the senior-ranking Companions[ra] attend to conveying this to the *taabi'een,* with any collective passion on their part. And the content of this Hadith remained rare and scantily circulated to such a degree that the leader of the compilers of Ahadith, Imam Bokhari, did not find a Hadith to this effect that the Messiah son of Mary will descend on the eastern quarter of Dimashq, near the minaret; and all the acts in the world that are being done by God, the same will be demonstrated by the *Dajjaal*. Now, one must consider that, to claim that a consensus exists on the meaning of this Hadith and to allege that, from the time of the Holy Prophet[sas] to this day, the notables in Islam have had a unanimous view on this issue, how great a fabrication is this! In fact, this particular [rendition of] Hadith is nullified on the basis of the consistent chain of Ahadith narrated by the reputable Companions[ra] it had been determined about the Dajjaal that he was, in fact, none other than Ibn Sayyaad, who died during the reign of Yazid the wicked, and whose funeral prayer services were participated in.

It is a strange situation that, although the Holy Qur'an is loudly proclaiming the death of the Messiah son of Mary; and the authentic Ahadith of [*Saheeh*] *Bokhari* and [*Saheeh*] *Muslim* are unanimously showing that, in fact, Ibn Sayyaad was the promised *Dajjaal;* and a grand Companion like Hadhrat Omar[ra] swore in the name of Allah the Exalted—in front of the Holy Prophet[sas] — saying that in fact: 'Ibn Sayyad, indeed, is the promised *Dajjaal'* and the Holy Prophet[sas] himself

[128] *Taba'-taabi'een* refers to the generation that consisted of the followers of the *taabi'een* generation. [Translator]

confirmed that, in fact: Ibn Sayyad, indeed, is the promised *Dajjaal*—who eventually embraced Islam; he died in Medina while he was a Muslim, and was buried in a graveyard of Muslims; but still, our Muslim brothers do not desist from their stubbornness! Dear brothers! This contentious issue had two legs to stand on: (1) the descent of the Messiah son of Mary from heaven, with this material body; this leg was broken by the Holy Qur'an as well as some Ahadith, by proclaiming the death of the Messiah son of Mary, and (2) the second leg was the appearance of the promised *Dajjaal* in the Latter Days; this leg was broken into two pieces by the jointly agreed upon Ahadith included in both *Saheeh Bokhari* and *Saheeh Muslim*, which were narrated by high-ranking Companions[ra], and which not only proclaimed Ibn Sayyaad to be the promised *Dajjaal*, but also documented his entering into the community of Islam, and his eventual death. Now, while both the legs of this contention were broken then, after 1300 years, how and upon what crutches can this dead-body, which has both its feet missing, stand up? Fear Allah! Fear Allah!! Fear Allah!!!

Further, I have so many certain and definite proofs regarding the death of the Messiah son of Mary that this limited book has no room for including a detailed account of those. First, look at the Holy Qur'an and ponder over it, because it is proclaiming the death of Eesa son of Mary in such an unambiguous and manifest manner that one cannot even subject it to some interpretation. For instance, consider what God the Exalted says in the Holy Qur'an, on behalf of Hadhrat Eesa[as] that, [Arabic:][129] can we take the word "*ta'waffi*", in this context, to mean 'sleep'? Would this meaning be appropriate to this context that: 'When You cause me to fall asleep and caused sleep to overcome me then, after I fell asleep, You were the guardian over them'? Certainly not! Instead, the straightforward and clear meaning i.e. death, apply in this context[130]. But, death, here, does not mean the death which is to be given, again, *after* descending from the heaven; because, the question he was asked, i.e. the [doctrinal] corruption of his followers, a death at such a time [i.e. eventually, after his alleged descent from heaven] has nothing to do with this question. Are the Christian now on the straight path? Is it not true that the issue, regarding which God the Exalted asked this question directed to Hadhrat Eesa son of Mary[as], this matter had already reached its peak by the time of the Holy Prophet[sas]?

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[129] The Holy Qur'an (5:118). Translation: 'I said nothing to them except that which Thou didst command me, …, and I was a witness over them as long as I was among them, but when Thou didst cause me to die, Thou hast been the Watcher over them; …' [Translator]

[130] Author's Footnote begins: Throughout the Holy Qur'an, from its beginning to the end, each and every place where the word '*ta'waffi'* has appeared, in all such contexts, the word '*ta'waffi'* has been [used in the sense of and] taken to mean 'death'[The Author]". Author's Footnote ends.

In addition to that, the death of Hadhrat Eesa[as] is also proved on the basis of Hadith. For instance, it is stated in *Tafseer Ma'aalam* (on page 162), as exegetical commentary under the verse [Arabic:][131] it is written that Ali bib Talha bin Abbas narrates that the meaning of this verse is that [Arabic:] *Innee mo'meeto'ka*, i.e. 'I will cause you to die.' There are other verses from Allah the Exalted [in the Holy Qur'an] which underscore this[132] e.g. (32:12), (16:33) and (16:29)[133]. In short, it was the belief of Hadhrat Ibn Abbas[ra] that Hadhrat Eesa[as] had died; and it would be well known to the readers that Hadhrat Ibn Abbas[ra] was the foremost among those who had been blessed with the comprehension of the Holy Qur'an, and there is also a prayer of the Holy Prophet[sas] in this context.

Further, in the same source, *Ma'aalam*, it is written that it is narrated by Waheb that Hadhrat Eesa[as] had died for three hours; and Muhammad bin Ishaq narrates that it is conjectured by the Christians that he remained dead for seven hours. The present author is surprised as to which source books of Christians did Muhammad bin Is'haq take the narrative of seven-hour death from, because all the Christian denominations seem to agree that Hadhrat Eesa[as] remained dead for three days and, after that, he was taken up into heaven from his grave. And it is also established from the four Gospels; and, in the Gospels, Hadhrat Eesa[as] himself admits of his death for three days. At any rate, his death is proven and, in addition to the aforementioned arguments, there is unanimity among the Jews and the Christians [on this issue] and they have consensus on his death. Historical proof consistently supports his death, and the earlier scriptures, too, foretold his death as a prophecy.

Now, this conjecture is entirely wrong that after he died, his soul re-entered his material body, and that body then came alive and was raised to the heaven. It is established on the basis of all the Books from God that the Prophets and saints become alive after their death, i.e. they are granted a different kind of life that is not granted to other people. It is to this that a Hadith points, according to which the Holy Prophet[sas] said that God the Exalted will not let me remain dead in my grave[134]; but He will grant me life and raise me to Himself. And in the book of

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[131] The Holy Qur'an (3:56); Translation: 'When Allah said, 'O Jesus, I will cause thee to die (a natural death) and will exalt thee to Myself, …' [Translator]

[132] i.e. this usage of "*ta'waffi*", or its derivative forms, in several other verses of the Holy Qur'an (quoted here) that all signify 'death'. [Translator]

[133] The Holy Qur'an: (32:12). Translation: 'Say, The angels of death that have been put in charge of you, will cause you to die, then to your Lord will you be brought back'; (16:33) 'Those whom the angels cause to die while they are pure.' (16:29) 'Those whom the angels cause to die while they are wronging their souls'

[134] Author's Footnote begins: The actual translation of this Hadith is that: 'My honour, in the presence of God the Exalted, exceeds [the eventuality] that I be kept in the grave for forty days', i.e. I will be granted

Psalms[135] No. 16, Hadhrat Da'ood[as] [i.e. Prophet David] says, based on the Revelation from God, that: 'You will not abandon my soul in the grave, nor will you let your holy one see decay', i.e. instead, You will grant me life and will raise me up to Yourself. Similarly, in regard to the martyrs, the Holy Qur'an proclaims [Arabic:] [136] i.e. Those who were slain in the cause of Allah the Exalted, do not think of them as dead. Instead, they are alive in the presence of their Lord and are well-provided with sustenance by Him.

There is another Hadith that underscores the death of the Messiah son of Mary, and it is that: the Holy Prophet[sas] was asked, 'When will the *Qiyaamah* [Day of Judgment] be?' He replied. 'A hundred years from today's date, all human beings with experience the Day of Judgment', and it indicated that no one among the human beings [existing at that time] could live in excess of a hundred years. It is on this basis that most of the religious scholars and ascetic-saints have held the

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life well within this duration and will be raised to the heaven. Now, we must ponder over [and ask as to] what is any comparatively distinct feature [if at all] in case of the coming to life of our Chief and Preceptor, [the Holy Prophet Muhammad[sas]] and the raising up of the Messiah [son of Mary] into heaven. Rather, quite realistically, the life of Eesa son of Mary is lesser in rank compared to the life of Prophet Moses[as] , and the correct belief is (upon which, unanimity among the earlier righteous elders exists and, further, the Hadith regarding *Me'raaj* [i.e. the refined visionary experience of spiritual Ascension of the Holy Prophet[sas]] is explicitly in its support) that the Prophets are alive with a bodily-life that resembles their bodily-life in the world and, in comparison with the case of martyrs, their life is the much more perfect and has the much greater faculties. And, of all these, the life that is the most perfect, and with the greatest faculties, and the most honoured, is that of our Chief and Preceptor[sas] (may my soul, and my mother and father, be sacrificed for his sake). Whereas Hadhrat Messiah [son of Mary] is residing only on the second heaven along with his maternal cousin, and also his preceptor, Hadhrat Yahya[as] [i.e. John the Baptist], our Chief and Preceptor[sas] resides at the highest pinnacle of the heaven, above which no rank is possible; [Arabic:] 'Near the farthest Lote-tree; with the Most Exalted Companion'. And the invocations of peace and salutations by the *Ummah* are constatntly conveyed to the Holy Prophet[sas]. [Arabic:] 'O our Lord! Send Thy blessings on our Chief, Muhammad, and on the progeny of our Chief, Muhammad, much more than what Thou has sent on anyone of Thy Prophets; and shower blessings and salutations on him'. Further, it is not correct to believe that after being granted life the Prophets live in their graves; albeit, they do retain a kind of link with their grave—that is why they are seen in their respective graves in the realm of spiritual-visions. But, it is not the case that they are actually residing in their graves. Rather, like the angels, each one of them possesses a station in the heavens—which constitute the 'land' of the Paradise— in accordance with their respective rank; and, occasionally, they come to the Earth and meet with those who are pure of heart, while the latter are in a state of wakefulness. Books are filled with numerous instances of our Holy Prophet's [sas] meeting with many saints, and the author of the present book, too, has had the opportunity to be blessed by this experience. All praise belongs to God for this blessing. The statement in the Hadith of the Holy Prophet[sas] that: 'I cannot remain in the grave for forty days', it indicates that no matter how holy a person may be, for the first few days such a one does retain a relatively extended linkage with the grave and this material realm—some on account of their exceedingly prominent desire to serve the faith, while the others for a variety of other reasons. And then, this link dwindles to such an extent that it is as if the one who was buried in the grave departs from the grave. Otherwise, as far as the soul is concerned, at the moment of death it is immediately raised to its spiritual station in the heaven, without any delay. Author's Footnote ends.

[135] Psalms (16:10), "because you will not abandon me to the realm of the dead, nor will you let your holy one see decay". *New International Version*, 2010 [Translator]

[136] The Holy Qur'an (3:170); translation given by the Author in the text. [Translator]

view that Khizr, too, has died, because the words of the Holy Prophet[sas] —who is the conveyer of truth—cannot contain an element of untruth. But, it is sad that the religious divines of this nation have managed to get the Messiah [son of Mary] to be spared of even this *Qiyaamah*. It is surprising why, compared to the other Israelite Prophets, the Messiah [son of Mary] is glorified much more? Apparently, it seems that our Muslim brothers may have become used to ascribing this misapplied glorification, which the Holy Qur'an does not recognize, [to the Messiah son of Mary] since the time when a large number of Christians may have entered the fold of Islam, and they may have brought along with them a smattering of their *shirk*-based[137] ideas regarding Hadhrat Messiah [son of Mary]; that is why, in regard to the appreciation for the Messiah, an inordinate degree of exaggeration is found in them. One should consider it judiciously that God the Exalted named my humble-self to be the *matheel* [i.e. in the image] of Prophet Adam[as], as noted in the book *Baraheen-e-Ahmadiyya*, but none of the religious scholars took even the slightest bit of umbrage in their hearts; then, I was named as being in the image of Prophet Noah[as] but no one felt hurt; then I was named as being in the image of Hadhrat Yusuf[as] [Prophet Joseph] but it enraged no *maulvi*; then I was divinely called as one in the image of Hadhrat Da'ood[as] [Prophet David] but nobody among the religious scholars felt aggrieved at this; then my humble-self was even proclaimed as being in the image of Hadhrat Moosa[as] [Prophet Moses] but none of the religious divines and exegetical commentators was inflamed due to anger; so much so that then Allah the Exalted called my humble-self as one who is in the image of Hadhrat Ibrahim[as] [Prophet Abraham] but nobody expressed even a modicum of anger and indignation. Then, finally, the ultimate stage of being divinely named as a *matheel* was reached and God repeated addressed me with the title of 'O Ahmad!' and, in so doing, determined me to be in the image of the Chief of all the Prophets, the Leader of all the Chosen Ones, the Holy Prophet Muhammad the Choicest One (peace and blessings of Allah be upon him), yet none of our exegetes and commentators was overcome due to a fit of raging passion; but, when God the Exalted addressed me as "Eesa", or one in the image of Eesa, then everyone's face became turned crimson due to the intensity of anger and wrath, and in the resulting fit of excessively inflamed sentiments, some people declared my humble-self as an unbeliever [*kafir*] and some named me an infidel [*mul'hid*]. For instance, Maulvi Abdul Rahman, successor of Maulvi Muhammad of Lakkhokay, named me a *mul'hid* and said here and there that: 'This man is an exceedingly evil person', e.g. he said to a person named Abdul Qadir, resident of Sharqpur, district Lahore, that: 'This man is an infidel. He has a perverted religion; he is an evil person, who does not deserve that one should meet him'. In addition, these

[137] The Arabic word "*shirk*" refers to associating partners with the One and Only God. [Translator]

people did not go just this far in their inflamed state of anger; rather, they desired that it will be even better if they may get any intimation from God the Exalted in this regard. Thus, they started to perform *Istikhaarah*[138] prayers with their hearts filled with indignation and, because the law of nature created by God the Exalted since time immemorial is such that when a person, who is motivated by a selfish desire, wishes to have a matter pertaining to the unseen made manifest to him then the Satan intervenes in his desire for sure, with the exception of the Prophets and those who are blessed with converse with God [*muhadditheen*] because their Revelation is divinely decreed to be free of the interference from Satan. Thus, it was for this reason that in consequence of the Istikhaarah done by Hadhrat Abdul Rahman, and by the one who shared his intent, i.e. Mian Abdul Haq Ghaznavi, the Satan[139] readily got involved and caused it to flow on his tongue that: 'This man (i.e. my humble-self) is hell-bound. He is an infidel, and is an unbeliever of a kind who will certainly not become rightly-guided.' I ask, whether it is legitimate, under the *Shariah*, for the religious scholars to issue an edict of unbelief against such a recipient of divine Revelation in whose favor some Ahadith and the Holy Qur'an possibly stand as witnesses; whereas the issue involved is one on which the Muslims who lived in the century of the Holy Prophet[sas] did not have mutual agreement, and on which no consensus among the Companions[ra] is proven? Those who have the capacity to understand, they can comprehend that the Revelation granted to my humble-self about being 'the reflection of the one who was promised' [*Matheel-e-Mau'ood*] most certainly does not run counter to the Ahadith and the Holy Qur'an, and it does not render the books of Ahadith as inconsequential and obsolete; rather, it testifies to their truth and brings out their veracity. Is it not true that the Noble Quran proclaims the death of the Messiah son of Mary; and it is some Ahadith from the *Saheeh Muslim* itself that prove the death of the foretold *Dajjaal*? Then what is the way left to seek congruity between the Holy Qur'an and some Ahadith except to interpret the 'descent of the son of Mary' as the 'descent of one who is a reflection of him', or of 'several such reflections of him'? In addition, when the divine Revelation, too, guides in the same direction [of interpretation] is it to be considered supportive of, or opposed to, the Hadith and the Holy Qur'an?

As for the issue of whether or not it is legitimate, under the *Shariah*, for a Prophet to call himself a reflection [*matheel*] of someone, then let it be clearly understood that all the Prophets that have been commissioned to this world, they have been

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[138] The word *Istikhaarah* means "to solicit *Khair*, or goodness". This prayer is a supplication to God, seeking such an outcome, and to possibly get a divine indication regarding the wholesomeness, or otherwise, of an initiative etc. [Translator]

[139] The idiomatic expression used here is *Bi'es al-Qareen* ('the worst one of those who are nearby'), i.e. the Satan [Translator]

sent for this very purpose that people may endeavor to become their *matheel*. If by devotedly following them, it is not possible for us to become their *matheel*—rather, if by having this thought one become unbeliever and an infidel—then, in that case, it is useless for the Prophets to come, and it is also useless for us to affirm belief in them. The Holy Qur'an[140] clearly provides this direction and grants us a measure of hope in *Surah Al-Fatihah*, which is *Umm-al-Kitaab*, and emphatically advises us to stand in the presence of God the Exalted, five times daily in our prayer, and pray: [Arabic:][141] i.e. O my Lord, the Most Gracious, the Ever-Merciful! Grant us such guidance that we may become a reflection of Prophet Adam[as] who was *Safee-ullah* [i.e. sincere friend of Allah], we may become a reflection of Shay'es[as] the Prophet of Allah, we may become a reflection of Noah[as] who was the second Adam, we may become a reflection of Abraham[as], who was *Khaleel-ullah* [i.e. close friend of Allah], we may become a reflection of Moses[as], who was *Kaleem-ullah* [i.e. whom Allah conversed with], we may become a reflection of Eesa[as], who was *Rooh-ullah*[142], we may become a reflection of Ahmad the Chosen One—Muhammad, the Elect One—who was *Habib-ullah* [the Dearly-beloved of Allah], and that we may become a reflection of every one of those who are in the categories of *Siddique* and *Shahid*[143] in the world. Now, our religious scholars who regard the claim to being a *matheel* as amounting to unbelief and being an infidel—and anyone who is given a glad-tiding, through Revelation, of this achievable rank, they declare such a one to be an infidel, unbeliever, and hell-bound—they should give it some thought and tell me that if this noble verse of the Holy Qur'an does not have the meaning which I have just stated then what else does it mean? And, if this meaning is not correct then why is it that Allah the Glorious says that [Arabic:][144] i.e. Say to them that: If you have love for Allah then come, follow me, so that Allah the Exalted, too, may have love for you and make you His beloved ones. Now, one should think that once a person, by devotedly following one's beloved one, himself becomes dearly-beloved then does he become a reflection [*matheel*] of that beloved, or

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[140] *Surah Al-Fatihah* is Chapter-1 of the Holy Qur'an, and is known as *Umm-al-Kitaab* (the 'Mother of the Book') being a profound articulation of the crux of the Holy Qur'an [Translator]

[141] The Holy Qur'an (1:6-7)

[142] The honorific commonly used in respect of Hadhrat Eesa[as] [or Messiah, Jesus son of Mary] is *Rooh-ullah* which, according to the Arabic dictionary, *Al-Mawrid*, would mean: one who was created by the spirit, or *pneuma* i.e. the breath, or command, of Allah (which seems to be a reference to his miraculous and fatherless birth), and it also means: one who was revived by Allah (which seems to be a reference to his miraculous survival at crucifixion, and the continuity of his mission, thereafter, as a Prophet to the Israelites in other lands. [Translator]

[143] *Siddique* means 'the truthful one', also 'one who is among the foremost to recognise the truth of the claim of a Prophet of God; *Shaheed* means 'one who is a witness' (of the truth of a Prophet); it also means 'a martyr' (because such person lays down his life and thereby testifies to the truth of the underlying cause for which he sacrificed his life). [Translator]

[144] The Holy Qur'an (3:32)

still remains an entity that is characterized by non-reflection? It is sad that my opponents who are full of malice do not even think as much that this is indeed the noble and lofty wish for the God-seeking individual which provides attraction for him towards exerting himself in regimens of spiritual endeavor; and this is the one powerful engine which continues to pull one towards the lofty ranks of *taqwa*[145], spiritual cleansing, sincerity, truth, purity, and perseverance; and this is indeed the thirst-inducing fire due to which the external [or, overt] and internal [or, covert] aspects of the being of a God-seeking wayfarer are set ablaze. If there were to be a state of complete despair from the achievement of this objective, then the genuine seekers of that Real Beloved [i.e. God] may encounter death even while they are living! Not a single one of all the high-ranking Sufis that have existed to date disputes that in this strongly entrenched religion [Islam] the pathway of becoming the *matheel* of the Prophets is open and accessible. For instance, the Holy Prophet[sas] has already granted the glad-tiding for the divinely inspired genuine religious scholars that [Arabic:][146]. And the blessed words of Hadhrat Ba'yazid Bustaami[rh], which are noted as follows, and which are quoted by Hadhrat Farid-ud-Din Attaar in his Tadhkirah al-Auliyaa, and these are found in other reputable books, are premised on the same truth, as he says: I am indeed the one who is Adam; I am indeed the one who is Shay'es, I am indeed the one who is Noah, I am indeed Moses, and am indeed Eesa; I am indeed Muhammad, may peace and blessings of Allah be on him and on all who are fraternally associated with him. And, although it was on account of these words that Hadhrat Ba'yazid Bustaami[rh] was declared to be an unbeliever [i.e. *kafir*] seventy times and was evicted from the town of Bustaam where he resided and hailed from. And, just like Mian Abdul Rahman, successor of Maulvi Muhammad of Lakhkhokay, those people also exceedingly exaggerated in their conduct while declaring Ba'yazid Bustaami[rh] to be an unbeliever and an infidel; but, after that era was over, they became such faithfully inclined towards him that knew no bounds, and began to offer interpretations of even his *shat'hiyyaat*[147].

Similarly, Hadhrat Sayyid Abdul Qadir Jeelani[ra] points to this fact in his book *Futooh al-Ghay'eb* that during the state of renunciation of the self, disengagement[148], and losing oneself in Allah, a human being becomes a *matheel* of all the Prophets; rather, one starts to reflect physical resemblance

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[145] *Taqwa* means: the love-inspired of fear of Allah, which motivates one to eschew every wrongdoing so as to not incur the displeasure of Allah. [Translator]

[146] This is a Hadith that: 'The (God-fearing and genuine) religious scholars of my *Ummah* will be like the Prophets of Bani Israel (i.e. the Israelite Prophets). [Translator]

[147] *Shat'hiyyat* refers to such utterances, in a state of reverie or self-introspection, as are contrary to the teachings and principles of the *Sahariah*. [Translator]

[148] The word *Itlaaq* means: disengagement from material entanglements; release; loosening; liberation of oneself from material pursuits etc. [Translator]

with them. Maulvi Abu Sa'eed Muhammad Hussain Batalavi, a friend of my humble-self, in his publication *Isha'at al-Sunnah*, Number 7, volume 7, has written a great deal about the justification for, and possibility of, the phenomenon of someone being a *matheel* of another one. And, in regard to the claim by my humble-self about being the *Matheel-e-Mau'ood*[149] — which is described in *Baraheen-e-Ahmadiyya*, where it is explicitly stated that the Holy Qur'an and Hadith of the Holy Prophet[sas] have foretold about my humble-self by way of Prophecy—although the aforesaid Maulvi sahib has not made any explicit confirmation, yet he has implicitly conceded the possibility of it, because his maintaining a silence in this context and not articulating its negation or denial—which was essential for him to address in his capacity as one who wrote the review [of this book], lends a strong support to the argument that he is certainly not averse to the matter of my humble-self being the same Promised Messiah regarding whom Allah and the Messenger of Allah have already foretold. Albeit, it was not denied at that time, nor is it negated even now, that perhaps, in terms of the apparent meaning of the Prophecies, another Promised Messiah may also be born at some future period of time. However, the discrepancy between the statement at this time and the earlier one, in *Baraheen-e-Ahmadiyya*, is only this much that at that time it was written summarily, due to the brevity of [the message of] the Revelation and also on account of not knowing all aspects of it; and now it has been written in detail. In any case, the aforesaid Maulvi sahib has endeavored a great deal in order to furnish a proof of the existence of a probability that my humble-self is the *Matheel-e-Massih*[150]. Thus, in one case he has quoted the words of [Hadhrat] Moh'yuddin ibn Arabi from *Futoohaat-e-Makkiyyah,* Chapter 223, in support of this position. That text and its translation are as under. [Arabic:] i.e. The ultimate degree of unification is for one thing to become part of the second thing in which the first thing is manifested, and it must no longer be visible of itself. For instance, I saw the Holy Prophet[sas] in a dream that he embraced Abu Muhammad bin Haz'm, the *muhaddith*, and the latter disappeared within the former so that none was visible except the Holy Prophet[sas]. After quoting this, to support his statement, the aforesaid Maulvi Sahib quotes a *Ruba'ee*[151], with its translation, from Nawwab Siddique Hassan Khan's book, *It'haaf al-Nabla*, as follows. [Arabic:]. Its translation is: 'My rival in love [i.e. *raqeeb*] conjectured that my beloved visited me last night; so he started to make efforts to put a distance between the two of us. So, therefore, I locked my beloved into an embrace with me, such that, when my love-rival came he did

[149] *Matheel-e-Mau'ood* means: 'one who is a *reflection*; and who is just as it was *promised'* [Translator]
[150] *Matheel-e-Massih* means: one who is a reflection of the Messiah (son of Mary) [Translator]
[151] A *ruba'ee* is a specific form of a poem — a "quatrain". It consists of a two-line stanza with two parts (or hemistechs) per line, thus making it four units. The Arabic word for 'four' is "*rub'a*", from which the name is derived [Translator]

not see anyone except me'. Then he has quoted this Persian couplet, [Persian:].[152] After that, he has written the following prayerful statement. [Arabic:] i.e. 'May God the Exalted grant us, too, the same kind of unification in this world as well as in the Hereafter.'

Now, I would like to express the epilogue of the discussion about the death of the Messiah son of Mary, as under. It may be that the following objection is presented that: Although the death of the Messiah son of Mary is proven on the basis of the *Ahadith*, the Holy Qur'an, and the *Injeel* [i.e. Gospels]; but, the Holy Qur'an also includes the word [Arabic:],[153] which seems to indicate that he came back to life and, after that, he was taken up into heaven.

The reply to this illusion is that the [word] heaven is not even remotely referred to in this context. This expression means only this much that: 'I will raise thee to Myself'; and it is obvious that whichever pious person dies, such a one is indeed 'raised' towards Him, in the spiritual sense. Is God perched on the 'second heaven', where the souls of Hadhrat Yahya and Hadhrat Eesa [son of Mary] reside? In addition, while it is proven on the basis of the Holy Qur'an and Hadith that, without a doubt, Hadhrat Eesa[as] had died, then, after possessing this proof, it is a grave blunder to take the word "*ra'fa*" to mean 'being raised along with the body'. Instead, it is explicitly and self-evidently established from the specific context of the Holy Qur'an that, following his death, the soul of Hadhrat Eesa[as] was elevated to the Heaven. The reason for this is that it is clearly stated in the Holy Qur'an that soul of every one of the true believers who dies is elevated to God the Exalted, and is caused to enter the Paradise. Thus, Allah the Glorified says, [Arabic:][154] i.e. '[And] thou, O soul that has received solace from God! Return to thy Lord, well-pleased *with Him*, *and* He well-pleased *with thee*. So, enter thou, among My chosen servants; and come thou within My Paradise.' In this context, the exegete of *Tafseer al-Ma'aalam* writes, on page 975 on his book that: It is narrated by Abdullah bin Omar[ra] that when a true believer is about to die, Allah the Glorified dispatches towards him two angels and, in addition, sends some gift from the Paradise. And those angels address his soul as: 'O soul that has received solace from God! Come out towards *rauh*, and *rai'haan*[155], and your

[152] Translation from Persian: 'The passion of love between you and I is of such a degree that when my love-rival came (spying) he did not find any sign of you-and-I' (i.e. we were so completely lost in each other that he could not tell us apart and we appeared just a single entity to him) [Translator]
[153] The Arabic expression '*raa'fe'o-ka ilayya*' in the Holy Qur'an (3:56) means: 'I will exalt thee to Myself'. [Translator]
[154] The Holy Qur'an (90:28-31) [Translator]
[155] These two words, "*rauh*" and "*rai'haan"* appear together, in the same order, in the Holy Qur'an (56:90), where they signify "comfort" and "fragrance", respectively. The Arabic words "*rauh*" (also means, breath) and "*rooh*" (spirit, or soul) are essentially the same in their essence (*Mufradaat-e-Raaghib*, under the root

Lord Who is well-pleased with thee!' Then, that soul comes out like the specific aroma of musk which is very subtly refined and exceedingly pleasant, and which reaches the nose and infuses the faculties of mind with fragrance; and the angels say at the farthest reaches of the heaven: 'Here comes a soul, which is greatly purified and fragrant'. Then, there is not a single door in the heaven which remains unopened for it, and not a single angel in heaven that does not pray for it—until that soul reaches pedestal of the Throne of God and then it reverentially prostrates itself before God, and then the angel Mika'eel is divinely commanded: Take this soul to where the other souls are.

Now, it has become fully established on the basis of the afore-mentioned verse of the Holy Qur'an as well as the narrative of Hadhrat Abdullah bin Omar[ra] that the soul of a true believer, following his/ her death, is instantly dispatched to the heaven. When this is the reality of the situation, then to consider this verse [Arabic:][156], or another verse i.e. [Arabic:][157] and drag them towards signifying as if Hadhrat Eesa [son of Mary] was taken up into heaven with the same physical body, it would be clearly a case of despotic arbitrariness and coercive behavior. This is so because, when on the basis of the narration by Ibn Abbas, and referring to the context of the Word of God, the meaning of the word "*mutawaffi-ka*" is that 'I will cause thee to die', then it is clearly evident—and as I have just noted with reference to the Word of God—that, after the death of any fortunate ones [i.e. true believers] their souls go to the heaven without delay. It is not that the Angel of Death takes possession of the soul and then lingers on the same spot for several hours. Now, if we accept the narration by Wahab, just for the sake of argument, that Hadhrat Eesa[as] remained dead for three hours, or that he lay dead for seven hours, then can we also believe that the Angel of Death just sat there, with his soul clasped in the palm of his hand, for a period of three hours or seven hours? Or, wherever people carried the dead body, he also went about, to and fro, and he did not carry that soul towards heaven? Such an illusion is totally contrary to the clear verses of the Holy Qur'an, and Hadith, and runs counter to all the Revealed Books. Since one has to inevitably concede that the soul of every believer is elevated to heaven, after his death, it is now plainly obvious that the meaning of "*raa'fi-o-ka*" is, indeed, that when Hadhrat Eesa[as] passed away, his soul was elevated to heaven. No doubt, everyone's inner light of perception and conscience understands and accepts it that it is essential in terms of faith as well as nature that, after a true believer's death, his soul must be

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R-W-H). *Rai'haan* is an aromatic plant known as 'sweet basil'; its botanical name is Ocimum basilicum. [Translator]

[156] The Holy Qur'an (3:56). Translation: 'O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself.' [Translator]

[157] The Holy Qur'an (4: 159). Translation: 'On the contrary, Allah exalted him to Himself.' [Translator]

elevated to heaven. And, to deny this outcome amounts to denying the fundamental ordinances of faith; and nothing in support of it can be found in the explicit verses of the Holy Qur'an, and Hadith. If, in reality, Hadhrat Eesa[as] had been bodily taken up [into heaven] after his death, then the text of the verse in the Holy Qur'an should have been as follows, [Arabic:] i.e. 'O Eesa, I will cause thee to die, *then* I will revive you to life, *then* I will raise you to heaven along with your body'. But, as it stands, except for the only word "*raa'fi-o-ka*"—which is placed after the word "*mutawaffi-ka*"— there is not even a single occurrence of the word "*raa'fi-o-ka*", after "*thumma moh'yee-ka*"[158], in the entire Holy Qur'an. If there is one, it should be presented. I emphatically lay this claim that, after this proof that Hadhrat Eesa [as] had, in fact, died, one has to inevitably and certainly concede that wherever the expression "*raa'fi-o-ka*", or "*bal rafa'a-hulla-o ilay'he*"[159] occurs, it refers to the elevating of his soul, which is essential for every true believer. It is a case of total ignorance to abandon what is 'essential', and to entertain possibilities that are not essential. I have already argued that all the Prophets of God are, indeed, elevated only towards God the Exalted.

Now, I have squarely established that the belief that the Messiah bodily ascended to heaven definitely cannot be proven on the basis of the Holy Qur'an and the authentic Ahadith; it seems to be predicated on flimsy, baseless, and mutually contradictory narrations. But, in the contemporary age that is philosophically oriented and is characterized by rational civility and mental agility, it is a blunder to expect to succeed in dissemination of faith [i.e. Islam], while one has such [irrational] beliefs. If you were to spread such senseless ideas in the deserts of Africa, or among the illiterate desert-dwellers and Bedouins of Arabia, or the inhabitants of the islands in the oceans, or among other groups of savages, you may probably have some success. But, we cannot disseminate such teachings—which are totally contrary to rationality, life-experience, physical sciences, and philosophy, and, in addition, these cannot be proven to have been issued from our Holy Prophet[sas]; rather, there are such Ahadith that prove to be contrary to such ideas—among educated persons, nor send these as a gift or a present to the research-minded Europeans who are now giving up the frivolities of their religion. Those people whose hearts and minds have been inspired by the light of the new branches of knowledge to achieve advancement in terms of human faculties, how would they ever accept such tenets which amount to an utter insult to God the Exalted, and an aspersion on His Oneness [i.e. *Tau'heed*],

[158] Translation: 'Then I will revive you back to life'. [Translator]
[159] The word "*raa'fi-o-ka*" [*ilayya*] means, 'I will cause thee to be elevated [towards Me]'; and the expression "*bal rafa'a-hulla-o ilay'he*" means, 'On the contrary, Allah elevated him towards Himself.' [Translator]

and a negation of His law of nature, and an abrogation of the principles laid down in His Revealed Books?

In this context, it should also be remembered that the bodily descent of the Messiah [son of Mary] is a corollary of his bodily ascent to heaven. Thus, this discussion—that the Messiah will descend from heaven with the same body that he used to have in the world [earlier]—too, is a corollary of the other discussion that the Messiah had ascended to heaven with his material body. Since this is determined to be so, therefore we must first consider the tenet that has been called the 'principal'—as to what extent can this be proved on the basis of the Holy Qur'an and Hadith—because, once the 'principal issue is resolved to full satisfaction, then there will be no hesitation in accepting its corollary; and at least in terms of its possibility we will be in a position to accept that since it has been proven that a person ascended to heaven with this material body, then how could it be difficult for him to return with the same body. But, if the 'principal' component of this issue could not be established on the basis of the Holy Qur'an and Hadith—rather, the reality of the matter ends up being proven to the contrary—then we cannot, under any circumstances, accept the 'corollary'. Should there be some Ahadith, too, in favor of the 'corollary', then it will be incumbent upon us to try to seek their congruence with the 'principal' and if, on the basis of the 'principal', if those Ahadith may not be congruent to the physical reality then it will be our duty to categorize them under metaphors and figurative expressions and, instead of the self-same Messiah, we must accept the advent of someone who is a reflection of [the attributes of] that Messiah, just as Hadhrat Messiah[as] [son of Mary] himself accepted[160] in regard to Prophet Elijah, despite the fact that all the Jews had consensus on it, and they still do, that Elijah will descend from heaven.

It must be remembered that the ascent of Elijah to heaven, and his eventual descent from heaven at a certain time, was a promise in terms of a Prophecy; and the consensus-based belief of Jews—in a manner resembling that of the Muslims—still is that Hadhrat Elijah was bodily taken up into heaven and, in the Latter Days, he will descend from heaven with the same body. Thus, Elijah's bodily ascent to heaven is mentioned in 2 Kings (2:11), and the promise of his descent is mentioned as a Prophecy in Malachi (4:5) — the fulfillment of which the Jewish people are still awaiting. And the statement of Hadhrat Messiah[as] referring to Hadhrat Yahya[as] [i.e. John the Baptist] that 'Elijah who was to come, is right here', this declaration was contrary to the popular consensus among the Jews. It was for this reason that they neither accepted the Messiah nor Yahya[as], because they were looking toward heaven—waiting to see when Elijah will

[160] This refers to *The New Testament*, Matthew (17:10-13). [Translator]

descend, with his hands placed on the shoulders of angels. And, the greatest of all the difficulties they faced was that they had come to have a consensus on this specific manner of descending, and the apparent words of the [aforementioned] books of 2 Kings and Malachi did seem to indicate that. Thus, when placed in this situation of trial, they not only did not accept Yahya[as] but also continued to deny the Prophethood of the Messiah[as], because it was written in their books that it is essential for Elijah to descend from heaven, before the advent of the Messiah. Thus, because the descent of Elijah did not actually take place in exactly the same manner as they had firm expectations of, in their hearts, therefore, on account of the punitive outcome for their being fixated on literalism, the Jews had to maintain their denial of two true Prophets, i.e. the Messiah[as] and Yahya[as]. Had those people desisted from being excessively focused on the outward, literal, aspects [of their scriptures], and had they taken the texts of 2 Kings and Malachi to consist of metaphors and figurative expressions, then today no Jewish person would be found in the world—all of them would have become Christians—because, in reality, the meaning of Elijah's second-coming, as mentioned in the books of 2 Kings and Malachi, was that Elijah will come again into this world, in the form of his image and his attributes—which implied the coming of Hadhrat Yahya[as] who, in his spiritual attributes, was like Elijah. But, the Jews did not pay attention to these spiritual meaning, due to their unfortunate and inauspicious orientation, and remained mired in their tendency to adhere to literalism. And, a careful consideration would reveal that in contrast to the Jews, and the impediments they were facing in accepting the truth of Hadhrat Yahiy[a's] , my brothers in Islam have certainly not faced such impediments. This is so, because it was clearly written in the book of 2 Kings[161], and it remains so to this day, that Prophet Elijah was bodily taken up into heaven and his shawl fell down to the ground; in addition, it was also promised in Malachi[162] (4:5) in similarly explicit words that he will return to the world and make way for [the advent of] the Messiah. But, my Muslim brothers are completely free from all such impediments, because there is not as much as even a hint of [the Messiah son of Mary's] being bodily taken up into heaven; rather, the death of the Messiah is explicitly mentioned. Although, among the narratives of those Ahadith that fall into the baseless category, in which the relational chain of the authoritative

[161] *The Old Testament*, 2 Kings (2: 11-14): "(11) And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. (12) And Elisha saw it, and he cried, My father, my father, … And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. (13) He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; (14) And he took the mantle of Elijah that fell from him, and smote the waters, … [Translator]

[162] *The Old Testament*, Malachi (4:5-6) "(5) See, I will send the prophet Elijah to you before that great and dreadful day of the LORD comes. (6) He will turn the hearts of the parents to their children, and the hearts of the children to their parents; … [Translator]

source of the narrative is truncated[163], and those are filled with mutual contradictions, such a mention [i.e. of bodily ascension] is occasionally found but, at the same time, alongside the same Ahadith, the death of the Messiah [son of Mary] is also stated. Now, quite evidently, in the presence of such incompatibility and mutual contradiction, what is the need, at all, to divert one's attention to the irrational aspect? While, on the basis of the Holy Qur'an and Hadith, we clearly see an open avenue that is not subject to any objection from either the Shariah or human rationality—i.e. the death of Hadhrat Messiah[as] [son of Mary], and his soul having been elevated [to heaven]—then, why should we not accept the avenue upon which the explicit verses of the Holy Qur'an are laying emphasis?

In the present context, I have written about the narrative of the ascension and descent of Elijah for this purpose that my Muslim brothers should carefully ponder and think it over that the same Messiah [son of Mary], on whose behalf they show such belligerence, it is he who has given this decision; and the Holy Qur'an, too, has supported the same decision. If "descending from heaven" is not legitimate to occur in the way Hadhrat Messiah[as] [son of Mary] has described the "descending of Elijah", then [it would signify that] the Messiah is not a Prophet from God; in addition, the Holy Qur'an—that affirms the Prophethood of the Messiah—also faces the under objection. Now, if you want to believe in the messiah as a true Prophet, then you have to also accept this decision [of his], and you should not stubbornly say that all these books have been interpolated and are textually compromised. No doubt, these books have nothing to do with interpolation [in the text] and both parties, the Jews as well as the Christians, believe in the authenticity of these texts; in addition, our Chief of the Compilers of Hadith, Hadhrat Isma'il [Bokhari], too, writes in his *Saheeh al-Bokhari* that: There is no textual interpolation in these texts.

It is worth remembering, and I have already mentioned this in my books, that in case of all the Prophecies that are found in the [revealed] Books of God, a kind of trial was intended. There is no doubt that if any Prophecy had to be proclaimed in an unambiguous and certain manner in regard to any Prophet, the first and foremost person deserving of such Prophecies would have been our Holy Prophet [Muhammad], may peace and blessings of Allah be on him; because, if one denies the descent of the Messiah it does not at all amount to an act of disbelief [on one's part], but if one denies the Prophethood of our Holy Prophet[sas] then, without a doubt, such a denial will lead one to the perpetual hell. But, the readers would know that throughout the Torah and the *Injeel* [Gospels] there is no such explicit and unambiguous Prophecy is found regarding our Holy

[163] *Sanad-e-Munqata'*.

Prophetsas, nor is there any for the Messiah [son of Mary], on the basis of which we may incriminate the Jews. Hadhrat Messiah[as] [son of Mary], too, used to say to the Jews, repeatedly, that: Moses has written about me in the Torah. But, the Jews always replied to him that: Although it is true that the advent of a Messiah is foretold in our books, but you can see for yourself that the sign of the advent of the Messiah that has been given to us [in them] is that: It is essential that, before his coming, Elijah must first descend from heaven—whose ascending to heaven has been mentioned in the book of 2 Kings. In response to this, although Hadhrat Messiah[as] continued to say that: '[What is meant by] that Elijah is Yohanna, i.e. Yahya son of Zachariah', but who would have wanted to listen to such a [seemingly] far-fetched interpretation? The Jews appeared to be right in their objection, on the basis of the apparent text. Thus, although God the Exalted had the transcendent power to cause Prophet Elijah to descend from heaven, and could have thereby completely removed all the doubts of the Jews, but He did not do that—so that those who were established on the truth, as well as those who espoused falsehood, may both be put to trial. This is so, because a mischievous person is capable of an emphatic denial, based on the literalist argument; but, for a righteous person's understanding, this avenue was open for him to interpret "descending from heaven" in some other way, and to affirm belief in [the claim of] a Prophet on the basis of those *other* signs of his truth which he possessed. Albeit, it is true—and certainly true—that if the Muslims, too, were to take the statements of the books of 2 Kings and Malachi their literal and physical terms, as the Jews did, then they, too, cannot hold Yahya son of Zachariah to be the one to who the [biblical] Prophecy applied. And, having fallen into this dilemma, the Prophethood of Messiah son of Mary can most definitely not be proven. The Holy Qur'an accepted the interpretation of the Messiah [son of Mary] regarding the 'descending of Prophet Elijah from heaven' and, thereby, proclaimed both Messiah[as] and Yahya[as] as true Prophets. Otherwise, if the Holy Qur'an had also regarded the "descending of Elijah from heaven" to be credible in the same way, i.e. literally, as my Muslim brothers believe in case of the "descending of the Messiah from heaven", then the Holy Qur'an would never have declared the Messiah [son of Mary] as a Prophet; because, 2 Kings and Malachi are heavenly books and if, in the aforesaid context, their literal meaning is, in fact, credible then forsaking those [literal] meaning would amount to declaring those books as inconsequential and useless[164]. Let my friend, Maulvi

[164] That is to say: No true Prophet of God is capable of rejecting the true meaning of any of the revealed Books of God. Had the Messiah[as] wrongly rejected the literal meaning of 2 Kings and Malachi (and had the literal meaning been applicable) this would have run counter to, and unbecoming of, the conduct of a true Prophet of God; and such a one would not have been named in the Holy Qur'an as a true Prophet. Thus, for all those who believe the Messiah son of Mary to be a true Prophet of God (as mentioned in the Holy

Muhammad Hussain sahib, ponder over this point as well! Someone may assert that: Is it not possible that the aforesaid passages of 2 Kings and Malachi may have been textually interpolated? Then, as I have already noted that, it is a false conjecture altogether, because if those passages had actually been interpolated then, in response to the position taken by the Jews, it would have been an excellent reply by the Messiah son of Mary that: 'Whatever is written in your books concerning the ascending of Elijah to heaven and the promise of his eventual return, all this is wrong to begin with—because these books are textually altered.' Instead, by his not presenting such an objection, the Messiah[as] has actually confirmed the authenticity of those passages of text.

In addition to this, just as the Jews possessed those books, so also did Hadhrat Messiah[as] and his disciples used to read those books and had become their guardians. Further, we cannot find any rational reason for the Jews that could have caused them a great concern, leading them to textually alter those passages of text. Now, the crux of this discussion is that, in the context of the Prophecy regarding the advent of the Messiah, the narrative concerning Elijah has placed such rocky impediments in the path of the Jews [to arrive at the correct interpretation] that they have not been able to clean up their path even to this day; and countless souls of theirs departed from this world in a state of unbelief.

Now, let us look at the Prophecies regarding our Holy Prophet[sas], mentioned in the Torah. Although such Prophecies are found in two locations of the Torah, which show for the benefit of the discerning readers, provided they are also just and fair-minded, that those in fact are written about our Holy Prophet[sas]; however, they also offer much leeway for engaging in crooked contention. For instance, it is stated in the Torah[165] that Prophet Moses[as] said to the Bani Israel that 'The Lord, your God, will raise for you, among you, from among your brothers, a Prophet like me.' There are difficulties with this Prophecy, e.g. in the same Torah, in some locations, the Bani Israel *themselves* are described as the 'brothers of Bani Israel', whereas in certain other locations Bani Isma'el, too, are written as the 'brothers of Bani Israel'. Similarly, some other brothers are also mentioned. Now, how could it be resolved in a definitive and self-evident manner that [in this particular context] the 'brothers of Bani Israel' only means Bani Isma'el? Rather, the phrase written here, i.e. "among yourselves", makes this

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Qur'an) must also accept his verdict given by him through his interpreting the expression "descending from heaven", used regarding a previous Prophet of God. [Translator]

[165] This refers to *The Old Testament*, Deuteronomy (18:18), "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." [Translator]

passage all the more suspicious. And although by collecting, in one place, several arguments and contextual parameters, and also by conclusively establishing the similarity that exists between Prophet Moses[as] and the Holy Prophet[sas], we lay down proof, theoretically, for the benefit of a truth-seeker, that in reality the person fulfilling this Prophecy, in this context, is none other than our Holy Prophet[sas]. Nonetheless, this Prophecy is not so explicit and self-evident that we may convince, on the basis of it, the most ignorant or the most dim-witted. Rather, in order to comprehend this Prophecy, one requires being in possession of a full measure of rationality; and, making someone else understand it also depends on his possession of a full measure of rationality. Had God the Exalted not intended to put His creatures in trial—and had it been the divine intent to describe this Prophecy in manifest terms that were clear in all respects—then it should have been stated as follows: 'O Moses! In the twenty-second century after you, I shall create a Prophet in the land of Arabia, from among Bani Isma'el, whose name will be Muhammad[sas]. His father's name will be Abdullah, his grandfather's name will be Abdul Muttalib, and his mother's name will be Aamina. He will be born in the town of Mecca, and his external appearance and features will be as follows ...' Now, it is evident that if any such Prophecy had been written in the Torah then nobody would have had any reason to grumble even a little bit, and all the mischief-mongers would have been bound up, head to toe [so to speak]. But, God the Exalted did not do so. Now, the question is: Did God not possess the transcendent-power to do so? Its answer is, of course, that He did, and had he wanted he could have decreed such explicit and manifest signs that all heads would have bowed to them and not a single unbeliever would have remained in the world. But, He did not like to express it manifestly and with exposition because He always intends to embed a kind of trial within the prophecies, so that those who are capable of understanding it, and those who are the genuine truth-seekers, may understand it. And so that those who have, within themselves, arrogance, excessive pride, rashness, and fixation with what is apparent, they may be left deprived of accepting it.

Now, you must know for sure that the same is the case of this Prophecy in which it is stated that the [Messiah] son of Mary will descend, while his hands are placed on the shoulders of two angels, near the minaret, on the eastern side of Dimashq. Because, if the Prophecy was intended to be fulfilled in this manner, and in this physical sense and in literal terms then, at the time of its fulfillment [in this graphic manner, foretold], who among the inhabitants of the world could remain it denier? You can ask all nations of the world who presently inhabit the world—whether they are the Jews, the Christians, the Hindus, or people of the Buddhist faith, or the Magians; in other words, ask followers of each and every

faith—that: If you were to witness a Prophet coming down in this manner, would you still continue to have any doubt or misgiving about his Prophethood, or of his religion? No doubt, all people will reply that: If we were to see such a saintly figure coming down from heaven, with his hands placed on the shoulders of angels, we would certainly affirm belief in him. While, on the contrary, Allah the Glorified says the following in the Holy Qur'an (46:31) [Arabic:] 'Alas for mankind! There comes not to them a messenger but they mock at him.' Likewise, it is written in various other locations of the Holy Qur'an that there never appeared a Prophet who was unanimously accepted by the people. Now, if Hadhrat Messiah son of May is really going to descend in the same manner as our religious scholars are sitting around, waiting for, then it is evident that no human being can deny it. But, our religious scholars must know that it will never happen, because Allah the Exalted says in the Holy Qur'an[166] that: If I had sent even the angels as Prophets on the earth, I would not have let them [i.e. the fact of their being divinely commissioned] remain free of uncertainty and doubt [on the part of the unbelievers]. That is, even in their case [of having been divinely commissioned] there would still have remained room for harboring suspicion and doubt [by the unbelievers]. It is quite evident that the very same miracle of descending from heaven was demanded from our Holy Prophet[sas], too, and at that time there was a great need for showing such a miracle—because the punishment for denying the Prophethood of the Holy Prophet[sas] is eternal hell—but still God the Exalted did not show this miracle, and the challengers were given a stark reply that God the Exalted does not show such overt miracles in this world, which is the arena of trial [*daar-ul-ibtila*], so that the ability to have faith-in-the-unseen [*eemaan bil-ghay'eb*] may not be adversely affected. Because, if one has actually seen a man from God to be coming down and the angels are also seen to be coming down from heaven, then—the whole issue is completely resolved and, in this case—who would be the unfortunate one who will still remain an unbeliever? The Holy Qur'an has numerous instances of such verses which state that it is not the wont of God the Exalted to show this kind of miracles. Whereas the unbelievers of Mecca always used to demand this category of miracles to be shown, and God the Exalted consistently replied to their demands that: If We want, We can demonstrate such a miracle from heaven that will cause the heads of all the unbelievers and deniers to bow down, but it is not Our wont to demonstrate this kind of miracle in this arena of trial; because, it lays waste and dissolves the

[166] It is, apparently, a reference to the Holy Qur'an (6:10). Translation: 'And if We had appointed *as Messenger* an angel, We would have made him *appear as* a man; and thus We would have caused to be confused to them that which they are themselves confusing.' That is, even if an angel were to be sent as a Messenger, he would have been necessarily given the human-form so as to be able to interact with other humans; thus (his appearance being that of a human) it would have still remained unresolved for the unbelievers as to whether or not he was sent by God. Thus, such descending from heaven, in a literally visible sense, never occurs since it is contrary to the intent of Allah the Exalted. [Translator]

belief-in-the-unseen, upon which all the spiritual reward is granted. Thus, O my brothers [in faith]! I am trying to make you understand—exhorting you purely for the sake of Allah—that you should desist from entertaining such ideas that are impossible [to materialize]. Ponder over the following two contextual sequences, and see how robust and manifest these are. Firstly, the descending of Elijah from heaven, i.e. when he 'descended', what was the manner of his 'descent'. Secondly, the same demand being directed [by the disbelievers of Mecca] to the Holy Prophet[sas] and their being provided with the reply [from God] [Arabic:][167] Just think in your heart of hearts: Are these not the robust contextual parameters and sufficient arguments for understanding this matter that: 'Descending from heaven' does not mean literally descending—really and factually; rather, it signifies 'descending' in a metaphoric sense, and by way of a reflection [of someone]? Ever since the beginning of the creation of the world to the present time, this is the manner [and the sense] in which the pious people have been 'descending' from heaven; and, as a figure of speech, people have always been saying, e.g. 'Here is the Second Adam', or 'Here is the Second Yusuf[168]' or 'the Second Ibrahim'. However, to this day, nobody has ever witnessed a human being, among the progeny of Adam, to be floating down from heaven. Thus, in order to affirm belief in a matter which is incongruent with, and contrary to, the principles governing the system of the world and the law of nature, and which is opposed to the experiences—both contemporary and traditionally witnessed—only weak, self-contradictory, and flimsy narratives will not be effectual. Thus, do not entertain the hope that, in actual fact, and in reality, the whole word will witness the spectacle of Hadhrat Messiah son of Mary descending from heaven, in the company of angels. If you want to affirm belief in this Prophecy, contingent upon this specific condition [i.e. your literal view of it] then you can gauge reality of the eventual outcome—i.e. he will not descend [physically] and, consequently, you will not affirm belief in him! Beware, lest you may be misled by someone ascending with the help of a balloon and then descending in front of you! So, be on your guard! Do not let this inveterately fixed tenet of yours to mistakenly believe such a one, who is descending, to be the son of Mary. It is a universal principle that when a person does not accept the truth then, at another time, he is obliged to accept the falsehood. Those who were devoid of virtue and were unfortunate one for not accepting our Holy Prophet[sas], they ended up accepting

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[167] The Holy Qur'an (17:94). Translation: '… or, thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.' Say, 'Holy is my Lord! I am not but *sent as* a Messenger.' [Translator]

[168] *Yusuf-e-Thaani*, or 'Second Yusuf', is a common expression used to admiringly refer to someone who is a model of masculine handsomeness (as Prophet Joseph was supposed to be). Thus the Arabic word "*thaani*", or 'second', attached to someone's name means a different person who, due to combining within himself the attributes of the first person, is, figuratively speaking, a 'reflection of' the first person. [Translator]

Mussailimah the Imposter; so much so that, within a period of six or seven weeks, more than a hundred-thousand people believed in him. Thus, you must have some fear of God, and you should sit individually, in seclusion, to ponder as to the manner in which the consistently observed practice and wont of Allah has been unfolding, so far. You should also give it some thought that, in the authentic Ahadith, 'descending *from heaven*' is not mentioned anywhere. And, the word *na-za-la*, or *yanzil-o*, in itself, definitely does not signify 'descending *from heaven*'. And, just for the sake of argument, even if there had been there a reference to 'heaven', it would still not have done any damage to, or interfered with, my standpoint; because, there are many such verses found in the Torah and the *Injeel* [or Gospels] in which it is written in regard to the Prophets that they do, indeed, descend from heaven. For instance, in the Gospel of John [169](see Chapter 3, verse 31) it is noted as a statement from Hadhrat Yahya[as] [i.e. John the Baptist] that 'One who comes from the earth is an earthling, and says in terms of the earth. One who comes from heaven is above all' (i.e. the statements of Prophets are preferable to those of the other people, because a Prophet 'comes from heaven[170]'). The second verse is from John[171] (6:38) 'I have not come down from heaven to do my own will'. The third verse is from John[172] (3:13) 'No one went up into heaven except for the person who came down from heaven.' And the expression, "We caused to descend", or that "it descended", certainly does not mean that it came down "from heaven", because it has also been stated in the Holy Qur'an[173] that: 'We cause iron to descend', and also: 'We have caused the four-legged animals to descend'.

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[169] *The New Testament*, John (3:31): 'The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all.' [Translator]

[170] The expression, a Prophet 'comes from heaven' is a figurative way to say that a Prophet is divinely commissioned, i.e. he is sent by God, for a divine purpose (though he is born right here, on earth, like other human beings). [Translator]

[171] *The New Testament*, John (6:38): 'For I have come down from heaven not to do my will but to do the will of him who sent me.' [Translator]

[172] *The New Testament*, John (3:13): No one has ever gone into heaven except the one who came from heaven …' [Translator]

[173] Author's Footnote begins: Allah the Exalted said: (1) 'We sent down iron …' (57:26); (2) 'We have indeed sent down to you raiment …' (7:27); (3) 'He sent down for you … cattle …' (39:7). Similarly, the following statements are in the Torah: 'Our descending on the wilderness' [in the sense of 'camping in the wilderness'], Numbers (10:31); 'I must not descend across Jordan' [in the sense of 'I must not go across Jordan'] Deuteronomy (4:22); 'Is there room in thy father's house for us to lodge in?', Genesis (24:23). Now, it is evident from all these verses that the word 'descending' does not mean 'descending *from heaven*'. To add the phrase "from heaven" to the verb "descending" is analogous to asking a hungry person this question, "Two and two, make how much?", and for him to reply, "Four *loafs of bread*!" Author's Footnote ends.

[Translator's Footnote begins]: This is to add a note of clarification, occasioned by the Author's Footnote, above. In the last three quotations of verses from the Torah, i.e. verses from Numbers, Deuteronomy, and Genesis, the word "descending" is actually *not* found in most English translations of these books. However, in the Urdu translations of these books (which the Author of the present book most likely referred to), in

It is evident that all these animals are born as a result of the known process of birth. Nobody would have actually seen a horse, an ox, or a donkey etc. to be descending from heaven—although, in this context, the explicit word "*no-zool*" [or, descending] is used; yet nobody ever takes this verse in its literal meaning. Now that it has become evident that the Word of God contains such metaphors, allegories, and figurative allusions, in whose literal expressions it is stated that: 'We have caused iron and all the cattle *to come down'*—and its intended implication is something different [from what the literal meanings convey]—then, it demonstrates that it is the wont of Allah that when He refers to the 'descending' of something, it actually signifies something other than that [which is stated literally]. Let there be some justice: Has the descending of Hadhrat Messiah [son of Mary] been expressed with greater clarity and transparency than it is done in these [quoted] verses? Rather, the belief in the 'descending of the Messiah' is predicated upon the narratives of some Ahadith; and those Ahadith are such that they make no mention of 'heaven'—only the word 'descending' is used. However, it is the Holy Qur'an *itself* that is describing the descending of donkeys and oxen[174] from heaven! Now just ponder over it: Which of the two has preference [over the other]? If belief in the descent of the Messiah is considered necessary only for this reason [that it is mentioned in some Ahadith, even without any reference to heaven], then an even clearer mention is that of the descent of donkeys and oxen [mentioned in the Holy Qur'an]. So, if you are bent on affirming belief only in the physical and literal sense, then you should first believe that the donkeys and oxen, in actual fact, descend from heaven. Or, to get yourself off the hook, what you should do is to take the word *anzal-na*[175] as being the present imperfect tens with the connotation of the future, and you may re-interpret this verse, saying: In the Latter Days, when Hadhrat Messiah [son of Mary] will descend from heaven then, along with him, a large number of donkeys—especially the donkey used for riding—and, similarly, a large number of oxen, horses, mules, as well as iron will also descend from heaven. By doing so, you will bring about a full congruence between the verses of the Qur'an and the Ahadith; otherwise, everyone has the right to object that why is it so that, in case of the Holy Qur'an, the meaning are diverted from the apparent, physical, and literal to the hidden, intangible, and figurative? And, in case of Ahadith—which use exactly the same word about the 'descending' of Hadhrat Eesa [son of Mary]—why is it that the literal and physical meaning of this word is accepted to a

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each of the three cases, the Urdu word "*uterna*" (meaning, 'coming down', or 'descending') is used. Hence the reason for these three verses being quoted by the Author as an example of '*uterna'* (according to the Urdu translation) although the word 'descending' is not found in English translations of these three books. [End of Translator's Footnote]

[174] i.e. the entire category of four-legged animals, or *An'aam*.

[175] The Arabic word "*anzal-na*" means: We caused (it) to descend. [Translator]

degree exceeding the limits of its usage? Whereas, on the basis of robust contextual parameters, it is self-evidently established that the Messiah most definitely did not ascend to heaven in his physical body; nor is the word 'heaven' even present in this verse. The expression in the verse is, [Arabic:][176]; then, at another location it is stated, [Arabic:][177], which means that God the Exalted caused the Messiah to die and then exalted him to Himself—and this is a common idiom that when any of the virtuous persons dies, people generally say that the so-named saintly person 'has been elevated by God to Himself', as also indicated by the verse of the Holy Qur'an [Arabic:][178] God the Exalted is Omnipresent and Omniscient; and He is not a 'body', nor he is corporal in His existence. Then, how can one say that when a person is 'elevated to God', it must necessarily mean that his body has reached heaven? How far-removed from the truth is such a view! The righteous people are elevated to God the Exalted, in the sense of their spirit, and in spiritual terms; not that their flesh, skin, and bones reach God the Exalted. God the Exalted Himself says in a verse of the Holy Qur'an [Arabic:][179], i.e. the flesh and blood of the sacrificed animals certainly does not reach God the Exalted; rather, what reaches Him from you is the essence of righteous actions, which consists of *taqwa*[180] and purity [of intention and action].

On the basis of this entire discussion, a truth-seeker receives a full measure of satisfaction and reassurance that, wherever in the Holy Qur'an and Ahadith there is mention of any bodily entity that is caused [by Allah] to descend—whether it be Hadhrat Messiah or any other entities—those words, in all such cases, are definitely not meant in the literal sense. Thus, our religious scholars, too, by making a sole exception of the Messiah, divert the literal meaning [of the words involved] to the figurative connotation, in all such instances. It is exclusively in regard to the Messiah that such an antagonistic stubbornness and annoyance has taken root in their psyches that they do not feel satisfied except to have his body reach heaven and, then, they believe that same body to descend from heaven at some unknown time [in the future].

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[176] The Holy Qur'an (3:56). Translation: 'O Jesus, I will cause thee to die *a natural death*, and will exalt thee to Myself …' [Translator]
[177] The Holy Qur'an (4:159). Translation: 'On the contrary, Allah exalted him to Himself …' [Translator]
[178] The Holy Qur'an (89:28-29). Translation: '*And* thou, O soul at peace! Return to thy Lord well pleased *with Him and* He well pleased *with thee*. [Translator]
[179] The Holy Qur'an (22:38) [Translator]
[180] The Arabic word *taqwa* refers to: a love-inspired fear of Allah; and a true believer's ever-vigilant conduct of daily life, in order to avoid doing anything that might attract disapproval of Allah the Exalted. Thus, *taqwa* is a combination of love and fear of Allah, and avoidance of inappropriate conduct to seek His approval. [Translator]

Our religious scholars, May God the Exalted have mercy on them because of the condition they are in, do not keep in view the elevated rank and spiritual-majesty of our Chief and Leader [Hadhrat Muhammad], peace and blessings of Allah be on him, that he was the one on whom was the most bounteous blessing of God the Exalted but, in spite of the fact that regarding the 'bodily ascension' [*Rafa'e jismi*]—i.e. in the context of the night of *Me'eraaj* [or ascension], the Holy Prophet[sas] was elevated to heaven in his physical body—although, almost all the Companions[ra] had the same belief as the belief of the people of the present age in regard to the ascent of the Messiah, *viz*. being elevated with the physical body and subsequently descending with the same physical body, nonetheless, Hadhrat Aa'isha[ra] did not accept this view and said that it was a true spiritually-refined vision. But, in consequence of this, nobody named her as an infidel (God forbid), or as one who had gone astray. Nor did people unreservedly assail her [viewpoint]. Now, O ye who are mindful of justice! O ye who are truth-seekers! O ye people, who do have fear of God the Exalted! Please stop right here, for a moment, and ponder over it thoroughly, with calmness and deliberation, as to whether or not the belief that our Holy Prophet[sas] bodily ascended to heaven, and then bodily descended from heaven, is a belief on which there existed a consensus among the Muslims of the 1st Century; and those Companions[ra], who believed contrary to this consensus, nobody proclaimed them as unbelievers [*kaafir*], or named them as infidels, or those who had gone astray, or the foremost among the errant. Further, it should also be noted that issue of the 'bodily ascension' [during *Me'eraaj*] of our Holy Propeht[sas] resembles, like a mirror image, the Messiah's bodily ascent to heaven and then his descent from heaven. Thus, in an issue that is a mirror image of the given issue, the expression of opinion by some high-ranking Companions[ra] in congruence with our viewpoint, in another way, amounts to their lending support to our position. That is to say, the refusal by Hadhrat Aa'isha[ra], the Truthful, to subscribe to the view that the *Me'eraaj* of the Holy Prophet[sas] was in bodily and physical terms is, in reality and in implicit terms, also constitutes her denial of the bodily ascension and being physically taken up into heaven associated with the Messiah [son of Mary]. Thus, for every Muslim who believes the greatness and honour of Holy Prophet[sas] to be far above the greatness and honour of the Messiah, the requirement of demonstrating the manner of reverence is for all such persons to have this belief that whichever rank of nearness to God, and of spiritual excellence, is not permissible for the Holy Prophet[sas], there would be all the more reason for it to be also not permissible for the Messiah. This is because, while it is generally the belief among Muslims that the Messiah son of Mary will come in the Latter Days, having been commissioned as one among the body of the followers [or, an *ummati*] of the Holy Prophet Muhammad[sas], and he will stand

behind the prayer-leader—and he himself will not be the prayer-leader—then, in this situation, it is quite evident that the rank of a person who will eventually come as an *ummati*, has to be very lesser and lower than that of the other person who has been proclaimed as this *ummati's* Prophet, Messenger, and Spiritual Leader who has to be followed, i.e. our Chief and Leader, the Messenger of Allah, peace and blessings of Allah be on him. And it will be a matter of great surprise to lavish such praises upon an *ummati* which has not been offered even to his Prophet, and to ascribe such greatness to an *ummati* that has not been ascribed even to his Prophet.

If someone were to query as to where has Hadhrat Eesa[as] [son of Mary] been referred to as an *ummati*, then I would advise such a one to look at that Hadith of *Saheeh al-Bokhari* which contains the phrase [Arabic:][181] There is no doubt that the word "*minkum*" [i.e. from among you] is addressed to the *ummati* people, who span from the time of the Holy Prophet[sas] to the end of time. Now, it is evident that when the addressees are only *ummatis*—and it is the *ummatis* who have been given the glad tidings that the [Messiah] son of Mary, who was foretold to come, will indeed be from among you and will indeed be born among you, then, in alternative terms, this statement means that: The particular [Messiah] son of Mary whose advent is foretold, he will not be a Prophet [from outside] but would, instead, be one among the *ummati* people.

Now one should ponder over it as to what could be a greater contextual evidence than this to show that, in this context, the expression 'son of May' does not refer to the prophet to whom the book of *Injeel* was revealed—because Prophethood is a 'a gift that shall not be cut off'[182], and it is certainly not permissible for a Prophet to be deprived and divested of it. But, if we assume that upon his advent he will indeed be a Prophet, and that when he 'descends' he will be in the state of Prophethood, then the tenet of *Khatm-e-Nabuwwat* precludes that possibility. Thus, this contextual evidence[183] is very substantive, provided someone's

[181] The phrase "*Imaam-o-kum minkum*" means: 'Your leader, from among yourselves'. [Translator]
[182] The phrase "*ata'an ghay'ra majzooz*", which appears in the Holy Qur'an (11:109), means: 'a gift that shall not be cut off'. [Translator]
[183] i.e. the expression "son of Mary", used in the context of the advent of a revivalist figure, in the Latter Days, cannot be a taken *literally* to mean the self-same Hadhrat Eesa [son of Mary], an earlier Prophet of God sent for the Israelites, because: (a) if he will an *ummati* of the Holy Prophet[sas] (as the Muslims believe) then he cannot retain his status as an earlier Israelite Prophet—i.e. this status will have to be rescinded—and this is an impossibility, because Prophethood is 'a gift from God that shall not be cut off', ever, and (b) if he is perceived to be coming with his Prophethood intact (as it *has* to be)—and remain an Israelite Prophet (as the Holy Qur'an describes him)—then he cannot qualify as an *ummati*, and the coming of an independent Prophet (within the Muslim *Ummah*) is prohibited due to the status of the Holy Prophet[sas] as *Khatam al-Nabiyyeen*. Hence, based on (a) and (b), it is *impossible* to take the advent of the "son of May" to *literally* mean the self-same Israelite Prophet (who was the 'son of Mary'). Rather, this expression is

faculties of heart and mind are invested with the God-given qualities of *taqwa* and perceptive understanding.

My friend, Maulvi Abu Saeed Muhammad Hussain, writes to me in a letter that: 'If one accepts your status as the '*Matheel-e-Mau'ood*' [i.e. the reflection of the Messiah that was promised] then *Saheeh al-Bokhari, Muslim*, and other authentic books of Ahadith, will be rendered useless and defunct, and a great disorder will be unleashed upon the fundamental tenets of our Faith.' So, firstly I would like to point out that it is the same friend of mine, the Maulvi sahib who, in his *Isha'at al-Sunnah*, No. 7, Volume 7, has already accepted my humble-self's being the *Matheel-e-Massih* [i.e. the reflection of the Messiah] and then my being the *Mau'ood* [i.e. the Promised One] as a possibility. This is so, because [my book] *Baraheen-e-Ahmadiyya*—on which this Maulvi Sahib wrote a review—includes a mention of both these claims [on my part]. That is, my humble-self has written clearly and explicitly in *Baraheen-e-Ahmadiyya* that my humble-self is the *Matheel-e-Massih* as well as the *Mau'ood*—whose advent is promised, in spiritual terms, in the Holy Qur'an and Hadith. Now I am very surprised to see this statement of the Maulvi Sahib that: by accepting my humble-self as the *Matheel-e-Massih,* [the authentic books of Ahadith] *Saheeh al-Bokhari* and *Saheeh Muslim* will be rendered useless and defunct, and the religious beliefs will be in disarray; because, this is not something new that I have now written in my recent publications. These are the same old topics on which I have already written in *Baraheen-e-Ahmadiyya,* concerning which the afore-mentioned Maulvi Sahib has remained speechless, in writing his review—thereby recording his [implicit] testimony in support of the truth of my claim; rather, he has accepted in his explicit statement, my being the *Matheel-e-Massih*, as a possibility. Albeit, in the present book—on the basis of receiving a definitive and certain knowledge from God the Exalted—I have written only this much in addition to what I have expressed in *Baraheen-e-Ahmadiyya* that the advent of the Messiah son of Mary is to be in a metaphorical form, in the sense of being a reflection [i.e. *d'hill*], and it will not be the self-same Messiah. Thus, I presented an exegesis of the consensus-view—i.e. if a consensus is assumed—and it is not that I have proclaimed something against it. And Maulvi Sahib must be well aware that, contrary to the consensus among the Companions[ra], Hadhrat Aa'isha[ra], the Truthful, expresses the same opinion about both the components of the *Me'eraaj* [or ascension] of the Messenger of Allah, peace and blessings of Allah be on him, that the Holy Prophet[sas] neither went bodily to Ba'it al-Maqdis, nor did he go

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attributively used, in a figurative sense, to refer to an *ummati* of the Holy Prophet[sas] who will be his subordinate Prophet, from among his *ummati* people, and will have a strong resemblance to the role of Hadhtat Eesa[as], son of Mary, when he was commissioned to spiritually revive the Israelite people. [Translator]

bodily to heavens; rather, it was a true spiritually-refined vision. Now, it is evident that this statement by Hadhrat Aa'isha[ra] did not interfere with *Saheeh Bokhari* and *Saheeh Muslim*, in the least; nor did it render the 'six most authentic compilations of Ahadith' to be useless and defunct. Then how the 'six most authentic compilations of Ahadith' will be rendered useless and defunct due to my humble-self's claim and revelation to me? Where is the bodily ascent to heaven of the Messiah [son of Mary] as established [and prevalent in belief] as is that of our Holy Prophet[sas]? Therefore, O my dear brother! Do contemplate this matter attentively; do not be hasty [in its denial]. [Persian couplet:][184]

It may be that Maulvi Sahib would raise an objection that: Although, in my review [on *Baraheen-e-Ahmadiyya*] I have accepted your being the *Matheel-e-Massih* as a possibility, and similarly I also accepted your being the Promised Messiah—by way of your being a reflection, and in spiritual terms—but when did I concede that you personally represent the perfect fulfillment, based on all aspects, of the Prophecies about the [Messiah] son of Mary that are contained in the 'six most authentic compilations of Ahadith'?

The reply to this excuse is as follows: It is not the claim from my humble-self, either, that the Messianic manifestation comes to an end only with me, and no other Messiah will appear in future. Instead, I admit it [as a possibility] and I say it repeatedly that, not to speak of just one, even more than ten-thousand Messiahs can come—and it is possible that he may come with overtly visible grandeur and magnificence; and it is possible that he may initially appear even in Dimashq. But, O friend of mine! Please consider me incapable of believing and accepting that the self-same Messiah son of Mary, who has died, will descend from heaven with this material body. Although Islam describes God the Exalted as the One Who has absolute and transcendent-power, and accords precedence to the Word of God and the statements of the Holy Prophet[sas] over human faculty of reason, but even so, it does not intend to determine human reason to be defunct and inoperative. Thus, if there is something mentioned in a Revealed Book that is clearly and explicitly contrary to rationality—and, after ascertaining it from all directions we reach this factual finding that, in reality, this matter is contrary to rationality—not [something sublime, and therefore] above rationality—then, the Shariah and the Word of God certainly do not permit us to accept such an irrational matter to be a fact. Instead, it has been clearly impressed upon us in the Holy Qur'an that, in case of *ayaat-e-muta'shaabi'haat*—i.e. verses, the

[184] Translation (from Farsi language): *Those who reflect and consider something carefully—regardless of whether they are in error, or are right and correct; They are far better than those who engage in idle talk, even if they are ready-wits.* [Translator]

comprehension of which is held in doubt by human rationality—one must certainly not lay emphasis on their apparent, literal, meaning: saying that this is indeed the meaning or purpose of God the Exalted[185]. Instead, one should affirm

[185] Author's Footnote begins: 'Some people, who form part of those who believe in the Oneness of God, tend to believe, on the basis of the verses of the Holy Qur'an, that Hadhrat Messiah[as] son of Mary used to create a variety of birds and then, by breathing into them, he would bring them to life. Thus, on the same basis, someone has raised an objection against me that: Whereas you have the claim to being the *Matheel-e-Massih* , therefore you, too, should create a bird out of clay and then infuse life into it. Because, while there are billions of birds that were [originally] created by Hadhrat Messiah[as], and those are still surviving and are seen flying around everywhere, then the *Matheel-e-Massih* , too, should be the creator of some bird.

The rejoinder to all these false illusory notions is that those verses which state this are in the category of *muta'shaabi'haat* verses, and to interpret them to mean as if God the Exalted, out of His own intention and permission, had let Hadhrat Eesa share His attributes associated with His being the Creator, amounts to one being clearly an infidel and it represents an acute case of faithlessness. This is so, because if God the Exalted can even transfer to someone else His specific attribute of being God, then it negates the fact of His being the God. As to the excuse by the [alleged] Mr. 'Believer in One God' that: 'We do not hold the belief that Hadhrat Eesa, by dint of his own powers as an individual, was the creator of birds; instead, our belief is that such creative power had been granted to him by God the Exalted, out of His own permission and intention, and it was out of His own will that He had made him [i.e. Hadhrat Eesa] a share-holder in His attribute of being the Creator—and He does have the prerogative to make whoever He so desires to be His own image; after all, He is indeed the One Who possesses Absolute and Transcendental Power [*Qadir-e- mutlaq*]. Such ideas are completely amount to 'associating partners with God' [*shirk*] and rank as worse than one's being in the state of unbelief [*kuf'r]*. The same Mr. 'Believer in One God' was also asked, "Can you now identify, from among these birds, as to which ones of these birds are created by God and which ones are the progeny of those birds which had been created by Hadhrat Eesa?" By remaining speechless, he conveyed the sense that: 'No, I cannot do so.'

Now, let it be clear that the belief by certain contemporary 'believers-in-One-God' that some species of birds are the creation of God the Exalted while some other species of birds are the creation of Hadhrat Eesa, is a notion that is out and out vile and it amounts to 'associating partners with God'; and one who hold this belief is, without a doubt, outside the purview of Islam. And the excuse that: 'We do not believe Hadhrat Eesa to be God, but we believe, instead, that God the Exalted had granted some of His attributes of being God to Hadhrat Eesa.', this is an exceedingly abhorrent and false excuse. Because, if God the Exalted can grant to human beings—based on His own permission and intent—His attributes of being God, then He can also grant all of His Godly attributes to one man and make such a one a complete God. Thus, in such a case, it will be an endorsement of truth for all the belief-systems that worship the creatures [of God]. If God the Exalted can, on the basis of His own permission and intent, grant to any mortal-being the attribute of the Creator then, likewise, based on His own permission and intent, He can also make someone the Knower-of-the-Unseen, like Himself, and can also grant such a person the power to be Omnipresent, like Himself. It is self-evident that if the Godly attributes, too, can be distributed among the created-beings then it negates God's being "the One and Only, Who has No Partner". All the creature-worshippers that exist in the world, they, too, do not declare that their objects of worship are identical with God; instead they also only say, like these [self-described] 'believers-in-One-God', that: 'Our objects-of-worship have been granted Godly powers by God. He alone is the highest-ranking and the superior-most God, while these objects-of-worship are only minor gods.' It is surprising that the same ilk of people tend to prohibit the use of the expression, 'O Messenger of Allah!' because, according to their understanding, it amounts to a statement of '*shirk*'. However, at the same time, they are engaged in proclaiming the humble son of Mary to be a share-holder with God. My brothers! Your faith, in reality, boils down to only this that the Powers of God, too, can be distributed among the creatures of God; and God the Exalted causes, whoever He wills, to eternally share in His attributes of being the Creator, the Provider of sustenance, and Omniscience, Omnipotence etc. They why have you been so much involved in combating with your 'innovative brethren-in-faith'? Those poor fellows, too, do not believe their Saints to be equal to God. They only proclaim that God, on the basis of His own permission and intent, has granted some Godly Powers to those Saints, and it is by virtue of those delegated powers—which they possess due to God's permission—they grant a son to some people whereas they grant a daughter to some others; and they are present

everywhere and see everything: they accept offerings made to them and, in exchange, grant the requests made to them. Now, a truth-seeker may raise the question: If such beliefs are totally false and these represent ideas that amount to 'associating partners with God', then what are the true meanings of those verses of the Holy Qur'an which [seem to] state that the Messiah son of Mary used to make birds of clay and would then breathe into them, such that, due to the decree of Allah, those would become genuine birds?

So, let it be clarified that the miracles of the Prophets are of two kinds: (1) those which are exclusively heavenly matters, and there is no role for human effort or human reason in them, e.g. *Shaqq-al-Qamar* [or, splitting of the moon] that was a miracle of our Chief and Master, the Holy Prophet, peace and blessings of Allah be on him, and it was shown by the unlimited transcendent-power of God the Exalted in order to demonstrate the grandeur of a righteous and perfect Prophet of God, and (2) there are rationally-based miracles that are manifested through the extraordinary wisdom which is granted through the divine revelation. For instance, the miracle of Hadhrat Sulaiman [Prophet/ King Solomon] which is referred to in [Arabic:] the Holy Qur'an (27:45) by witnessing which Bilqees [the Queen of Sheba] accepted the true faith.

Now, one should realize that, on the face of it, it seems that this miracle of Hadhrat Messiah [i.e. in relation to birds], like the miracle of Hadrat Sulaiman, was an exclusively rationally-based miracle. History confirms that, in that age, the thinking of people was inclined towards such endeavors of this sort, which are a branch of legerdemain and are, in fact, useless pusuits and would charm and delude the people. Those who used to indulge in such pursuits in Egypt, during the reign of Pharaoh, they used to make people see snakes made by their artifice, and they would also prepare various kinds of animals and would animate them to move like living animals. At the time of Hadhrat Messiah, such people had, in general, spread around in the countries where the Jews lived, and the Jewish people had learned many of their magical tricks, as is also evidenced by the Holy Qur'an. Thus, it is not a matter of surprise if God may have informed Hadhrat Messiah, in rational terms, about some method by using which, at the pressing of a button or lever, or after blowing one's breath into it, a toy made of clay may soar which would resemble the flight of a living bird; or, instead of flying, it may even walk upon its legs. This is so, because Hadhrat Messiah had been working in the field of carpentry with his father for 22 years and it is obvious that woodworking is, in fact, a line of work which sharpens the mental skill in the inventive formation of intruments and in creating a variety of artifacts; and based on the presence of the particular set of faculties in an individual—and commensurate with those—he also receives help from the miraculous realm. For instance, the spiritual faculties of our Chief and Master, the Holy Prophet, peace and blessings of Allah be on him, were exceedingly sharp and potent in reaching the subtlties and complexities of knowledge, and perceptive-knowledge; so, in accordance with the level of those faculties, he was granted the miracle of the Holy Qur'an, which combines within it all the fine ans subtle points of knowledge and perceptive-knowledge from God. Thus, it sould not give rise to any surprise that Hadhrat Messiah, like his ancestor Sulaiman[a.s], may have shown this rationally-based miracle to the opponents of that time. Showing such a miracle is not even hard to imagine rationally, because even in the present age it is witnessed that often craftsmen manufacture such birds that even twitter, move, and wag their tails; and I have heard that some of these birds, operationally activated by an instrument, can even soar. Such toys are often crafted in Bombay and Calcutta, and these are abundantly available in the countries of Europe and America, where newly-dsigned models are introduced every year. And since a substantial part of the Holy Qur'an is full of metaphoric expressions, therefore, these verses can also be interpreted in spiritual terms that: the 'birds of clay' refer to those unlettered and simplistic people who were befriended by Hadhrat Eesa—as if, by taking them under his [spiritually efficacious] company, he created the blueprint of birds, so to speak, and then he breathed the spirit of guidance into them, by virtue of which they proceeded to soar [spiritually].

In addition to this, it is also conceivable that such kinds of [seemingly] miraculous outcomes may be produced through the use of *Amal al-Tirb*, i.e. Mesmerism, by way of entertainment and sportive fun—not in actual fact—because, under *Amal al-Tirb*, which is understood as Mesmerism in contemporary age, there are such wonders that those individuals who perfect their skill in this craft, cast the incalescence of their spirit on to other objects and make them appear like animated objects. The human soul has such a quality that it can cast its 'warmth of life' on to an inert object, which is completely lifeless, causing the inert object to [appear to] act in such ways as are the actions of living beings. The author of the present book has seen some practitioners of this craft who placed a hand upon a wooden tripod and, through the animalism of their spirit, they caused it to reach such a kind of warmth that it started to move like a four-legged animal; and no matter how many men straddled over it, as they would upon a horse, but it did not at

all slow down the swiftness of its movement. Thus, it can be thought for sure that if a person who has perfected his skill in this craft prepares a bird of clay and even demonstrates it as flying, it will not be a far-fetched idea; because it has not been fathomed as to what is the maximum limit of this craft. And while we see it with our own eyes that, through this craft, an inert body becomes animated and it starts walking like living beings, then why is it inconceivable for it to include flying with it? However, one must remember that an animal that is made of clay or wood and then through the use of *Amal al-Tirb* one imparts the warmth of one's soul to it, such an organism is not alive in reality. Instead, it continues to be lifeless and inert: it is only the warmth of the soul of subject that quickens the object like gunpowder. It must also be remembered that the [alleged] flying of these birds is definitely not proven on the basis of the Holy Qur'an; in fact, even their motion or movement is not proven, as also their actually coming to life is not proven. One should know, in this context, that making an illness disappear, or projecting the warmth of one's soul on to an inert object, all these are branches of *Amal al-Tirb.* Such persons have existed in every age, and still exist in the present age, who have been curing diseases through this spiritual procedure, and persons suffering from paralysis, leprosy, and hectic fever have been restored to health under their attention. Those who are knowledgeable can confirm the truth of my statement that some ascetics of *Naqshbandi* and *Suhrawardi* affiliations etc., too, actively pursued such skill-development and some of them have been such experts in this that they would have several hundred patients sit on their right and left flanks and they would restore them to health only by virtue of casting a glace over them. Muhyuddin ibn al-Arabi, too, had attained a specific degree of skill in this field. Reading the historical accounts and biographies of the saintly personages and practitioners of Sufism reveals that the high-ranking ones among them have always been abstaining from participating in such actions, but some of them became involved in such pastimes for the purpose of establishing yet another proof of their [spiritual rank of] v*ilayet*, or due to some other reason. And now it has been definitely and certainly established that Hadhrat Messiah son of Mary—due to decree and command of Allah—was, like Prophet Al-Yas'aa [Elisha] was well versed in *Amal al-Tirb,* although he had a lesser degree of facility in it compared to the level of 'perfection' obtained in it by Al-Yas'aa—because whereas even the dead-body of Al-Yas'aa [Elisha] showed a miracle when his bones came into contact with a dead man who [as a result] came back to life; however, the bodies of those two thieves who were crucified alongside the Messiah [Jesus] certainly could not be brought to life by virtue of their proximity to the Messiah. At any rate, these *Tirbi*-activities of the Messiah were appropriate to the exigencies of his time, and were due to some specific expediency. But, it must be remembered that this craft is not worthy of such esteem as it receives from the common run of people. If my humble-self had not regarded this activity as abhorrent and loathsome, then I would have had strong hope from the blessing and enabling grace of God the Exalted that I would not have remained behind Hadhrat Messiah son of Mary in showing these astonishing spectacles. But, I like the spiritual path upon which our Holy Prophet[sas] had treaded. And as for Hadhrat Messiah, he had to adopt this material act—under the sanction and command of God—due to the materialistic and degenerate ideas of the Jews that were rooted in their psyche; otherwise, in reality, the Messiah, too, disliked this act. Let it be clear that a very evil characteristic of this material act is that the person who get himself involved in this preoccupation, and goes on expending his faculties of heart and mind for repelling physical ailments, such a one becomes very weak and inefficacious in terms of those spiritual faculties of his, which cast influence on the spirit and cure spiritual maladies, and the task of illumination of the inner-self and purifications of souls, which is the real objective, is accomplished by him quite infrequently. This is the reason that, although Hadrat Messiah nued to cure those who were afflicted with physical ailments, but in the sphere of perfectly entrenching [spiritual] guidance, the concept of Oneness of God, and steadfastness in the cause of religious faith, his performance index was so low that he almost remained a failure. But, since our Holy Prophet[sas] did not focus any attention upon these material and physical pursuits, and he exerted the entire energy of his soul towards promoting [spiritual] guidance in the hearts [of the people], it was for this reason that he stood at the highest level of achievement in regard to the [spiritual] fulfillment of souls, and took thousands of creatures of God to the level of perfection, and in terms of reformation of the people and in bringing about inner transformation in them, he showed such a scintillating miracle that the like of it is not found from the beginning of the world to this day. The 'dead' who were brought back to life—i.e. those sick persons who were nearing their death and, it was as if they would get a new life—due to the *Amal al-Tirb* of Hadhrat Messiah, they would invariably die within a few minutes afterwards, because, due to *Amal al-Tirb*. the warmth of soul and 'life' would appear in them only temporarily. But, those who our Holy Prophet[sas] brought to life, they will live forever. My designation of mesmerism-like craft as *Amal al-Tirb,* in which

Hadhrat Messiah, too, had acquired proficiency to some extent, it is a revealed name and God the Exalted disclosed to me that this is *Amal al-Tirb*, and regarding its wonders it was received the divine revelation, [Arabic:] i.e. 'This is the *Amal al-Tirb* regarding the reality of which nothing is known to the contemporary people.' Otherwise, Allah the Exalted is singularly unique and peerless in each and every one of His attributes and He does not make anyone share His divine attributes. There is so much emphasis laid on this subject in the clear and explicit verses of the Holy Qur'an that it is not a secret for anyone. For instance, Allah, may His name be hallowed, says: [Arabic: The Holy Qor'an (25:3-4)] i.e. God is the One Who is the Sole Owner of the heavens and the earth—He has none to share with Him in this. He does not have a son, nor is anyone a sharing-partner with Him in His kingdom; He it is Who has created everything and then confined, within a limit, its physical body, its faculties and powers, and its age [of existence]. As to those who associate partners with Allah, they have appointed—to the exclusion of the real God—a variety of ulterior 'gods' who do not create anything. Instead, they themselves are created-beings and are creatures and [as such] they do not have the [ultimate] power to harm or benefit themselves; nor do they have control over death, or life, or resurrection. Now, see how God is stating absolutely clearly that there is no Creator except Me; rather, in another verse [22:74], He states that the whole world cannot team up and create even a fly, and He clearly states that no one can have control over death and life, and harm an benefit. In this context, it is evident that if it had been included in His wont to let any created-beings have control over death and life, and if He had made anyone share Hid Godly attributes, then He would have surely kept such persons out [of the application of this verse] ans He would not have granted us teaching of the Oneness of God [*tauheed*] of such a lofty degree. If this misgiving finds a way in one's heart that: In the context of creating birds in this world, why did Allah the Glorified use the [Arabic] word "*takh'loq*"—which apparently means, "You do create"—in reference to the Messiah son of Mary? Its reply is that, in this context, designating Hadhrat Eesa as a 'creator' was in metaphoric terms. For instance, God has stated in another verse [of the Holy Qur'an (:15) 'So blessed be Allah—the best of creators'] that, without a doubt, the true and genuine Creator is only God the Exalted. As to the other people who make toys of clay or wood they, too, are 'creators' but they are fake creators—the reality of their act [of creation] is nothing.

And if it is argued that: Why is it not permissible, by way of a miracle, that Hadhrat Messiah[as] may have been creating real birds, under the permission and command of Allah, and then those birds may have been flying off as a result of his miraculous breath [blown into them]? Its reply is that God the Exalted, out of His own permission and intent, never grants anyone control over death and life, and harm and benefit. The Prophets supplicate in prayer and beseechingly ask for a miracle; they do not possess such a [personal] power of demonstrating a miracle as one has the power to move one's hand or foot. Thus, it [i.e. having the ability to show miracles at will] is far above the realty of a miracle and its rank [in spirituality]; and it is among those special attributes of God which cannot be granted, under any circumstances, to any mortal human being. The reality of a miracle is that God the Exalted shows, of His own will, a spectacle that is extraordinary in nature, or beyond the compass of one's thought or imagination, or beyond one's hope—for the purpose of demonstrating the honor and truth of a Messenger of His—and also to demonstrate his opponents' humble incapacity and subjugation [to the power of God], by virtue of His own special intent, or in consequence of [granting acceptance to] the prayer and humble request of that Messenger of His; but, it is done in a manner that does not negate, and is not contrary to, the His attributes of Oneness, Holiness, and Perfection, and there is no trace in it of anyone's advocacy for it, or resourcefulness [employed to achieve it].

Now, every wise person can conceive that it is definitely not an instance of a miracle that God the Exalted may give someone an eternal permission that you should make birds of clay and breathe into them, and they will keep on becoming real living creatures such that the flesh, bones, blood, and all limbs of these birds will form within them. It is evident that, in the act of creation of birds, if God the Exalted can appoint someone to be His authorized agent then He can also designate someone to have the absolute delegated authority for all matters of creation in its entirety. Under such circumstances, it will be legitimate to share the divine attributes with God—though under His command and permission—and due to the inevitable outcome of [Arabic: the Holy Qur'an (13:17), Translation: '…do they assign to Allah partners who have created the like of His creation so that <u>the *two* creations appear similar to them</u>?'] the perceptive-knowledge as to who is the true Creator will become confounded. In short, this is not a case of miracle; instead, this amounts to making someone a shareholder in God's dominion.

In order to avoid being considered as associating partners with God [*shirk*], some clever individual offer this excuse: The birds created by Hadhrat Messiah would not live for a long time; they had a short

belief in such verses and, as to the underlying reality of their meaning, one should resign it to God. Now, see that this is such a perfect teaching from God the Exalted that, due to the blessings of it alone, we can get rid of thousands of such disputes which are arising in the contemporary age, regarding the faith-narratives, or the prophecies, of the historical past. This is so, because each objection is born out of the act of taking as literal truth any meanings that are contrary to rationality. Thus, since we have taken the stance of repudiating this

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life-span and, flying over a small distance, they would fall down and die. But, this is a flimsy excuse, and it is can be accepted only under one condition i.e. if it is believed that the actual and genuine life was not created in such birds; instead, only an imagery and reflection of an unreal life, which could be produced through *Amal al-Tirb*, would be reflected in them in the form of an illusory glimpse. Thus, if that is all there is to it then I have already conceded it. In my view it is possible that, under the *Amal al-Tirb*, the breath of air that is blown may acquire the same power as is found in the gas whose thrust causes the balloon to rise up. The Creator of Nature [i.e. God] has kept many [secret] attributes hidden within the creatures. Whereas it is impossible for anyone to share in exercising the attributes of the Divine but [falling short of that] what creative product is there which is impossible to produce?

And if one were to entertain the belief that those birds used to be infused with real and genuine life—and in reality they would develop bones, flesh and skin, blood, and limbs and be quickened with life—then, in that case one will have to also believe that the those birds would also acquire the inevitable requirements of living creatures, and that they would also be edible, and millions of birds may be found on earth today that were born of those birds, and those birds would perish as a result of some disease or hunted down by a hunter; such a belief would, no doubt, amount to associating partners with God [i.e. *shirk*]. Many people fall prey to this doubt that if, in consequence of a Prophet's prayer, a dead person comes back to life, or an inert object is infused with life, then what is there to equate it with *shirk*? Such people should know that, in this context, there is no mention of prayer—and it is the prerogative of Allah the Exalted as to whether or not He accepts or rejects the prayer: and the practical outcome that results as the aftermath of that prayer, that consists of the act of God, in which the Prophet has no say. Also, the presence of the Prophet is not needed; it may even be that such a Prophet himself may pass away after having prayed. Thus, a Prophet can only submit his prayer, which is sometimes accepted and sometimes it is otherwise. However, this is not the case in this context, because it is evident from perusing the four Gospels that whatever feats the Messiah [Jesus] used to show his people, those were certainly not by dint of prayer. The Holy Qur'an, too, does not mention anywhere that that the Messiah [Jesus] used to pray at the time of curing the sick or the making of birds. Instead, it was by dint of his spirit which had been blessed due to the munificence of the Holy Spirit that he would masterfully demonstrate such feats. Thus, anyone who has read the Bible carefully in his life will fully and certainly confirm my statement. And the verses of the Holy Qur'an, too, are loudly proclaiming that the Messiah [Jesus] was granted powers in such amazing feats, and Allah the Exalted has stated clearly that it was a natural power which [in its essence] is endowed in the nature of every single mortal—there was nothing exclusive about its association with the Messiah [Jesus]. Thus, this fact is being analyzed in contemporary times. The miracles of the Messiah [Jesus] were already unspectacular and insignificant on account of that pond which had been the center of amazing feats since times even before the birth of the Messiah [Jesus], and all kinds of sick people including those suffering from leprosy and paralysis etc. used to be cured by diving only once into that pond. But, considering that some people demonstrated similar extraordinary feats in the following era, there was no such pond [to help them in such miraculous feats]. Thus, it is a totally wrong and perverted belief, which amounts to associating partners with God [*shirk*], that the Messiah [Jesus] used to fashion birds of clay and would blow his breath into them and make them come to life as actual birds. No, instead it was only the practice of *Amal al-Tirb*, which had developed practical advancement due to the force of his spirit. Anyhow, this miracle was of the category of a sport and that dab of clay would in fact remain just clay—much as the case of the calf fabricated by Saamri. [Arabic:] So, ponder over it; because this is a great insight, and it is granted to none except those who possess a large share of good. Author's Footnote ends.

stubborn insistence [on literalism] and, in conformity with the guidance from our Lord, we have consistently laid down the principle in case of all instances of *muta'shaabi'haat*, whose full comprehension tends to remain in doubt for the faculty of human reason, that we should affirm belief in them in the overall sense, and resign their factual reality to [the knowledge of] God, therefore it does not leave any basis upon which to predicate any objection. For instance, if an authentic Hadith were to state that if the number ten is added to ten, it will not equal twenty, rather it will equal fifteen; then, why do we need to take the meaning of such a Hadith literal terms and, due to our pointless stubbornness in this regard, provide an opportunity to the opponents to ridicule us? Under the teachings of the Holy Qur'an, there is a way open for that we should categorize this kind of Hadith to form part of *muta'shaabi'haat,* and keep ourselves from experiencing a trying ordeal. But, if we are strengthened in terms of knowledge in such a way that, through revelation, we are shown the approach through which people can become satisfied then there is no need for us to keep that verse or Hadith included among the *muta'shaabi'haat*; rather, we will gratefully accept those meanings which have been made manifest to us through revelation.

And if it is held that for one to provide such meaning of the Holy Qur'an as are not reflective of the meanings given by the earlier exegetes, amounts to such a one being an infidel—as Maulvi Abdul Rahman, son of Maulvi Muhammad of Lakkhokay has written concerning my humble-self—then [in response] I declare that I have not offered any such alien connotation of meanings that is contrary to those on which there was consensus among the venerable Companions[ra], the *taa'bi'een,* and *taba'-tabi'een*[186]. The majority of the Companions[ra] continued to hold the belief that the Messiah had died, and that the foretold *Dajjaal*, too, had died; then where is the [so-called] consensus to the contrary? There are nearly 30 such pieces of evidence in the Holy Qur'an that provide explicit indication of the death of the Messiah son of Mary. Thus, the notion that the Messiah ascended to heaven with this physical body, and that he will descend with the same body, is an extremely nonsensical and baseless notion; the Companions[ra] most definitely did not have consensus upon it. If they actually had such a consensus, you must name at least three-hundred, or four-hundred, Companions[ra] who had their testimony recorded in this regard. Otherwise, it is extremely dishonest to call the statements of one or two individuals a consensus. In addition, this is also an error on the part of such people that they regard the meaning of the Holy Qur'an to be something that is limited and confined to the

[186] The expression "*taa'bi'een"* means 'those who were themselves not Companions of the Holy Prophet, but found the lifetime of those who were Companions' and *"taba'-tabi'een"* means 'those who lived during the lifetime of the *taa'bi'een'*.

past ages. If one were to accept this notion then the Holy Qur'an can no longer be seen as a miracle; and even if it does, it will probably be viewed as such for those Arabs who have a taste for recognizing stylistic eloquence.

One must know that the manifestly miraculous nature of the Holy Qur'an, which can be made explicit to every nation and everyone who is a connoisseur of the language—by presenting which we can overturn the objections of, and render as silent and speechless, anyone whether he is an Indian, a Parsi, a European, an American, or who hails from any other country—is the set of unlimited perceptive and factual knowledge, based on wisdom, of the Holy Qur'an which keep on unfolding in every age, according to the need of that age, and which stand ready like armed soldiers to combat the opposing ideas that spring up in any age. If the Holy Qur'an had been something of limited nature, with regard to its portrayal of factual knowledge as well as subtle aspects of knowledge, then it could never have been determined to be a perfect miracle. Merely expressive facility and stylistic eloquence do not constitute a feature whose miraculous nature may become apparent to everyone, whether well-versed in the language or otherwise. The openly evident miracle [of the Holy Qur'an] is indeed that it embodies unlimited aspects of factual knowledge and subtleties of knowledge. One who does not believe in this miraculous nature of the Holy Qur'an, such a one is completely deprived of the knowledge of the Holy Qur'an. [Arabic:][187].

O people who are created by God! Remember it for sure that the Holy Qur'an consists of the miracle of unlimited perceptive and factual knowledge—a perfect miracle—which has exceeded the sword in its accomplishments. Whatever variety of objections are presented in every age that are rooted in its modernity, or whatever claims are laid by any age its offering sublime aspects of knowledge, their full defense, full offence in response, and full combative engagement is found in the Holy Qur'an. No one affiliated with Brahmo Samaj, or one subscribing to Buddhism, or one with Aarya Samaj, or anyone of any philosophical orientation, cannot come up with any divine eternal verity which is not already present in the Holy Qur'an. The amazing verities of the Holy Qur'an are inexhaustible forever; and just as the amazing and marvelous characteristics of Nature did not get exhausted in any earlier era—rather, newer ones of these continue to be generated afresh on an ongoing basis—so also is the case of the

[187] And one who does not believe in this particular miracle of the Holy Qur'an, by God! Such a one has not valued the Holy Qur'an the way it deserves to be valued; and he has not perceived Allah the way He deserves to be perceived; and he has not upheld the dignity of the Messenger of Allah (s.a.s) as it deserves to be upheld. [Translator]

pure Scriptures[188]; so that the congruence between the Word of God the Exalted [i.e. the Holy Qur'an] and the Actions of God the Exalted [i.e. the Nature] is proven. And I have written earlier that the amazing verities of the Holy Qur'an are often made manifest to me through divine revelation, an most of those are such that not even a remote trace of those is to be found in the commentaries [of the Holy Qur'an]. For instance, it has been [divinely] revealed to my humble-self that the period of time that elapsed since the creation of Adam to the time when the Holy Prophet[sas] was divinely commissioned, this entire time period, in terms of lunar calendar, is recorded within the numerical value of the alphabets that constitute Surah *Al-Asr*[189], which is four-thousand seven hundred and forty [years]. Now tell me: In which commentary of the Holy Qur'an are these subtleties of the Holy Qur'an written, which prominently portray the miracle of the Holy Qur'an? Similarly, God the Exalted revealed to me this subtle point from the wisdom of the Holy Qur'an that [Arabic:][190] does not only mean that: the night of the revelation of the Holy Qur'an was a blessed night. Instead, despite this meaning which in itself is correct, there are other meanings residing within the hidden receptacle of this verse which have been written in [my] booklet *Fat'h-e-Islam.* Now, tell me: Which commentary of the Holy Qur'an contains all these points of the true perceptive-knowledge? And do remember that if, in addition to a known meaning of the Holy Qur'an, there is another meaning as well then the two meanings do not become mutually contradictory, nor does any flaw impinges the guidance of the Holy Qur'an. Instead, the confluence of one beam of divine-light with another beam of divine-light gives prominent visibility to the majestic grandeur of the Holy Qur'an. And in consequence of unlimited transformations that are ever-occurring through time, the [passage of] time itself, by its very nature, is the prime-mover of the [birth of] unlimited ideas. Thus, it is an essential and inevitably-present feature [of the guidance of the Holy Qur'an] that, by acquiring a new form, it may have a new manifestation; or it may spawn an array of novel branches of knowledge, and demonstrate innovative occurrences and new creations. Now, while a book lays claim to its being the *Khaatam-ul-Kotub*[191]*,* then if it does not provide redress, in the appropriate manner, in response to every changing hue of an era, it certainly cannot be determined to be the *Khaatam-ul-Kotub.* But, if all the material that is needed for [coping with] every likely scenario of any era is covertly embedded in this book, in that case one will have to concede that, without any doubt, Qur'an comprises of unlimited

[188] The expression, *Sohof-um-Motah'harah*, or 'pure Scriptures', refers to the Holy Qur'an. The phrase also appears in the Holy Qur'an (98:3) [Translator]
[189] Surah *Al-Asr* is Chapter 103 of the Holy Qur'an. [Translator]
[190] i.e. the Holy Qur'an (97:2). Translation: 'Surely, We sent it down on the Night of Destiny.' [Translator]
[191] *Khaatam ul Kotub* means the Ultimate Book, or the Most Superior Book. [Translator]

perceptive-knowledge and is perfectly capable of meeting the needs of each and every age.

Now this, too, should be remembered that it has indeed been the wont of Allah with every perfect recipient of divine revelation that the hidden wonders of the Holy Qur'an are made manifest to him on an ongoing basis. Rather, quite often it so happens that a verse of the Holy Qur'an is caused to descend, as revelation, upon the heart of a recipient of revelation but, by diverting it from its original meaning, it is intended to serve a different purpose. For instance, the late Maulvi Abdullah Ghaznavi wrote in a letter to me that: 'It was once revealed to me that: [Arabic:][192], but I did not understand its meaning. Then this revelation followed [Arabic:][193]. Then I came to understand that the word '*naar'* (or, fire) in this context signifies '*sabr'* (i.e. forbearance, or patience).' He wrote further that: 'It was revealed to me once that, [Arabic:][194], and it did not connote the original meaning. Instead, it signified that Maulvi Sahib will give up residing in the mountainous state of Kabul and will come to live in the state of Punjab, under the protection of the British Empire. Likewise, he has written several verses of the Holy Qur'an within his revelations and, having abstained from the original meaning, he has opted for some other meaning. Some of his letters are preserved in possession of my humble-self and, God willing, those will be published when the need arises.

Now, Maulvi Abdul Rahman may please tell us that if by offering meaning of the Holy Qur'an that do not conform to those offered by the righteous among the earlier exegetes, one becomes an infidel—and for this very reason, in his view, my humble-self, too, is an infidel because, on the basis of divine revelation, I give expression to some of the covert meanings of certain verses [of the Holy Qur'an]—then what is his verdict concerning his preceptor, the late Maulvi Abdullah Ghaznavi, whose revelations went to such an extent that some of those verses which were specific to certain Prophets were declared to be in relation to the followers [of the Holy Prophet^{sas}]? For instance, on two occasions, he wrote those verses of the Holy Qur'an, which are in regard to certain high-ranking Companions^{ra}, in his letters addressed to me, saying: 'These were revealed to me about you.' Among those were the following verses (1) [Arabic:][195] and (2)

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[192] Almost the same expression as is in the Holy Qur'an (21:70).Translation: 'We said, 'O fire, be thou cold and a *means of* safety …' [Translator]

[193] The Arabic expression, here, is the same as in the above footnote, except that the Arabic word "*naar*" (or 'fire') is substituted by the word "*sab'r*" (i.e. forbearance, or patience). [Translator]

[194] The same expression as the Holy Qur'an (17:81), Translation: 'O my Lord, make my entry a good entry and *then* make me come forth with a good forthcoming. And grant me from Thyself a helping power.' [Translator]

[195] The Holy Qur'an (91:10). Translation: He indeed *truly* prospers who purifies it (i.e. *taqwa*) [Translator]

[Arabic:][196]. The reason why my humble-self has love for, and ascribes good motives to, the late Maulvi Abdullah Ghaznavi is because he had received revelation from God the Exalted that my humble-self was going to be commissioned from Allah; and he wrote several letters to me and expressed his blessed revelations to me. He also informed some other people concerning this, and he expressed this desire on his part even in the realm of spiritual vision [*kashf*].

Replies to a Miscellany of Questions, Posed by a Variety of People

Question (1): Where, in the Holy Qur'an, is the death of the Messiah son of Mary is established? Instead, both these phrases [Arabic:][197] from the verse indicate that the Messiah was bodily taken up into heaven. Similarly, the verse [Arabic:][198] indicates the same that the Messiah was neither crucified nor killed.

Answer: Let it be clearly understood that the phrase referring to one's being 'elevated towards God' simply means that such a one died. The saying by God the Exalted that [Arabic:][199] and further, His saying that [Arabic:][200] have identical meaning. In addition to this, the explication detail and clarity with which the Holy Qur'an has described the death of the Messiah [Jesus], it is inconceivable to surpass that; because God the Exalted and the Glorious has described the death of the Messiah [Jesus] both in general terms as well as in a particular and specific terms. It is in general terms, e.g. He says, [Arabic:][201] i.e. Muhammad[sas] is only a Messenger and, before him, every Prophet who was commissioned passed away, i.e. died; so, if he either dies [a natural death] or is slain, will you now recant the religion of Islam? Now, think over this verse which has been presented as an argument; it clearly argues that every Messenger has had to experience death, whether it was a natural death or death by assassination, and

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[196] The Holy Qur'an (2:287). Translation: Thou art our Master; so help us Thou against the disbelieving people. [Translator]

[197] [Arabic:] *Raa-feo-ka ilayya*, (3:56) i.e. ['O Jesus, I will cause thee to die *a natural death*] and will exalt thee to Myself ...' and [Arabic:] *Bal rafa'a-hulla-o ilaey-hay* (4:159) i.e. 'On the contrary, Allah exalted him to Himself'. [Translator]

[198] The Holy Qur'an (4:158). Translation: '… whereas they slew him not, nor crucified him, but he was made to appear to them like *one crucified*...' [Translator]

[199] The Holy Qur'an (89:29). Translation: [*And* thou, O soul at peace!] Return to thy Lord … [Translator]

[200] The Holy Qur'an (3:56). Translation: '[O Jesus] I will cause thee to die *a natural death* and will exalt thee to Myself …' [Translator]

[201] The Holy Qur'an (3:145). Translation: And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? [Translator]

there was none among the previous Prophets who escaped the experience of [eventual] death. Thus, the readers can clearly understand that, in this context, if Hadhrat Messiah [Jesus] who was one of the past Messengers had been physically taken up into heaven, alive, and has not died yet then the content of this verse—which indicates as a generalization, the death of every Prophet in the past—would be falsified. In fact, this line of argument in itself will be useless and questionable. The second verse which argues, in general terms, in support of the death of the Messiah son of Mary is [Arabic:][202] i.e. We did not the create the body of any of the Prophets such that it would not depend on eating food; and they all died: none of them is still remaining. Similarly, as a generalization, He also said [Arabic:][203].

The third verse which argues, in general terms, in support of the death of the Messiah [Jesus] is the verse (Surah Al-Hajj, Part 17) [Arabic:][204] i.e. O progeny of Adam! You consist of two groups: those who die before ripe old age, i.e. those who do not die as dotards, but die before reaching that stage. The second group is that in which people reach such advanced age that the most degenerate state of lifespan, which is considered repulsive, is reached in their case; so much so that after they had once been knowledgeable and rational beings, they become unaware like an innocent infant and their acquired knowledge of a lifetime suddenly passes into oblivion.

Now, since God the Exalted has confined the lifecycle profile of the progeny of Adam into only two groups therefore, inevitably, like all the mortal human beings created by God the Exalted, Hadhrat Messiah son of Mary cannot remain outside this dichotomy. It is not a law of nature formulated by the scientists such that someone may disprove it: instead, it is the wont of Allah, which Allah the Exalted and the Glorified has stated explicitly.

Thus, on account of this Divine division, it is inevitable for Hadhrat Messiah [Jesus] to either be counted among [Arabic: the Holy Qur'an (22:6)] "…there are some of you who are caused to die …" and, having died, he may be sitting on the same throne in the everlasting Paradise which he himself mentioned in the Gospels, or in case he has not yet died after all this time then, under the ravaging impact of elapsed time he must have reached 'the worst part of life' in which, due

[202] The Holy Qur'an (21:9). Translation given by the Author in the text of this book. [Translator]
[203] The Holy Qur'an (21:35-36). Translation: We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live *here* forever? Every soul shall taste of death; … [Translator]
[204] The Holy Qur'an (22:6). Translation: [And there are some of you who are caused to die *prematurely*], and there are others among you who are driven to the worst part of life *with the result* that they know nothing after *having had* knowledge. [Translator]

to the senses having become dysfunctional, their existence or non-existence is all the same.

As to the explicit verses which, in specific terms, establish the death of the Messiah [Jesus], it is not necessary for me to repeatedly mention them. It is evident that if the Messiah [Jesus] is detached from the category of people who were elevated—who have departed from this world forever, and have been elevated to God the Exalted—then he cannot be included among those who have entered the realm of the Hereafter; instead, he will be counted among them after he dies. But, if it is the case that he has become a part of the latter group of people and under the verse [Arabic:][205] he has already entered [among] those deceased persons, then he will only be counted among them. It is clearly established on the basis of the Hadith regarding the Ascension [*me'raaj*] that Messiah [Jesus] went on to join the already deceased Prophets and he was placed near Prophet Yahya[as]. In view of this, the meaning of the verse [Arabic:][206] will be that [Arabic:] 'I will cause thee to die and will exalt thee toward My servants who have died and who are close to Me, and I will cause you to be united with the righteous.' Thus, for a rational person, it is enough [to consider] that if the Messiah [Jesus] was bodily taken up alive into heaven, then why did he rush to join the ranks of the dead?[207] Moreover, it is necessary to note here that, as some ignorant people believe that these verses admit of dual meaning, this is a false notion altogether. It is not legitimate for a true believer to undertake a commentary based on his personal opinion; instead, it is various portions of the Holy Qur'an itself that function as the exegetes and explicators of some other portions of it. If it is not true that the verses concerning the Messiah [Jesus], i.e. [Arabic:][208] these, in fact, establish the death of the Messiah [Jesus], and that these verses have some other meaning then one should get this contention resolved through the Holy Qur'an itself. And if it be so that the Holy Qur'an uses this word with equal frequency, sometimes to convey the meaning of death and at other time to convey a meaning that has nothing to do with death, even in such a case the applicability of the former meaning would be considered equally likely in the verse whose meaning is disputed; but if a particular meaning is

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[205] The Holy Qur'an (89:29-31). Translation: [Return to thy Lord, well pleased with Him, and He well pleased with thee]. So, enter thou among My chosen servants. [And enter thou My Garden.] [Translator]
[206] The Holy Qur'an (3:56). Translation: '['O Jesus,] I will cause thee to die *a natural death*, and will exalt thee to Myself ...' [Translator]
[207] As described in the *Hadith-e-Me'raaj* referred to, earlier. [Translator]
[208] The Holy Qur'an (3:56). Translation of the phrase: '[O Jesus,] I will cause thee to die *a natural death* ...' and, the Holy Qur'an (5:128), Translation: '["I said nothing to them except that which Thou didst command me — 'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them], but since Thou didst cause me to die, [Thou hast been the Watcher over them ...]' [Translator]

predominantly and most frequently a part of the usage of the Holy Qur'an then that particular meaning would be preferred at a point of contention. And if the Holy Qur'an uses the same meaning at all the occurrences [of a word] from its beginning to the end then at the location which is under discussion, too, the definitive decision would be that the same meaning of the word *tawaffi* is implied here that it is taken to mean elsewhere in the entire Holy Qur'an. Because it is impossible and beyond imagination that God the Exalted would use, in His fluently expressive and eloquent discourse, such uncommon and unknown words—at a location of such controversy that, in His knowledge, is a context of spectacular significance—which have not at all been used in His entire discourse. If He were to do that, it would imply that He Himself intended to place His own creatures in the vortex of doubts. And it is evident that He could not have done such a thing. How is it possible that God the Exalted may continue to take one particular meaning of a certain word in 23 different locations of His Noble Qur'an, then on two occasions—which particularly deserved clarity of expression—He may take the word to mean something completely different and, thus, He Himself may cause His creatures to go astray?

Now, dear readers! Let it be evident to you that when my humble-self pondered over all those words in the Holy Qur'an, from its beginning to the end, in which the word *tawaffi* has been embodied in various grammatical forms, then it became plainly evident that, in addition to the disputed context, this word has been used on 23 different locations in the Holy Qur'an, and in every one of those contexts it has been used to convey the meaning of death and taking away the soul, and there is not a single instance, in which the word *tawaffi* may have been used in any other meaning. These references are as follows:

Name of the *surah* (Chapter) of the Holy Qur'an	**Part[209] No.**	**Verse[210] of the Holy Qur'an**
Al-Nisa`	4	(4:16) until **death** overtakes them
Aal-e-`Imran	4	(3:194) and, in **death**, number us among the righteous
Al-Sajdah	21	(32:12) Say, 'The angel of **death** that has been put in charge of you
Al-Nisa`	5	(4:98) Verily, those whom the angels cause to **die** while they are wronging their own souls
Al-Mu`min	24	(40:78) And whether We show thee part of what We promised them, or

[209] There are 30 Parts of the entire Holy Qur'an. Part Numbers have been included, following the original book, *Izaalah Auhaam*. [Translator]

[210] The verses being in Arabic, the English translation of the relevant portion (in **bold face**) is given here. Chapter and verse numbers (*not* in the original text) have been included here for convenience of finding the references by the interested reader. [Translator]

		whether We cause thee to **die**
Al-Nahl	14	(16:29) Those whom the angels cause to **die** while they are wronging their souls
Al-Nahl	14	(16:33) Those whom the angels cause to **die** while they are pure
Al-Baqarah	2	(2:235) And those of you who die and leave wives behind
Al-Baqarah	2	(2:241) And those of you who **die** and leave wives behind
Al-An`am	7	(6:62) when **death** comes to anyone of you, Our messengers take his soul
Al-A`raf	8	(7:38) when Our messengers shall visit them to **take away their souls**
Al-A`raf	9	(7:127) and cause us to **die** resigned *unto Thee*
Al-Anfal	10	(8:51) when angels **take away the souls** of those who disbelieve
Muhammad	26	(47:28) when the angels will cause them to **die** smiting their faces
Yunus	11	(10:47) And if We show thee some of the things … or if We cause thee to **die** *before that*
Yusuf	13	(12:102) Let **death** come to me in a state of submission to Thy will
Al-Ra`d	13	(13:41) And whether We see thee some of the things … or if We make thee **die** *before that*
Al-Mu`min	24	(40:68) though some among you are caused to **die** before
Al-Nahl	14	(16:71) And Allah creates you, then He causes you to **die**
Al-Hajj	17	(22:6) And there are some of you who are caused to **die** *prematurely*
Al-Zumar	24	(39:43) Allah **takes away the souls** of the living at the time of their death; and during the sleep of those also who are not yet dead. And then He retains those against which He has decreed death, and sends back the others till an appointed term.
Al-An`am	7	(6:61) And He it is who **takes your souls** by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed
Yunus[211]	11	(10:105) I worship Allah alone Who causes you to **die**

It is now evident that in all these locations of the Holy Qur'an, the word *tawaffi* does indeed mean 'death' and 'taking away of soul', and although the last two verses are apparently associated with 'sleep'; however, in reality, even in both these verses, 'sleep' was not implied. Instead, in this context as well, the real purpose and objective is [to refer to] death, and the aim is to express that 'sleep', too, is a kind of 'death': and just as the soul is taken away in case of death, so also it is taken away in case of sleep. Thus, in both these contexts, to apply the word '*tawaffi'* in the case of sleep is a metaphorical usage that is associated with the context of sleep [*naum*], i.e. sleep has been explicitly mentioned so that everyone may come to know that, in this particular context, *tawaffi* does not convey the meaning of real death; instead, it refers the death-like state which is sleep. This must be known even to those with a minor claim to knowledge that when a word is used in its well-known sense, i.e. to convey the meaning with

[211] This verse of the Holy Qur'an, surah *Yunus* (10:105), was left out from inclusion in the original table by mistake. [Editor]

which that word has come to be commonly used, and has gained currency, then it is not necessary at all for the user of the word to lay down a contextual reference to identify it, because it is already publicized and known in that meaning, which come quickly to mind. But, when the user of a word diverts its meaning from its well-known sense towards a figurative sense then, in that context, he has to lay down a contextual reference, either overtly or covertly or in some other manner, so that the comprehension of that word is not held in doubt. And there is an explicit indicator to help ascertain as to whether the user of a word has employed it in the well-known sense or in a figurative sense—as a rare metaphor. Thus, in case it is used in a well-known sense, he uses it summarily, without feeling the need to establish a contextual reference, because he understands this meaning of that particular word to quickly come to one's mind, in widespread usage, and well-known. But, he does not like to use it summarily when he is using it in a figurative sense or as a rare metaphor. Instead, he is under obligation to convey his intent through some indication, which a sensible person may understand, that this particular word has not been used, here, in its normal meaning.

Since this distinction between the real and figurative usages has been explicitly stated here, therefore, anyone who has had the opportunity to peruse the Holy Qur'an from its beginning to the end, and who may have carefully seen the word *tawaffi* wherever it occurs, such a person, solemnly invoking his faith, can testify in support of my statement. Thus, as a sample [of this usage] it is worth considering how explicitly and clearly the following verses [of the Holy Qur'an] have been used to convey the meaning of death:

> (10:47)[212]; (12:102); (22:6); (4:98); (2:241); (6:62); (7:38); (7:127): (3:194); and (16:71).

But, is there any verse of the Holy Qur'an in which, like the foregoing verse, the word '*tawaffi'* is exclusively used but it conveys some other meaning i.e. it is not taken to men death? When it is doubtlessly, definitely, and certainly proven according to the usage of the Holy Qur'an from its beginning to the end that, in every occurrence of the word '*tawaffi'*, in reality, death is meant then, in regard to

[212] (10:47) Translation: 'And if We make you witness a part of what We promised them, or cause you to die …'; (12:102): '[O my Lord] … Let death come to me in a state of submission to Thy will …'; (22:6): 'And there are those among you who die, [and there are those among you who are made to recede into the age of senility …]'; (4:98): 'Verily, those whom the angels cause to die [while they are wronging their souls …]'; (2:241): 'And those of you who die [and leave behind wives …]'; (6:62): '… when death comes to anyone of you, Our messengers take his soul, …]'; (7:38): '… when Our messengers shall visit them to take their souls …]'; (7:127): '... and cause us to die resigned *unto Thee*.'; (3:194): '[Our Lord!] … in death, number us among the righteous.'; (16:71): '[And Allah creates you] then He causes you to die …'. [Translator]

the two verses under debate i.e.[213] for someone to invent another meaning out of one's own mind—which is contrary to the usage of the Holy Qur'an—if this is not being an infidel and committing alteration in the Holy Qur'an, then what is it?

In this context, it is worthwhile to mention this subtle point as to why has the Holy Qur'an used the word '*tawaffi'* in the context of death, every time, and why it has not used the word '*imaa'tat'* [instead]? The subtlety in this is that the word '*mau't*' [i.e. death] is, in addition, used to describe the perishing of such creatures which, when mortality overtakes them, are left with no remaining soul. For this reason, when items of vegetation or inert matter leave their natural form and get transformed into another form, the word '*mau't*' becomes applicable to those, too, e.g. people say[214] when [as a result of chemical processing] iron is oxidized and has become a *kushta*[215] or, when a piece of silver is oxidized, they say that it has become a *kushta*. Similarly, all living organisms and insects whose spirit does not survive after they perish, and they are not subjected to reward or punishment, the word 'tawaffi' is never used upon their death; rather, a derivative of the word '*mau't*' is used to refer to the death of a certain animal or an insect. Since God the Exalted wants to openly express in His Noble Word [i.e. Holy Qur'an] that the human beings, as a living organism, are not totally annihilated after their death—instead, their spirit survives, which the One Who Takes Possession of the Souls [i.e. God] takes under His control. It is for this reason that the word '*mau't*' was not chosen and the word '*tawaffi'* was used, instead, to indicate that by subjecting man to mortality, God has not annihilated man completely; rather, death becomes operative only on the physical body, but God Himself has taken possession of the soul. Further, the adoption of this word ['*tawaffi'*] is also intended to reject the position of the atheists who do not believe in the survival of the soul after the body is dead.

Let it be known that in the Holy Qur'an, from its beginning to the end, the word '*tawaffi'* has been used to convey the meaning of 'taking passion of the soul, and abandoning the body as an entity of no further use'. The reality of man's death, too, is only as much that God the Exalted takes passion of the soul and the body,

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[213] The Holy Qur'an (3:56). Translation of phrase: '[O Jesus,] I will cause thee to die *a natural death …'* and, the Holy Qur'an (5:128), Translation: '["I said nothing to them except that which Thou didst command me — 'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them], but since Thou didst cause me to die, [Thou hast been the Watcher over them …]' [Translator]

[214] Urdu idiomatic expression, common in traditional medicinal jargon in India, "*Loha mer gaya*" (literally translated: 'Iron has died', which actually means 'Iron is oxidized' and its normal properties as a metal have now *perished* and, thus, it has been rendered suitable for medicinal use as a '*kushta'* [Translator]

[215] In Persian language, *kushta* means something that is *dead.* Its usage in traditional medical parlance, in India, has already been mentioned in the above footnote. [Translator]

having been delinked from it, is abandoned. Since the state of sleep, too, has commonality with this [process], to a specific degree, it is for this very reason that sleep has also been described by using the word '*tawaffi'*, metaphorically. There is no doubt that in case of sleep the soul is taken possession of to a certain degree and the body is placed in a state of disuse and suspension. But, the perfect state of '*tawaffi'*, in which the soul is completely taken into possession and the body is fully rendered useless, that represents the death of a human. For this reason, the word '*tawaffi'* has been generally used in Holy Qur'an in the context of the death of human beings. From its beginning to the end, the Holy Qur'an is permeated with this particular usage [of '*tawaffi'*], whereas it has been used only on two occasions in the reference to sleep—and that, too, after establishing the [sleep-related] context for it. And in the latter two verses, it has been explicitly stated that, in that context, the word '*tawaffi'* does not imply sleep: rather, it is indeed 'death' that is implied there, and it is also intended to express the idea that sleep, too, is a kind of 'death' in which the soul is taken possession of and the body's use is suspended. The difference between the two is as much that sleep is a kind of imperfect 'death', whereas genuine death is characterized by perfection [of that phenomenon].

It is worth remembering that the word '*tawaffi'* that has been used in the Holy Qur'an—whether it has been used in its real meaning, i.e. death, or its figurative meaning, i.e. sleep—in every case, it indeed conveys the sense of taking possession of the soul and abandoning body in a state of disuse. Now that this meaning, noted above, have been established as a firm rule in favor of which all the verses of the Holy Qur'an, which contain the word '*tawaffi'*, stand witness then if, only for a moment, we were to assume the unlikely and wrong notion that the meaning of [Arabic:] '*inni muta-waffee-ka*'[216] is *'inni moneemo-ka'* i.e. 'I will cause thee to fall asleep', this would still disprove the [alleged notion of] 'taking up' of the physical body into heaven because, in this particular context, it will only be interpreted to mean, under the afore-mentioned rule, that: 'I will cause the state of sleep to overcome thee, and I will then take possession of thy soul.' Now, it is evident that since God has said, [Arabic:] *'wa raa-fe'o-ka ilayya'*[217] after saying '*inni muta-waffee-ka*' i.e. 'I will first take possession of thy soul and then elevate thee to Myself', therefore this word *'raa-feo-ka'* [i.e. 'I will elevate thee'] is associated with the phrase '*inni muta-waffee-ka*' [i.e 'I will cause thee to die']. This explicitly gives the following meaning: God the Exalted took possession of the soul and it was, indeed, the soul that He elevated toward Himself, i.e. the

[216] The Holy Qur'an (3:56). Translation of the phrase: '[O Jesus,] I will cause thee to die …' [Translator]
[217] [Arabic phrase] *Wa raa-feo-ka ilayya*, The Holy Qur'an (3:56) i.e. ['O Jesus, I will cause thee to die *a natural death*] and will exalt thee to Myself ...' [Translator]

entity that was taken passion of, that was indeed the entity which was elevated—because there is no mention, anywhere, of taking possession of the body. Thus, in the other [two] verses which are about sleep, God the Exalted has unambiguously stated that in case of sleep as well, it is only the soul that is taken possession of—the body is not possessed. Now everyone can understand that whatever is taken possession of, the same will also be elevated. It cannot be that although the soul is taken possession of but it is the body that gets elevated! Such an interpretation would clearly run contrary to all the verses of the Holy Qur'an and the intent of God. Even in the context of sleep, when the Holy Qur'an metaphorically uses the word '*tawaffi*', it clearly articulates that We take possession of the soul and abandon the body in a state of disuse. And the difference between death and sleep is only as much that, in case of death, after taking possession of the soul We do not let go of it but keep it with Us. But, in case of sleep, after taking possession of the soul, We keep it for a period and then release this soul so that it reintegrates itself with the body.

Now, one ought to ponder that is this statement of the Holy Qur'an not sufficient to understand that in either of the two cases—death as well as sleep—God the Exalted has nothing to do with 'taking possession of the body' and 'lifting it up'. Instead, as He Himself has said that this body has been created from dust and, eventually, it enters dust. Since the inception of life on earth, God the Exalted has always been consistently taking possession of the souls, and it is indeed the souls that He does elevate toward Himself. While this, indeed, is the reality and it is correct, and it is the truth then, this being so, even if we were to assume [for the sake of argument] that the phrase '*inni muta-waffee-ka*' does mean that: I am intending to take possession of your soul in the same manner as one's soul is taken possession of during sleep, even in that case the body will have nothing to do with this act of 'taking possession'; and, on the basis of this kind of interpretation if anything could be established it would be only that: the soul of Hadhrat Messiah [Jesus] was taken possession of in a state of dream, while his body continued to lie on the ground and then, at a certain time, the soul re-entered his body. Such a meaning is altogether false and is contrary to the intended purpose of both sides [to this debate], because falling asleep by Hadhrat Messiah [Jesus] for a little while and then his waking up has nothing to do with our present debate. And the aforementioned verse of the Holy Qur'an is proclaiming loud and clear that when the soul of Hadhrat Messiah [Jesus] was taken possession of then it was not subsequently released—as it would be in the case of someone who would be asleep—instead, God the Exalted elevated it

toward Himself; as it is evident from the categorically expressed words [Arabic:][218].

One should judge it with justice that just as Allah, Glory be to His Majesty, has stated in the Holy Qur'an '*inni muta-waffee-ka*' about Hadhrat Messiah [Jesus], in the same manner He has also stated about our Chief and Master, the Holy Prophet, peace and blessings of Allah be on him, that [Arabic:][219] i.e. in both locations—in the context of Hadhrat Messiah [Jesus] as well as for our Chief and Master, the Holy Prophet, peace and blessings of Allah be on him—the word '*tawaffi'* is present. Thus, how unjust it is if one would translate the word '*tawaffi'* as death, when it is used in relation to our Chief and Master[sas], but when the same word is used in relation to Hadhrat Eesa [Jesus] then one may divert its meaning, from the real meaning—that is in widespread usage and is well-known—and, by deviating from the meaning that is unanimously agreed upon and is evident from the Holy Qur'an from its beginning to the end, one may concoct some far-fetched and self-contrived meaning. If this does not signify a case of being an infidel and committing alteration in the Holy Qur'an, then what is the meaning of being and infidel and committing an alteration? In all the detailed commentaries of the Holy Qur'an that exist in the world, e.g. *Kash'shaaf, Ma'aalam,* Commentary by *Raazi, Ibn-e-Katheer, Madaarik, and Fath-al-Bayaan*, in all of these it is written, under the exegesis of [Arabic:][220] that [Arabic:][221] i.e. O Eesa! I will cause you to die a natural death: without having you die as a result of crucifixion or due to sustaining [fatal] injuries. In this context, some commentators, due to their shortsightedness, have offered some exegetical interpretations of this verse from some other standpoint; however, those are due to their own baseless conjecture and are not based on any reference to a verse or an authentic Hadith. If they were now alive, it could have been enquired of them as to why did they mix up the truth with falsehood, and on what basis? At any rate, since they did concede this much that, among variant interpretations, this is also a viewpoint that Hadhrat Messiah [Jesus] had indeed died and it was his soul that was elevated, then any other errors [of interpretation] on their part are pardonable. Some of them, e.g. the author of *Kash'shaaf*, have used the word '*qeela'* [i.e. it is said] to refer to these other interpretations and thus, with his own pen, determined those interpretations to be weak.

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[218] The Holy Qur'an (3:56). Translation: ['O Jesus,] I will cause thee to die *a natural death* and will exalt thee to Myself ...' [Translator]

[219] The Holy Qur'an (10:47). Translation: And if We make you witness a part of what We have promised them or cause you to <u>die</u> *before that* … [Translator]

[220] The Holy Qur'an (3:56). Translation: O Jesus, I will cause thee to die *a natural death* ... [Translator]

[221] [Arabic:] '*innee mu'meeto-ka <u>hatf-a anfika</u>*'i.e. 'I will cause you to die <u>a natural death</u>' [Translator]

Now that the word '*tawaffi'* has been adequately analyzed and it has been established that throughout the Holy Qur'an, from its beginning to the end, this word has been used only in the sense of 'taking possession of the soul', then what now remains to be analyzed is the subsequent clause, *raa-fe'o-ka ilayya'*, i.e. in what sense has this word *"rafa'a",* which appears in this clause, been used in the Holy Qur'an?

Let it be known that, in the Holy Qur'an, wherever the word *"rafa'a"* has been used in regard to the Prophets and the best among the virtuous people, it is generally used to express whatever lofty rank in heaven these venerable personages have, in the presence of God the Exalted, in regard to their spiritual rank and their [designated] spiritual station; and to give them glad tidings that, after their death and departing of the soul from the body, their souls will be elevated to the point which, in their respective case, is a point of nearness [to God]. For instance, in order to manifest the high rank of our Chief and Master[sas], Allah the Glorified in His Majesty, stated in the Holy Qur'an [Arabic:][222] i.e. all these Messengers [of God] are not equal in their rank: among them there are those who were granted the privilege of direct, one-on-one, Divine converse and there are those whose elevation of spiritual rank exceeds everyone else.

The commentary on this verse, contained in the Ahadith, is that after death the soul of every Prophet is elevated to the heaven and, commensurate with his spiritual rank, each of these souls is granted a level at any one heaven among all the heavens—regarding which level it is said that the elevation of a certain soul to a certain level took place, so as to demonstrate [the placement] in the overt domain the rank which a certain soul had in the covert realm. Thus, the phenomenon of the 'elevation towards heaven' occurs in order to ascertain the level of each such spiritual rank. And in the aforementioned verse, which states [Arabic:] *'rafa'a ba'zo-hum dara-jaat'*[223] there is this indication that the elevation [of spiritual rank] of the Holy Prophet[sas] surpasses the elevation of rank of all the other Prophets; and his soul does not reside in the fourth heaven like that of the Messiah [Jesus], nor is it in the sixth heaven like that of Hadhrat Musa [Moses]; rather, it is higher than that of all the other Prophets. It is this point which the Hadith of *Me'raaj* [224] clearly explicates. In fact, on page 517 of [the book] *Ma'alam-al-Nabuwwah*, the following Hadith is recorded that: When, on the Night

[222] The Holy Qur'an (2:254). Translation: 'These Messengers of whom We exalted some above others, Allah spoke to them and exalted some of them in degrees of rank.' [Translator]
[223] Translation: '… exalted some of them in degrees of rank' (as in the above footnote) [Translator]
[224] *Me'raaj* refers to the refined, spiritual, visionary experience of the Holy Prophet Muhammad[sas] of *ascension into the heaven* [Translator]

of *Me'raaj*, the Holy Prophet[sas] ascended beyond the sixth heaven, then Prophet Moses[as] said, [Arabic:] i.e. 'O my Lord! I did not think that any Prophet will be raised higher than me and he will surpass me in his spiritual elevation [*rafa'a*].' Now, notice how the word "*rafa'a*" has been used, here, in the sense of ascertaining of spiritual ranks; and, on the authority of the Ahadith of the Holy Prophet[sas], the following meaning of the aforementioned verse [of the Holy Qur'an] is manifested. Every Prophet, in accordance with his spiritual rank, is elevated toward heavens and partakes of the process of spiritual elevation [*"rafa'a"*], commensurate with the quality of his nearness [to God]. Further, although the soul of Prophets and saints [*au'liya*] is on the earth, during their life upon the earth, yet it has a linkage with that particular heaven which has been [Divinely] determined to be the outermost limit to the spiritual elevation [*rafa'a*] of a particular Prophet and, after his death, his soul finds placement in that particular heaven which has been determined to be the limit of that Prophet's spiritual elevation. So, the specific Hadith which, in general terms, describes the souls being elevated after death is supportive of the preceding discussion. Since this discussion is very explicit and transparent, and I have written about it previously as well, therefore there is no need for me to further dilate upon it.
In this context, it is also worth mentioning that when some commentators realized that in the phrase [Arabic:] '*inni muta-waffee-ka*' [i.e. 'I will cause thee to die *a natural death*'] the word '*tawaffi',* in reality, is 'to cause (someone) to die'—and it is followed by the phrase [Arabic:] '*raa-fe'o-ka ilayya'* which*,* with the definitive contextual frame of 'death', is conveying the meaning of the 'elevation of soul'—then it caused them anxiety that this was clearly contrary to the position taken by them. Therefore, as if to proclaim themselves the 'reformer' of the sequential arrangement of the text of the Holy Qur'an, or by proposing themselves as self-appointed arbiters, suggested the 'reform' that: In this verse, '*raa-fe'o-ka'* [i.e. 'I will elevate thee'] takes precedence [*mu'qaddam*] and '*inni muta-waffee-ka*' [i.e. 'I will cause thee to die'] is to be understood as what follows it [*mu'akh-khar*]. But, the readers can perceive how out of place this proposition is, in the most completely expressive and eloquent Word of God the Exalted, and how egregiously insulting towards it, this [suggestion] is! In this context, it should also be known that where God the Exalted stated concerning Hadhrat Messiah [Jesus] that [Arabic:][225] it certainly does not mean that the Messiah [Jesus] never did die. Is this the only cause of death that one may be either slain, or crucified to death? Instead, the purpose of this negation, and its meaning, is that it is written in the Torah, Deuteronomy, Chapter 21, verse 23, that the one who is crucified is

[225] The Holy Qur'an (3:158). Translation: [The Jews boasted that they secured the death of the Messiah, Jesus son of Mary] whereas they slew him not, nor crucified him [to death] but he was made to appear to them like *one crucified*. [Translator]

accursed of God[226] and the Jews who allegedly, and according to their own thinking, had actually compassed the death of Hadhrat Eesa [Jesus] on the cross, they believed—on the authority of this verse—that the Messiah son of Mary neither the Prophet of God nor was he accepted by God [in nearness to Him] just because he had been put on the cross, whereas the Torah states that a person who is crucified is accursed. Thus, God the Exalted willed to reveal the truth of the matter and, thereby, rebut their aforementioned allegation. So, therefore, He said that the Messiah son of Mary was not, in actual fact, crucified to death], nor was he otherwise killed; instead, he passed away [eventually] due to his [natural] death.

Question (2): Where is it written, and which is that book where it states, that the Messiah son of Mary, whose advent was promised, he will in fact not be [literally] the Messiah son of Mary; but it implies one who will be a reflection [*ma'theel*] of him?

Answer: First of all, this matter has already been made manifest by the Holy Qur'an when it stated in explicit words that: There has never been a Prophet commissioned who has not died. [Arabic:][227]; [Arabic:][228]; [Arabic:][229]. Now, it is evident that, in spite of all these verses that are loud and clear in proclaiming the death of the Messiah, for someone to still consider Messiah [Jesus] to be alive and to have this belief that, contrary to the meaning of the verse (21:9), the Messiah [Jesus] is alive on the second heaven—without having any need for food, just like the Angels—in fact this is just turning away from the pure Word of God the Exalted.

I repeat that, if the Messiah [Jesus] is alive in heaven, with this physical body, then for God the Exalted to advance this argument, in the aforementioned verse, that: *There cannot be any basis to level an objection against the Prophethood of this Prophet* [Muhammad[sas]] *if he passes away; because, from the very beginning, all Prophets have, after all, been passing away;* it will become totally ineffectual, frivolous, and even contrary to fact. And the majesty and honor of God the Exalted is far above it that He should either lie or state something contrary to fact.

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[226] See, the Old Testament, Deuteronomy (21:23), "… he that is hanged is accursed of God" [American Standard Version, and also King James Version] [Translator]

[227] The Holy Qur'an (3:145). Translation: And Muhammad is only a Messenger. Verily *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? [Translator]

[228] The Holy Qur'an (21:35). Translation: We granted not everlasting life to anyone before thee. [Translator]

[229] The Holy Qur'an (21:9). Translation: And We did not give them bodies that ate no food, nor were they to live forever. [Translator]

Now, it is indeed evident that since the Messiah [Jesus] has died, therefore, he cannot come again after his death; nor does the Holy Qur'an foretell, anywhere, his coming back to life, after his death. Thus, without any doubt, the Messiah-to-come was bound to be one who would be his reflection; because, the Holy Prophet[sas] has described the visual appearance of the bygone Messiah [Jesus] that is at variance with his description of the Messiah-to-come. He clearly referred to the bygone Messiah as a Prophet, but he called the Messiah-to-come to be an "*ummati*" [i.e. a believer-follower of the Holy Prophet[sas]], as is evident from the Hadith, [Arabic:][230]. And in the Hadith, [Arabic:][231] the advent of a Reflection [*matheel*] of the Messiah is implicitly foretold. Thus, in accordance with it, the Messiah-to-come—by virtue of his being a *Muhaddith*[232]—is a Prophet in the figurative sense. So, what more can be described in this matter? In addition, the Messiah son of Mary whose soul was elevated, in accordance with the verse [Arabic:][233], it has already entered the Paradise—now, how could it ever possibly come back to this realm of grief [i.e. the world]? Although I do believe that the perfect level of entry into the Paradise—which will be both physically and spiritually—will be granted, after the congregational resurrection of all the dead, to everyone who is deserving of it but, even in this earlier stage, whatever beneficences of the Paradise have been granted to the elect of God, they are not to be deprived of those [later]. That is, the eventuality of their being presented to the Lord of the Worlds, on the Day of Judgment, does not entail their being taken out of the Paradise which they had earlier been in. Thus, it is not that a wooden, iron, or silver-made Throne will be laid out *outside* the Paradise, and God the Exalted will sit upon it in the manner of the worldly rulers or monarchs, such that everyone [in Paradise] will have to travel some distance [out of Paradise] to be presented to Him. Were this to be the case, it would have presented the inevitable objection that if the people of Paradise are supposed to be residing in Paradise then, at the time of their being summoned, they will have to exit from the Paradise and present themselves to the far out woods where the Throne of the Lord of the Worlds has been placed. Such a thought is a literalism that smacks of having originated in the Jewish way of thinking. The truth is that although we do believe in the Day of Judgment and affirm faith in the Throne of

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[230] [Arabic:] *Imaam-o-kum min-kum*, Translation: Your leader, from among yourselves. [Translator]
[231] [Arabic:] *Ula'maa-o ummati ka anbiyaa-e-Bani Israel*, Translation: The [genuine] religious divines from among my followers will be like the Israelite Prophets. [Translator]
[232] *Muhaddith* means 'speaker', according to the Arabic dictionary, *Al Mawrid*. It implies one who is blessed with a converse with God. It also means: one on whose heart descends Revelation from God (*Mufradaat*, by Imam Raghib). [Translator]
[233] The Holy Qur'an (89:28-31). Translation: *And* thou, O soul at peace! Return to thy Lord well pleased *with Him and* He well pleased *with thee*. So enter thou among My chosen servants. And enter thou My Garden. [Translator]

the Lord of all the Worlds but we do not attempt to graphically describe it; and, we do believe that whatever Allah and His Messenger have foretold all of it will come to pass—but it will happen in such a spiritually purified and refined way which will not negate and run counter to His holiness, inerrancy, and His perfect Divine Attributes. Paradise represents the realm of Divine manifestation; how can one say that, on that day, God the Exalted will be like a personified-being and install His tent, or one may say His Throne, outside the Paradise? Instead, the truth is that on that day, too, the dwellers of Paradise will be within Paradise and the dwellers of Hell will be within Hell, but the grand manifestation of God's mercy will, in a novel manner, shower the perfect delights on the righteous and those of firm-faith and, after causing them to see all the aspects of the life-in-Paradise—both at the level of perception as well at the physical level—will cause them to enter, in novel kind of Abode of Peace [*Daar-us-Salaam*]. Likewise, the coercively subjugating manifestation of God the Exalted will demonstrate Hell, after the novel process of accountability and of clearly ascribing culpability; so it will be as if it will cause the dwellers of Hell to enter Hell once again. It is consistently established on the basis of the Holy Qur'an and the authentic Ahadith that the Paradise-dwellers will enter Paradise forthwith after their death, and the dwellers of Hell will, accordingly, be cast in Hell. How long can I keep on dilating upon this matter in this book? O Lord of Transcendental Power! Have mercy on these people who do recite the Word of God, but that sanctified Word of God does not go any deeper than their throats[234].

Question (3): The argument advanced to negate the second coming of the [self-same] Messiah [Jesus]—i.e. every true believer enters Paradise, after his death; and everyone who once enters Paradise remains in it eternally, as laid down by the verse [Arabic:][235]—this argument is not genuine. Because, if one were to accept this argument as correct, then it will inevitably mean that the narrative regarding Prophet Uzair[236], mentioned in the Holy Qur'an[237]—i.e. he remained dead for one-hundred years, and then God the Exalted caused him to regain life—it must not be correct. The reason for this is that, on the basis of the aforementioned, assumed, rule, his 'coming back to life' must inevitably mean that he was expelled from Paradise. Similarly, if one takes a literal meaning of the aforementioned verse and interprets the verse to mean that: after his death, a righteous man enters Paradise, without delay, and such a one never emerges from it, then such matters as the rising of the dead from their graves and

[234] i.e. their hearts are unaffected by the comprehension of the Holy Qur'an. [Translator]
[235] The Holy Qur'an (15:49). Translation: [About those who will enter Paradise] '… nor shall they *ever* be ejected therefrom.'[Translator]
[236] Uzair is known as Ezra in the biblical literature. [Translator]
[237] Apparently, a reference to the Holy Qur'an (2:260) [Translator]

presenting themselves to the Lord of the Worlds in the arena of Judgment, etc. are falsified, and this entails a great turmoil in the commonly accepted aspects of belief in Islam.

Answer: Let it be known with clarity that it is in fact true that whichever person is caused to enter Paradise, he is never expelled from it subsequently. For example, Allah the Glorified makes a genuine promise to the true believers that [Arabic:][238] i.e. those who enter Paradise, they are forever delivered of the experience of every grief and hurt, and they will never be expelled from it (Surah *Al-Hij'r*, Part 14 of the Holy Qur'an). Then, He says in another verse, [Arabic:][239] i.e. the fortunate people are caused to enter Paradise after their death, and they will reside there forever, as long as the heavens and the exist; and if these heavens and the earth were to undergo a transformation—as they would at the end-times [*Qiyamah*]—even then these fortunate ones will not be expelled from the Paradise, nor can the aforesaid transformation result in any disorder in Paradise; because, for them, Paradise is such a gracious-grant that they cannot remain without it even for an instant.

Likewise, elsewhere in the Holy Qur'an, there is recurring mention of the dwellers of Paradise to reside in it forever, and the Holy Qur'an is permeated with it. For instance, He says, [Arabic:][240] and [Arabic:][241], etc. etc.

And it is also evident that, after his death, a true-believer is granted a place in Paradise without delay, as is evident from the following verses: [Arabic:][242] and another verse [Arabic:][243]. Further, in Ahadith, it is mentioned so often that it can be adequately quoted only at the risk of making this discussion overly lengthy. The Holy Prophet[sas] himself relates his own experience when he saw [in a vision] that: "When I was shown Hell, I saw that the majority of its inmates were women. And when I was shown the Paradise, I saw mostly the poor people in it." And, in

[238] The Holy Qur'an (15:49). Translation: [Regarding those who will enter Paradise] 'Fatigue shall not touch them there, nor shall they *ever* be ejected therefrom.' [Translator]
[239] The Holy Qur'an (11:109). Translation: 'But as for the fortunate, they shall be in Paradise, abiding therein so long as the heavens and the earth endure save as thy Lord may wish—a gift that shall not be cut off.' [Translator]
[240] The Holy Qur'an (2:26). Translation: '… And they will have therein mates pure and therein they will abide' [Translator]
[241] The Holy Qur'an (2:83). Translation: 'Those are the dwellers of Heaven, therein they shall abide' [Translator]
[242] The Holy Qur'an (36:27-28). Translation: 'It is said *to him*, Enter Paradise.' He said, 'O, Would that my people knew, 'How *graciously* my Lord has granted me forgiveness and has made me of the honored ones!' [Translator]
[243] The Holy Qur'an (3:170-171). Translation: 'Think not of those who have been slain in the cause of Allah, as dead. Nay, they are living in the presence of their Lord, being well-provided. Jubilant, because of that which Allah has given them of His bounty, … [Translator]

Luke, Chapter 16, a narrative is given that La'azar,[244] who was a poor man, was made to sit in the lap of Abraham—i.e. he partook of the blessings of Paradise—whereas, a wealthy man who had died in the same period was cast into Hell. He asked La'azar for some cool water but it was not given to him.

In addition, there are such verses which indicate that there will be a congregational gathering of souls and, after the process of accountability, those who qualify for Paradise will be entered in Paradise and those who are bound for Hell will be entered in Hell. There seems to be an apparent contradiction between these two kinds of verses. Although, it is definitely and explicitly stated in the Holy Qur'an and Ahadith that the spiritually-pure souls will be entered in Paradise, after their death; however, one will not find even a single verse or hadith that can prove that, on the Day of Judgment, the dwellers of Paradise will be expelled from Paradise. Instead, in accordance with the Divine promise, there is frequently repeated mention in the Holy Qur'an and Ahadith that the dwellers of Paradise will forever reside in it. However, on the other hand, it is also established that the dead will come alive in their graves and everyone will be standing in the presence of the Lord in order to listen to the verdict; and the measure of everyone's actions and quality of faith will be revealed to everyone through the Divine Scales. Then, those who will be deserving of Paradise will be entered in Paradise, and those who will be determined to be chastised in Hell, they will be cast in Hell.

Now, let it be clear that in order to remove the contradiction that seems to exist between the verses of the Holy Qur'an and the Ahadith, the appropriate approach is not to express one's belief regarding the souls that, after death, they all remain in a state of total extinction—i.e. they neither experience any kind of comfort not are they subjected to any manner of chastisement; and, neither the cool, refreshing, breeze of Paradise reaches them, nor does the steam of Hell burns them—because such a belief is totally contrary to the explicit verses of the Holy Qur'an as well as the Ahadith. The practice of praying for the deceased or engaging in charity for his sake, and act of feeding the poor or giving them clothes—while having the intention of doing it on behalf of the deceased—if Paradise or Hell has no connection at all with the deceased, during the time span that exists before the resurrection of all the deceased, then all these [charitable] acts will have to be considered as null and void for a very long time and one will have to admit that, during this interval of time, the deceased has nothing to do with experiencing comfort, grief, reward and punishment: although, such a conjecture is totally contrary to the teachings of the Holy Prophet[sas].

[244] *La'azar* is known as Lazarus in Luke (16:19-31) [Translator]

Thus, the approach which removes the apparent contradiction between the two categories of verses is that Paradise and Hell are divided into three levels.
The **first level**: this is a minor level, begins from the moment one departs from this world and rests in his chamber of eternal sleep: his grave. This weaker level has been metaphorically described in the Ahadith in a variety of ways. Among those, one kind of description is that, for the corpse of a righteous person, a window is opened in the grave, towards Paradise, through which he experiences the delectable spectacles of Paradise and enjoys its captivating breeze. The aperture of this window is in accordance with the quality of faith and actions of the deceased. But, in the same context, it is also written that those who depart from this world in a state of being so lost in the love of Allah that they sacrifice their dear life in the cause of the True Beloved [i.e. God], e.g. the martyrs [*sho'ha'daa*] or persons of *siddique* category [i.e. the truthful ones] who are wont to march ahead of even the martyrs, for them, after their death, a window towards Paradise that is opened in their grave, is not all. Instead, they enter Paradise with their entire beings and all their faculties. But still, before the Day of Judgment, they cannot experience the pleasures of Paradise in a perfect and ultimate manner.

Likewise, in this level, for the corpse of an evil person, a window is opened in the grave, towards Hell through which a scorching hot steam continues to flow in and due to its accompanying blaze that evil soul continues to burn at all times. But in addition, those who depart from this world in a state of being so lost in their association with the Satan, due to level and frequency of their transgressions, for them, after their death, a window towards Hell that is opened in their grave, is not all. Instead, they are cast is a specific Hell with their entire being and all their faculties, e.g. Allah the Glorified says, [Arabic:][245], surah Nuh. But still, before the Day of Judgment, they do not taste punishments of Hell in a perfect manner and to the ultimate degree.

The **second level**: above the level, just described for the dwellers of Paradise and Hell respectively, there is another level of entry into Paradise and Hell, respectively, which should be called the middle-level. This is experienced after the congregational resurrection, and before entry into either the Grand Paradise or the Great Hell; and, due to the relationship with the refined-body, a high degree of receptivity is brought about in its faculties—and having perfectly observed either the manifestation of mercy or the coercively subjugating

[245] The Holy Qur'an (71:26). Translation: 'Because of their sins they were drowned and made to enter Fire.' [Translator]

manifestation of God the Exalted, according to the condition one is in, and having observed the Grand Paradise to be very close at hand, or having seen the Great Hell to be very near—those pleasures, or punishments, become progressively operative. For instance, Allah the Glorified says Himself, [Arabic:][246] and [Arabic:][247]. In this second, or middle, level as well people are not all of equal rank. Instead, there are those who are of higher rank and, while they are dwellers of Paradise they also have, with them, the accompaniment of the divine-lights of Paradise. It is in regard to them that Allah the Glorified says, [Arabic:][248]. Similarly, there are high-ranking disbelievers so that, while they are Hell-bound but before they are fully immersed into Hell, the fire of Hell is set ablaze on their hearts, as Allah the Glorified says, [Arabic:][249].

The **third level**: which is above this level, is the final one among these levels, in which people will enter after the Day of Judgment and will partake of their good fortune, or their evil outcome, in perfection and to the ultimate degree.

Now, the upshot of this discussion is that, within these three levels, a person is in either a kind of paradise or a kind of Hell and, when this is the case then, it is quite evident that, while one is residing in any one of these levels, one is not expelled from either Paradise or Hell. Thus, when one makes progress from a specific level, then one moves from a lower level to a higher level.

There is another way for this progress to take place, for instance when a person dies while he had achieved only a minor level of faith and action, in that case a small hole is created for him towards Paradise, because he possesses only that much capacity to perceive the manifestation of Paradise. Subsequent to this, (i) in case he died having left behind him righteous progeny who make an endeavor to pray to God for the forgiveness of his sins, and who give charity and alms to the needy with the intention of asking for the forgiveness of his sins, or (ii) if he had an affectionate relationship with a man of God who beseechingly prays to Allah the Exalted for his deliverance, or (iii) he had done something in his life which provides help to mankind, or its provides them with some kind of comfort then, as a blessing from this enduring and continued act of benevolence, that window which was created for him towards Paradise, continues to increase in its

[246] The Holy Qur'an (26:91-92). Translation: 'And Heaven shall be brought near to the righteous. And Hell will be brought into full view of those gone astray.' [Translator]
[247] The Holy Qur'an (80:39-43). Translation: 'On that day, some faces will be bright; Laughing *and* joyous! And some faces on that day will have dust upon them; Darkness will cover them. Those are the ones that disbelieved *and* were wicked' [Translator]
[248] The Holy Qur'an (66:9). Translation: 'Their light will run before the and on their right.' [Translator]
[249] The Holy Qur'an (105:7-8). Translation: '*It is* Allah's kindled fire; Which will leap at hearts.' [Translators]

expanse and (iv) the implication of the principle of [Arabic:][250] further intensifies this progress, until this window becomes a grand and wide door and, eventually, a stage is reached when in the manner of the martyrs [*sho'ha'da*] and the truthful ones [*siddiqeen*] he does enter into Paradise. Those who have the ability to understand, they can understand that this idea is rubbish, in the sense of *shariah*, the principles of fairness, and on the basis of rationality, to hold the view that despite the fact that, for a deceased Muslim man, a kind of goodness may continue to exist and some sources of spiritual reward and virtuous actions may continue to operate on his behalf, yet the window that had been opened toward Paradise for him may always remain of the same dimension as it was on the first day.

It should be remembered that God the Exalted has made so many arrangements, before opening this window, which clearly indicate that it is, in fact, the intention of God the Munificent that even if one moves towards Him with the level of faith and conduct that amounts to a small particle then that small particle, too, will continue to grow. And if due to some element of chance, all sources of beneficence in the world which can reach the deceased remain extinct, there is one source that can still not become extinct, or lost, and it is the standing, emphatic, instruction given to all the true-believers, those fortunate ones who are virtuous, and the martyrs [*sho'ha'da*] and the truthful ones [*siddiqeen*] that they ought to continue to earnestly pray for the forgiveness of the sins of those who have existed in this world prior to them. It is evident that when there is a host of true-believers that is praying for them, such a prayer will most certainly not go waste; indeed, it is working every day and, in consequence, it is forcefully opening the window that was opened towards Paradise for the sake of those deceased people of faith who had [nonetheless] sinned. The prayers under such a category have, thus far, widened countless windows to such an extent that a countless number of such people have consequently entered Paradise who were, in their initial period, granted only a very small window to take a peek at the Paradise.

All those contemporary Muslims, who are called monotheists [*mo'wahhid*] are also under the illusion that, as they think, it is only the martyrs who will enter Paradise after their death; as to the rest of the true-believers and even the Messengers and Prophets, too, will be kept outside Paradise, until the Day of Judgment—only a window towards Paradise will be opened for them. But they have not yet pondered over it that: Are not the Prophets and all the truthful ones [*siddiqeen*] higher in spiritual rank compared to the martyrs [*sho'ha'da*], and is

[250] Hadith, *Sahih Al-Muslim*, Translation: 'My mercy took precedence over My wrath' [Translator]

staying away from Paradise not a kind of chastisement which cannot be ascribed to those who have been [already] forgiven by God? Those, concerning whom God the Exalted says, [Arabic:][251], can anyone of this category of persons lag behind the martyrs in terms of good fortune and success in their desired objectives? It is sad that such people, on account of their lack of comprehension, have turned the venerable *shariah* upside down. According to their claim, the first and foremost to enter Paradise are the martyrs; and after them, perhaps the turn of the Prophets and the truthful ones [*siddiqeen*] may come after the passage of countless years. The allegation of this sullying their honorable rank is an onerous one against these people, and it cannot be negated by flimsy excuses. No doubt, everyone can comprehend that those who are of higher rank in terms of faith and conduct, the same are the people who ought to be the foremost in terms of entering Paradise; not that, for them, as also for those who were weak of faith, only a window may be opened, whereas the martyrs, as soon as they depart from this world, may proceed to readily partake of every fruit of Paradise. If entry into Paradise depends on perfect faith, perfect sincerity, and perfect devotion then, no doubt, there is none greater than the Prophets and the truthful ones [*siddiqeen*] all of whose life becomes devoted for God the Exalted, and who become so devoted in the cause of God the Exalted that they almost die; and they desire to be martyred in the cause of God the Exalted: then be revived back to life and get martyred again, and be brought back to life, and then get martyred again.

Now, from my present discussion it has been well established that there such robust arrangements to facilitate the entry into Paradise that, prior to the Day of Judgment, almost all the true-believers will have entered it in the complete sense, and the Day of Judgment will not expel them from Paradise: rather, at that time Paradise will be made to get even closer. One should understand from the [aforementioned] analogy of a window as to how is Paradise brought closer to a grave. Does Paradise come to permeate the piece of land adjacent to the grave? No; rather, it is brought closer in the spiritual sense. Similarly, in the spiritual sense, the dwellers of Paradise will be both in the Arena of Judgment as well as in Paradise. Our Holy Prophet[sas] says that: 'Under my grave, there is the Garden of Paradise'. Ponder over it, really well: what does it implicitly point to?

As to the argument that has been presented regarding the death of Uzair [or, Ezra] and his coming back to life a hundred years later, this argument is of no benefit to my opponents; because it has not been stated at all that, after being

[251] The Holy Qur'an (2:254). Translation: '… and some of them He exalted by degrees of rank.' [Translator]

resurrected, Uzair was again sent to the world—which is the realm of sorrows—so that it may present the problem that he was expelled from Paradise. Instead, if one were to take the relevant verses in their literal meaning the only thing that is proven is that the miracle of the transcendental power of God the Exalted caused Uzair to come alive, momentarily, so that He may make him believe in His transcendental power. But, coming back into this world was only a transient spectacle and, in fact, Uzair was indeed present in Paradise. Let it be known that the Prophets and the truthful ones [*siddiqeen*] regain life, after their death, and they are also granted a body characterized by divine-light and, sometimes, they do meet with the righteous people in the latter's state of wakefulness: my humble-self has personal experience in this regard. So, therefore, why is it so surprising if God the Exalted may have brought Uzair back to life in a similar manner? But, to infer from this that, after having been brought back to life, he was expelled from Paradise—this is a strange kind of ignorance. Instead, this glimpse of 'life' enhances the manifestation of Paradise by manifold.

Question (4): The following verse of the Holy Qur'an indicates [the continued] life of the Messiah son of Mary, i.e. [Arabic:][252] because it means that, before the death of the Messiah [Jesus], all the People of the Book will affirm belief in him. So the meaning of this verse seems to indicate that it is essential for the Messiah [Jesus] to continue to stay alive until such time as all the People of the Book come to affirm their belief in him.

Answer: Let it known that the person raising this question has deluded himself by already determining in his mind that the purpose of this verse of the Holy Qur'an is to proclaim that it is essential for all the People of the Book to believe in the Messiah [Jesus] before his death. Because, if for a moment we assume that the aforementioned verse has indeed the same meaning as the person asking this question has taken it to mean, then it makes it inevitable that all the People of the Book who have existed, or presently exist, or will exist in future—between the time span ranging from the ascension of the Messiah [Jesus] to the time of his descent—they must all affirm belief in the Messiah [Jesus]; although this very idea is evidently false. Everyone knows it very well that countless number of the people of the Book, who remained disbelievers towards the [status of] Prophethood of the Messiah [Jesus] up to the present, and have been cast in Hell for that—and God alone knows how many of them, even in future, will be cast in this blazing inferno due to their disbelief. Had it been the intention of God the Exalted that all of those [aforesaid] People of the Book will believe in the

[252] The Holy Qur'an (4:160), Translation: 'And there is none among the People of the Book but will believe in it before his death …' [Translator]

deceased Messiah [Jesus] at the time of his descent then He would have kept all of those individuals alive until the time of the descent of the Messiah [Jesus] from heaven. But, now how is it possible for all those who have died to affirm their belief?

Some people go to the extreme degree to respond to this by saying that: It is possible that, at the time of the advent of the Messiah [Jesus], God may grant re-birth to all those People of the Book, from the time of the first advent of the Messiah to his second advent, who died in a state of disbelief [in Jesus]. The reply to that is that: Although, for God the Exalted, no task [*per se*] is impossible to accomplish; however, the matter under discussion is whether or not such ideas can be traced at all to the Holy Qur'an and the authentic Ahadith. It is so, then why such evidence is not presented?

Some people, out of a bit of embarrassment, hesitantly present the following interpretation: The expression People of the Book refers only to such people who would be alive at the time of the second advent of the Messiah, and they will all affirm belief in him at first sight and, before the Messiah dies, they will all have joined the forces of the faithful. But, this line of thought, too, is so untrue that it does not need a lot to be written to establish that. First, the afore-mentioned verse is clearly conveying a sense of generality, which indicates that the expression People of the Book refers to all those People of the Book who existed at the time of the Messiah [Jesus] and also all those who will continue to arise after the Messiah [Jesus]. This verse does not have a single word that may constrain [the applicability of] this verse to be in relation to, and associated with, any specific, limited, period of time. In addition, the meaning presented in this context, is also evidently perverse, because the Ahadith are loudly proclaiming that the deniers of the Messiah—whether they are from among the People of the Book or others—will die, in a state of unbelief, due to the 'breath' of the Messiah[253]. And it is unnecessary for me to repeatedly quote those Ahadith; one may look for them in the present book, in their appropriate context. In addition, it is a belief of Muslims, on which consensus exists, that the *Dajjaal*, too, will be from among the People of the Book, and they further believe that he will not affirm belief in the Messiah [Jesus]. Now, I cannot imagine the extent to which the adherents of this line of thought would be embarrassed after reading these Ahadith. It has also been agreed upon, and it is mentioned in [*Sahih*] *Muslim*, that

[253] Author's footnote begins: I have already explained, earlier, the true meaning of 'dying due to the breath of the Messiah that it means: *death* [of their viewpoints] *in consequence of the arguments and manifest signs* [of the Messiah]. Otherwise, it is disrespectful to think that some venomous and contagious matter will issue from the mouth of the Messiah, which will have diffusion into air and cause the death of weakling disbelievers, though it will be unable to kill the *Dajjaal* [Anti-Christ]. Author's footnote ends.

after the Messiah only the mischief-mongers will remain—on whom the Doomsday will come. If there were to remain none of the disbelievers [of the Messiah] then how would the [associated] Doomsday arise?

Now, the question will naturally arise that if the stated meaning of the aforementioned verse is not correct then what is the correct meaning? In response to this, let it be understood clearly that the correct meaning is the one which, after pondering over all the verses in the given context, is perceived to be inevitably credible, and accepting which entails no harm of any kind. Thus, first of all I am quoting all those verses as follows and, after that, I will establish those real meaning which is proven on the basis of these verses. Those verses are as under: [Arabic:][254]

[Explanatory] Translation: And the Jews, who came to be deprived of the mercy of God the Exalted, and faith, its reason was those evil acts they had committed—among such acts was one that they proclaimed, 'Look! We have [now] killed the Messiah, Eesa son of Mary—the one who used to claim that he was a Messenger of Allah. (The assertion by the Jews: 'We have killed Eesa, the Messenger of Allah' does not mean that they believed in Hadhrat Messiah [Jesus] as the Messenger; because, had they believed him to be the Messenger, why would they be ready to have him crucified? Instead, their statement: 'Look! We have crucified this Messenger,' was for the purpose of ridicule, and the basis for this jest and derision was this statement of the Torah[255] which proclaimed that, one who is hanged is accursed of God, i.e. such a one is far removed from the mercy of, and nearness to, God the Exalted. And the purpose of the Jews behind this statement was that: Had Eesa son of Mary been a true Messenger, surely we would never been able to crucify him, because the Torah is loudly proclaiming that the one who is hanged is accursed.) The Holy Qur'an states, after this verse, that: In reality, the Jews neither kill the Messiah [Jesus] son of Mary— instead, they entertain this thought in their minds as a dubious outcome, not as a matter of certainty. And, God the Exalted has Himself put them in a state of doubt so that He may expose their foolishness, and His own transcendent power, on them. Then He states that: Those who are laboring under the

[254] The Holy Qur'an [*surah Al-Nisa*] (4:158-160). Translation: And their saying, 'We did kill the Messiah, son of Mary, the Messenger of Allah;' whereas they slew him not, nor crucified him *to death*, but he was made to appear to them like *one crucified*; and those who differ therein are certainly in *a state of* doubt about it: they have no definite knowledge thereof, but only conjecture; and they did not convert this *conjecture* into a certainty. On the contrary, Allah exalted him to Himself. And Allah is Mighty, Wise. And there is none among the People of the Book but will believe in it before his death, and on the Day of Resurrection, he (Jesus) shall be a witness against them. [Translator]

[255] See, Deuteronomy (21:23), 'for he that is hanged *is* accursed of God.' (King James Version) [Translator]

misapprehension that perhaps the Messiah [Jesus] did get crucified [to death], they do not possess any definitive and certain proof of it; rather, they are just following a conjecture. And they know it very well that they do not possess certainly of knowledge that the Messiah [Jesus] was crucified [to death]. Instead, the certain fact is that he passed away, and died a natural death, and God the Exalted elevated him to Himself, in the manner of all righteous servants of His. And God is '*Aziz*[256]', i.e. He grants honor to those who devote themselves completely to Him, and He is *Hakeem*, i.e. He provides benefits, out of the myriad aspects of His Wisdom, to those who repose their complete trust in Him. Then it is stated: There is none among the People of the Book who does not affirm belief in Our aforementioned description (which We have given, regarding the thoughts entertained by the People of the Book)—before he affirms belief in the fact that the Messiah [Jesus] died a natural death—that is, what We have earlier described that no one among the People of the Book really believes in the depths of his heart that the Messiah [Jesus] was in fact crucified [to death]: whether it is the Christians or the Jews, they all believe in his being crucified [to death] in the sense of conjecture and as a dubious occurrence. This statement on Our part is authentic, and none can deny it. Albeit, they have no knowledge of his [eventual] death as to when did he die? Thus, We are informing you concerning this that: He did die, and his soul was honorably elevated toward Us.

In this context, let it be remembered that God's proclamation that: *There is none among the People of the Book who does not affirm belief in Our statement regarding their ideas, which We have* [earlier] *expressed,* it is a miraculous proclamation and it is similar to the verse in which God said to the Jews, [Arabic:][257] The purpose of this proclamation by God was as follows: In fact, the assertion by the assertion by the Jews that, 'We have, as a matter of fact, crucified [to death] the Messiah [Jesus]'—by which they intended to draw the conclusion that, God forbid, the Messiah [Jesus] was accursed, and was not a true Prophet [of God]—and, similarly, the statement of Christians that, 'In reality, the Messiah [Jesus] did die, due to his being crucified'—by which they intended to draw the conclusion that the Messiah [Jesus] acted as one who the atonement for the sins of Christians, both these viewpoints of the Jews and Christians are false—and nobody among these two groups believes, in the depths of his heart, in the truth of these ideas—instead, their heartfelt belief rests only upon this viewpoint that: 'It is not established with certainty that the Messiah [Jesus] was crucified [to death]'. The meaning of God the Exalted, from this statement, was

[256] God's attributive name(s), *Al-Aziz*, means: One Who is the Lord of Honor, and also: One Who is the Mighty; whereas, *Al-Hakeem* means: The Wise. [Translator]

[257] The Holy Qur'an (2:95). Translation: [Say, 'If the abode of the Hereafter, with Allah, is solely for you, to the exclusion of *all* other people,] then wish for death if you are truthful'. [Translator]

that the judicious-minded people may definitively understand, as a result of the prevalence of silence among the Jews and Christians that, in this context, they possess nothing but misgivings. And the reason why the Jews and Christians listened to this verse and maintained their silence—and did not come forward to deny its truth—was that they knew very well that if they dared to stand in opposition and expressed a viewpoint that was contrary to what they believed in the depths of their heart, then they would come to be extremely humiliated and some such sign from God the Exalted would be manifested that will prove them to be fabricators. It was for this reason that they remained tight-lipped and maintained their silence. And although they knew very well that their silence will demonstrate that they accepted the aforementioned statement—which on one hand will nullify the belief-position taken by the disbelievers nullified and, on the other hand, this Jewish doctrine will be proven false that the Messiah [Jesus] was not the true Messenger of God the Exalted, and was a righteous man; and that he was not among those persons who are honorably elevated to God the Exalted. But, it was the shining sword of the truth of the Holy Prophet Muhammad[s.a.s] that was dazzling their eyes. Thus, as they have been told in the Holy Qur'an[258] that: Wish death for yourselves, if you are upon the truth; however, nobody made that wish out of fear. Likewise, in the present context, too, they could not deny that statement, out of fear, i.e. they could not proclaim: We do believe that the Messiah [Jesus] was crucified [to death]. Why are we being counted among those who are in a state of doubt [about this outcome]? Thus, their maintaining a complete silence about it, during the lifetime of the Holy Prophet[s.a.s.], furnished an eternal evidence and proof, and their self-adopted stance also impacted their future progeny—because the forefathers are in the role of a representing-counsel for the coming generations, and any instances of evidence provided by them have to be, inevitably, accepted by the following generations.

Now, the readers can understand that when God the Exalted initiated this debate that the Messiah [Jesus] did not get crucified [to death]; instead, he [eventually] died his own natural death, the context of this entire debate was that the two different groups of people, the Jews and the Christians, used to draw two very different conclusions—each in their respective favor—from the crucifixion of the Messiah [Jesus]. The Jews held that he was crucified [to death] and, according to the Torah, the one who is hanged is accursed, i.e. such a one was far-removed from the nearness to God and was deprived of his [soul] being honorably elevated, and the grand status of Prophethood was much higher than this abject

[258] The Holy Qur'an (62:7). Translation: Say, 'O ye who are Jews, if you think you are the friends of Allah to the exclusion of *all* other people, then wish for Death, if *indeed* you are truthful.' [Translator]

state of humiliation. For their part, the Christians, reacting nervously to the litany of mocking and casting of aspersions by the Jews, had concocted this tenet that the crucifixion of the Messiah [Jesus] was not prejudicial to him. Rather, he was the one who invited this curse upon himself so that, in this way, he may rescue the sinners from the curse of sin. Thus God the Exalted proclaimed such a decree that simultaneously nullified the aforementioned viewpoints of the two parties, and made it manifest that neither of these two parties had a certainty of belief in the crucifixion [to death] of the Messiah [Jesus]—and if someone did have such a belief, He dared such a one to come forward! Thus, they all fled, and none uttered anything to the contrary. This is a miracle of the Holy Prophet[s.a.s] and the Holy Qur'an, which is hidden from the ignorant religious divines [*maulavis*] of the present age; and I invoke the name of the One in Whose hands is my life, that this aforementioned verity has been manifested to me in a vision right now and at this moment, and I have written all of what I have written, within a little while, based on the teaching of that Real Teacher [i.e. God]. All praise belongs to Allah, for this. And if one were to judge it on the basis of rationality, too, every mind that has sound reason will affirm it, because the discourse of God the Exalted ought to be free of all that is idle nonsense; and every intelligent person can comprehend that if such higher purposes are not squarely placed within the context then this whole statement will be so trivial because there would be no factual reality underlying it—because, in that case, this entire contention as to whether a certain Prophet was crucified or died his natural death, it would be an utterly useless contention which cannot produce any beneficial outcome. Thus, one should carefully ponder over it as to what is the larger purpose embodied in this passionately emphatic and strategically aggressive statement by God the Exalted—that nobody among the Jews or the Christians believes, with certainty, in the crucifixion [to death] of the Messiah [Jesus]? And which momentous objective is in His view, to establish the affirmation to which He has rendered both the parties, the Jews as well as the Christians, muted and dumbfounded? Thus, it is this very objective which God the Exalted has manifested on my humble-self who, in the estimation of the *maulavis*, is an unbeliever and an infidel.

[Persian couplets:][259]

[259] Translation of couplets (from Persian language): O my Lord! May my life be sacrificed over [the invaluable beneficence granted through] Thy Divine Secrets; Thou gives comprehension and intelligence. Where in the whole world is there one who is more of an unlettered person than I? My upbringing was among a myriad of ignorance. I amounted to an [insignificant] insect; Thou didst cause me to be a human being. I represent a greater source of amazement than does the Messiah [Jesus] who had a fatherless birth. [Translator]

And if the following question is raised: Is there any argument that can be provided, based on the Bible [*Injeel*] to support that the Messiah [Jesus] did not get crucified [to death] i.e. can it be proven, or not, that although the Messiah [Jesus] may have been apparently crucified, yet the conclusion of this process may not have been reached — *viz*. the Messiah [Jesus] may not have actually died as a result of this crucifixion? The reply to this is that, the Four Gospels clearly stand witness in favor of the proclamation by the Holy Qur'an that [Arabic:][260] because, by using the [Arabic] phrase "*ma salaboo-ho*" [i.e. they did not crucify him] it is most certainly not the intent of the Holy Qur'an to convey that the Messiah [Jesus] was not even put on the cross. Instead, the intent is to convey that God saved him from the outcome that was *the real purpose behind* putting him on the cross, i.e. to kill him. Thus, although the Jews did commit the action designed to encompass the intentional murder, but it did not reach the stage of completion [i.e. death on the cross] due to God's transcendent power and wisdom. And, as stated in the Gospels, that it so happened that when the Jews demanded of Pilate to hand over to them the Messiah [Jesus], who was held in custody at that time, for the purpose of crucifying him, Pilate tried his level best to somehow find a way to acquit him, because he could clearly see that the Messiah [Jesus] was innocent. But, the Jews exceedingly pressured him, demanding: Crucify him! Crucify him! And all the Jewish religious divines and Pharisees started to unanimously proclaim: He is an unbeliever, and he diverts people away from the teachings of the Torah. Pilate knew well in his heart that to kill a righteous man simply on account of such marginal [religious] differences was a great sin; that was the reason why he kept on creating pretexts to, somehow, acquit the Messiah [Jesus]. But, the religious divines, too, were not of the kind to be [easily] put off. They immediately concocted a story, saying: This man also claims, 'I am the King of the Jews' and, secretly, he is a rebel against the Caesar's government. If you were to let him go, then remember [it would mean] that you have given sanctuary to a rebel.

At this, Pilate was scared because he was Caesar's subordinate; but, it seems that he still continued to be strongly averse to committing this murder without a just cause. His wife saw in a dream: This man [Jesus] is righteous. If Pilate would let him be killed then it would spell doom for Pilate himself. Thus, after becoming aware of this dream, Pilate became further disinclined to do so. By pondering over this dream, which is recorded in the Bible, every reader who has insight can understand that it was the Divine intent to protect the Messiah [Jesus] from

[260] The Holy Qur'an (4:158). Translation: '… whereas they slew him not, nor crucified him [to death] ...' [Translator]

getting killed. Thus, the first indication of what was the Divine intent [in this matter] is, indeed, derived from this dream. Ponder over it with great attention.

After that, it so transpired that Pilate called a meeting to finalize the decree and he tried every which way to bring around the wicked religious divines and the Pharisees that they must desist from being bent on the murder of the Messiah [Jesus], but they did not desist from it. Instead, they started to demand vociferously, 'He must be crucified! He has recanted his faith!' At this, Pilate asked for water to be brought to him, and he used it to wash his hands, to symbolically convey, 'Look, I wash my hands of [any complicity in] his murder. At this, all the Jews, religious divines, and Pharisees said, 'Let his blood be upon us and upon our progeny.' After this, the Messiah [Jesus] was handed over to them and he was flogged. He experienced all he was destined to undergo: a profusion of verbal abuse, and being slapped at the behest of the religious divines and the Pharisees, and being mocked and jeered at. Eventually, preparations were made to carry out the act of crucifixion. It was Friday, and the hour was that of the late afternoon [*as'r* time]. And, by chance, it was also the day of Jewish festival of Passover [*Eid-e-Fas'h*], therefore, it was a busy time and the following day was the day of Sabbath, the beginning of which was considered from the moment of sunset [the day before]—because, the Jews, like the Muslims, used to count the [after-sunset duration of the] preceding night along with the [after sunrise duration of the] following day—and it was a mandatory requirement of their religious law that there must not be any human body left hanging on the cross during Sabbath. Thus, the Jews made haste in having the Messiah [Jesus] put on the cross, along with two thieves, so that the dead bodies may be taken down before the sunset. But, by chance, at that time a dust-storm arose due to which pitch darkness fell all around. As a result, the Jews became very anxious that if sunset occurred while the [darkness of the] dust-storm prevailed they will become guilty of committing the previously mentioned religious offence. Thus, on account of this anxiety, they had all three crucified persons taken down from their crosses. In addition, it must be remembered that a general consensus exists that their cross was not of the same kind as the contemporary gallows, which involves a noose made of rope that is tightened around the neck to cause death [by asphyxiation] within an hour. Rather, no such rope was put around the neck; instead, they only drove nails through some body-limbs[261] [and pinned the crucified person to the cross] and then they exercised caution to leave the crucified pinned to the cross for as long as three days, while he continued to suffer from hunger and thirst all this time—and, after that, they broke his bones to

[261] The nails pierced the body of the crucified person and pinned him to the wooden post and the cross-beam of the cross, in upright hanging position. [Translator]

absolutely ensure that the crucified person was, eventually, dead. But, due to the transcendent power of God, nothing of the sort happened to the Messiah [Jesus]. The busy schedule due to the festival of Passover, the fleeting time of *as'r* [late afternoon], the fear of the impending beginning of Sabbath, and the onset of a dust-storm—all these contributing factors suddenly materialized, due to which the Messiah [Jesus] was taken down from the cross within a short while and, along with him, the two thieves were also taken down. Further, at the stage of the breaking of bones, God the Exalted manifested this spectacle of His transcendent power that some soldiers, to whom the disastrous consequence that was conveyed in the dream had already been secretly explained, were present on that occasion. The objective of their presence was to, somehow, ensure that the impending calamity may be dispelled from befalling the Messiah [Jesus] lest, in the event that the Messiah [Jesus] was killed, the [disastrous consequence of the] dream seen by the wife of Pilate may come true and lest any calamity may befall Pilate. Thus, first they arranged for the bones of the thieves to be broken, while due to the continued gusts of the dust-storm and the darkness it had caused, therefore people were in consternation and wanted to hurry back to their homes. This provided a golden opportunity to those soldiers. After they were finished with breaking the bones of the thieves, and now it was the turn of the Messiah [Jesus], a soldier simply placed his hand on him and proclaimed, counter-factually, that: 'He is already dead. It is not necessary to break his bones'. And one person said: I take it on me to bury this [dead] body. The dust-storm gained such strength that its gusts pushed the Jews away from that location. So, in this manner, the Messiah [Jesus] stayed alive and, subsequently, he met with the disciples and took a piece of fish from them to eat. But, when the Jews returned to their homes and after the dust-storm had died down, they were assailed by doubts on account of their unfinished proceedings [of crucifixion] and they also started harboring doubts about the role of the soldiers. So, up until the present time, this is exactly the state of mind of the Christians and the Jews that nobody among them can declare under oath, and by solemnly placing themselves under the curse of divine punishment and chastisement [should they utter the untruth], that: I have certainty of belief that the Messiah [Jesus] was killed[262] as a matter of fact. Such doubts had cropped up shortly thereafter, and Paulus[263] even cunningly tried to assuage those doubts but they kept on increasing. Thus, it is clearly evident from some Epistles of Paul that when the Messiah [Jesus] was taken down from the cross, a solid proof of his being alive at that time had been provided by the fact that when the side of

[262] i.e. crucified *to death*, such that his life had become extinct. [Translator]
[263] *Paulus* is the Latin equivalent of Paul, and is known as *Paulos* in ancient Greek. It refers to Saul of Tarsus who is known among the Christians as St. Paul. [Translator]

his rib-cage was pierced [with a lancet], blood flowed out immediately. The Jews, on account of their hasty actions, and the Christians, on account of the presently available narrative of the Bible, are both partners-in-doubt. And there is none among the Christians who, after pondering over the narrative in the Bible, may hold the certainty of belief that the Messiah [Jesus], as a matter of fact, died as a result having been crucified. Instead, their hearts are beset with doubt even up to now, and their often-touted tenet of atonement is predicated on such a sand-hill which has been undermined by the statements of the Bible itself. Therefore, the aforementioned verse of the Holy Qur'an, [Arabic:][264] is not by way of a Prophecy, as the religious divines, who brag about the depth of their knowledge, are [mistakenly] thinking. Instead, it is a narrative of the occurrence which existed in the time of the Holy Prophet[sas], i.e. whatever was the line of thought of the Jews and the Christians at that time, God is narrating it [back] to them by way of the completion of the conclusive delivery of an argument-based incrimination [*itmaam-an lil-hujjah*], and He is making manifest on them the reality residing in their hearts; and, after incriminating them, He is conveying to them that if this statement by Us is not accurate then come forward in opposition, and unambiguously make a claim that this information has been wrongly provided—and we, as a group of people, are not embroiled in doubts; instead, we have certainly come to believe that the Messiah [Jesus] was actually crucified to death.

In this context, let everyone be mindful that the last phrase that appears in the above-quoted verse [Arabic:] *qabla mau't-e-he* [i.e. 'before his death'], by using it God the Glorified means to convey that: Let nobody draw the conclusion that since the Messiah [Jesus] did not die on the cross, therefore he did not ever die, at all. Thus, He stated that all this descriptive statement applies to the period of time *prior* to his natural death—so do not derive from it a negation of his death as such—i.e. a death by natural causes, which he *eventually* experienced. In other words, He states in this verse as follows: The Jews as well as the Christians have consensus of belief on this statement by Us that no certainty exists that the Messiah [Jesus] died on the cross—there are only doubts and misgivings that exist. Thus, before these people affirm belief in the death of the Messiah [Jesus] of natural causes, which has actually happened already, they do affirm their belief in the antecedent of this [eventual and natural] death. Because, when the Messiah [Jesus] did not die on the cross—through which the Jews and the Christians had wanted to draw their respective, specific, inferences—then it is [logically] essential for them to affirm their belief in his natural death: because, death is inevitable for anyone who is born. Therefore, the exegetical explication

[264] The Holy Qur'an (4:160), Translation: 'And there is none among the People of the Book but will believe in it before his death …'

of the phrase [Arabic:] *qab'la mau't-e-he* [i.e. 'before his death'] is [Arabic:] *qab'la eemaan-e-he be-mau't-e-he* [i.e. 'before his affirmation of belief regarding his death'].

Alternatively, this verse also means that these ideas of doubt and misgiving have been prevalent among the Jews and the Christians from the time when the Messiah [Jesus] had not even died[265]. Thus, in light of this interpretation of this verse, too, the Holy Qur'an is offering testimony of the death of the Messiah [Jesus], by way of an allusion that is rooted in the text of this verse. In short, the death of the Messiah [Jesus] has been mentioned in three locations in the Holy Qur'an, but it is sad that our contemporary religious divines do not ponder over those instances. Some of them, quite cunningly, argue that: We do concede as much that the Holy Qur'an does, indeed, state that the Messiah [Jesus] has died, but does God the Glorified not possess the power to revive him back to life and bring him back into this world? But, one feels like mourning at the state of knowledge and comprehension of these scholars. O religious divines! I do concede that God the Exalted, potentially, has the power to do everything—he can, if He wills, bring all the Prophets back to life—but, the question I had asked you was that: The Holy Qur'an has, indeed, taken its narrative of the Messiah [Jesus] all the way to his death, and is reticent after that; but if, in your view, there is any verse in the Holy Qur'an in which God has mentioned that, after causing the Messiah [Jesus] to die, God brought him back to life, will you please present such a verse? Otherwise, it is an adversarial competition with the Holy Qur'an that, while it describes the death of the Messiah [Jesus] but you, on the contrary, claim that the Messiah [Jesus] did not die; instead, he is still alive.

Some religious divines present this objection, quite naively, that: After the phrase [Arabic:][266] the phrase [Arabic:][267] and also the phrase [Arabic:][268] that arise in the Holy Qur'an, it proves his coming back to life; because, if this interpretation is not correct, then why has the word *"raa'fe-o-ka"* [i.e. I shall elevate thee] not been used, with the sole exception of the Messiah [Jesus]? But, I have already written a detailed answer to all these misgivings in the present book, *Izaalah Auhaam*, explaining that the word refers to elevating the soul with honor—just as,

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[265] i.e. since the days after his escape from the death on the cross, and *before* Jesus relocated to another land and eventually died there of natural causes, much later, the Jews and the Christians had nothing but doubts as to what had actually transpired at the event of his crucifixion. [Translator]

[266] *"Inni muta'waffi-ka"*, see the underlined portion, the Holy Qur'an (3:56).Translation, '*Remember the time* when Allah said, O Jesus, I will cause thee to die, *a natural death* …' [Translator]

[267] *"Raa'fe-o-ka ilayya"*, see the underlined portion, the Holy Qur'an, *op cit.* Translation, '… and elevate thee to Myself …' [Translator]

[268] The Holy Qur'an (4:159), Translation, 'On the contrary, Allah exalted him to Himself, …' [Translator]

according to the clear statement of the Holy Qur'an, the soul of every true believer, after death, is honorably elevated towards God the Exalted. As to the word "*raf'a*", used in this context, in regard to the Messiah [Jesus], the reason is that the Messiah [Jesus] met with near-failure in the mission of disseminating the truth, and the Jews thought that he was a fabricating liar, because [according to their understanding] it was essential for Elijah to descend before the advent of the genuine Messiah. So, they rejected the Messiah [Jesus] and also the prospect that his soul may, eventually, be honorably elevated towards God the Exalted, like that of all the Prophets. Instead, they declared him to be an accursed one—an 'accursed one' means one who is deprived of "*raf'a*", i.e. being [spiritually] elevated, with honor—and, therefore, God willed to take away this allegation placed upon the Messiah [Jesus]. Thus, first of all He falsified the very basis on which the wicked Jews and the Christians, respectively, had assumed in their hearts that Hadhrat Messiah [Jesus] was accursed. Subsequently, He also mentioned explicitly that, God forbid, the Messiah [Jesus] was not an accurse one, who was prevented from experiencing "*raf'a*"; instead, his soul was elevated with honor. The Messiah [Jesus] spent his mortal life-span in this world like a forlorn person and then he departed, and the Jews went to exorbitant lengths to humiliate him, and subjected his mother to baseless calumnies, and they also declared him to an accursed person and rejected his honorable, elevated, status. And not only the Jews but the Christians as well became involved in the afore-mentioned notion and, in a very mean-spirited way, devised this stratagem for their deliverance that they proclaimed a righteous man to be an accursed person—and they did not even consider its implication that if deliverance is contingent upon the Messiah [Jesus] being held as accursed—and deliverance is gained as a result of declaring a righteous man to be an accursed one—then let such a 'deliverance' be damned; the hell is [so to speak] far more preferred to this! In short, since both the Jews as well as the Christians reserved such appellations for the Messiah [Jesus] as were far-removed from honor and respect, therefore, the acute sense of honor of God the Exalted did not want to leave this category of honor, which is based on virtuous conduct, without preserving its evidence [in the Holy Qur'an]. Thus, as had already been foretold in the Gospels, He divinely commissioned our Chief and Master, the Ultimate among the Prophets [Hadhrat Muhammad[s.a.s]] and recorded His evidence of the honor of the Messiah [Jesus] and his spiritual elevation [*rafa'a*] in the Holy Qur'an. The word "*rafa'a*" appears several times in the Holy Qur'an. In one instance, in the description regarding Bal'am[269], too, it is mentioned that We wished for him to have spiritual elevation ["*rafa'a"*] but he, instead, inclined

[269] The Holy Qur'an (7:177). Translation, 'And if We had so desired, We could have exalted him thereby; but he inclined to earth and followed his evil inclinations …' [Translator]

himself toward the earth. And regarding a Prophet who [was considered to have] failed [in his mission], He said, [Arabic:][270], in fact he, too, was such a Prophet whose elevated status people had refused to accept. And my humble-self, too, has been subjected to humiliation in the manner of the Messiah [Jesus]—some label me as an unbeliever [*kafir*], others call me an infidel, still others call me faithless—and the religious divines and *maulavis* are ready to have me crucified, too; for instance, Mian Abdul Haq has written [concerning me] in his published public-announcement that: for [the liquidation of] this man, the Muslims should also resort to taking some action with their hands. However, the present government upholds the honor of an innocent man to a much greater degree than did Pilate and, unlike Pilate, this government does not cower down in the face of the intimidation by the people. But, my nation has left no stone unturned in [targeting me with] humiliation, so as to establish both aspects[271] of the [underlying] resemblance. They even received 'revelations' [concerning me] that: He is hell-bound, and will be eventually cast in hell—and he will not be included among those who are honorably elevated towards God the Exalted. Incidentally, today I have understood the meaning of the divine revelation that has been recorded several years ago in *Baraheen-e-Ahmadiyya*, which is as follows: [Arabic:][272] That is, although these *maulavis* Abdul Rahman and Abdul Haq are declaring me, at the present time, to be one who is definitely hell-bound but, ten years before this statement of theirs, God the Exalted has granted me the promise of Paradise. And just as the Jews thought that Eesa, the Messiah [Jesus] was, God forbid, an accursed person and surely his soul will not be honorably exalted—and the verse (3:56) was revealed to refute their allegation—similarly, in the present context as well, on account of His eternal knowledge, God the Exalted instilled the following revelation in my heart, because He knew that after a few years Mian Abdul Haq and Mian Abdul Rahman will declare my humble-self to be an accursed on in the same way as the Jews had done in case of the Hadhrat Messiah [Jesus]; therefore, He caused this prophecy to be recorded in *Baraheen-e-Ahmadiyya,* before its associated occurrence, and had it gain currency everywhere, so that His transcendent power and His wisdom may become manifest. And so that it may also become known that just as the *maulavis* who existed at the time of the Messiah [Jesus] regarded him as the accursed one, and refused to believe in his potential status in Paradise, and did not accept the idea of his [eventual] spiritual elevation towards God the Exalted

[270] The Holy Qur'an (19:58), regarding Prophet Idrīs. Translation, 'And We exalted him to a lofty station' [Translator]

[271] i.e., firstly, establish their own resemblance to the humiliating behaviour of the anti-Messiah Jews, and secondly, to establish my resemblance to the Messiah [Jesus], in my divine mission. [Translator]

[272] This revelation consists of a portion from the Holy Qur'an (3:56). Translation, 'O Jesus, I will cause thee to die a natural death, and will exalt thee to Myself; and will place those who follow thee above those who disbelieve, until the Day of Resurrection.' [Translator]

and his joining [after his death] the congregation of the righteous elect of God; similarly, the *maulavis* who are co-religionists of my humble-self, wished to render my humble-self deprived of the mercy of God the Exalted. Although, believers who are guilty of grave sins, too, do have a modicum of respect that is their due but, in their reckless disregard of it, they made such speeches in public, wrote letters, and published public-announcements. Thus, God the Exalted has allowed them to fulfill a role in forging this resemblance [between the Messiah (Jesus) and myself]; as to the fact of one's being a resident of Hell or Paradise, its true realization will become known to everyone after death, at which time some, while languishing in Hell, will say with great wistfulness, [Arabic:][273]

[Persian couplet:][274]

Now, the essence of the discussion is that the word "*rafa'a*", which has been used in regard to Hadhrat Messiah [Jesus] in the Holy Qur'an, the same word has been used by God the Exalted by way of revelation, in regard to my humble-self.

If someone creates this hurdle that the Messiah [Jesus] says in the Bible that it is necessary for me to get killed and rise up on the third day[275], then how can one take the aforementioned statement to be conforming to it? The reply to it is that, 'death' in this context does not represent real death; instead, it means death in a metaphorical sense. This is a commonly used idiom that when a person is a survivor, after having a near-death experience, it can only be said about him that such a one 'came back to life, all over again'. The calamity that was experienced by the Messiah [Jesus] that he was hung on the cross, nails were driven through his limbs, which caused him to pass into a swoon—this calamity was, in fact, not much less than that of death; and in common parlance, people say in regard to such a person that he has gained life after courting death, or if he says that 'I have come back to life all over again', such a statement is not regarded as an untruth or an exaggeration.

And if one raises the question as to what is the special contextual-trigger in the words used by the Messiah [Jesus] that conveys that the word 'death', in this

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[273] The Holy Qur'an (38:63). Translation: 'What has happened to us that we see not the men whom we used to reckon among the wicked?' [Translator]

[274] Translation from Persian: O one who is devout and has a 'pure nature'! Do not find faults in those who are religiously unpretentious, free souls. Behind the curtain [of appearances], what do *you* know: what is good and what is bad? [Translator]

[275] See, e.g. (Matthew 16:21-22): "Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life…" [Translator]

context, does not represent real death, then its reply is as follows. This contextual-trigger, too, was provided by Hadhrat Messiah [Jesus] himself. When the teachers of the religious law and Pharisees together went to him and said that: You have claimed to be the Messiah, but how can we accept such a claim without witnessing a miracle? At that, Hadhrat Messiah [Jesus] replied[276] to those teachers of the religious law and the *maulavis* that: 'A wicked and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas…' That is to say, the sign that will be shown will be that, just as Prophet Yunus [or Jonas] remained alive in the belly of the fish for three days—and did not die—so also, due to the transcendent power of God, the Messiah [Jesus] will stay alive for three days in the sepulcher, and he will not die. Now we should carefully consider this point that if we were to take the above-mentioned words of the Messiah [Jesus] to mean real death, then the sign of his resemblance with Prophet Yunus [Jonas] will be nullified, because Jonas had stayed alive—not dead—in the belly of the fish. Thus, if the Messiah [Jesus] had died [on the cross] and was placed in the sepulcher in his state of death, then what resemblance does he have, at all, with this incident in regard to Yunus [Jonas]? And what affinity can the incident of Yunus [Jonas] has with the incident of the Messiah [Jesus]? And what is analogous between the 'dead' and the living? Thus, it is a sufficient and complete contextual-trigger that the statement by the Messiah [Jesus] that 'I will be raised on the third day' is not an expression in real and factual terms; instead it referred to his 'death' in metaphoric terms, which was a severe degree of swoon.

An objection may be raised that, at the time of his being on the cross, the Messiah [Jesus] had also said that I will enter Paradise today—therefore, it clearly proves his death [on the cross]. So, let it be clear that the messiah [Jesus] was, indeed, granted the promise of entering in Paradise and for him to be [spiritually] elevated towards God the Exalted—however, it was applicable to another timeframe that was not manifested to the Messiah [Jesus], just as it is stated in the Holy Qur'an, [Arabic:][277] Thus, at the moment of severe consternation, the Messiah [Jesus] thought that perhaps that divine promise was going to be fulfilled on that very day. Since the Messiah [Jesus] was a human being and when he saw that all the arrangements of his death had converged therefore, in light of the objective conditions that were prevailing, he conjectured that perhaps he would die on that very day. Thus, it was due to the awe-inspiring manifestation of the divine promise that his human frailty overcame him and that

[276] See, Matthew (16:4), *American King James Version* of the Bible. [Translator]
[277] The Holy Qur'an (3:56). Refer to the clause: *inni mutawaffi-ka wa raa-fe-o-ka ilayya*, with underlined portion in the Translation: 'O Jesus, I will cause thee to die *a natural death*, and will exalt thee to Myself …' [Translator]

is why, in moment of dejection, he said, "*Eli*, *Eli*, *lama sabachthani"* i.e. "O my God! O my God!! Why have you forsaken me?" And why did you not fulfill the promise You had made to me, earlier, that: You will not die [on the cross]; instead, your case will be like that of Yunus [Jonas]? One may ask: Why did the Messiah [Jesus] doubt the promise of protection given by God the Exalted? So, let it be clear that such doubt is on account of the frailty of being a human—the status of a human being cannot sustain, at all, the awe-inspiring divine manifestation. God the Exalted shows this day to every Prophet. First, He grants a promise, in the nature of a glad tiding, to His Prophet and, when the Prophet becomes happy at that promise, then by way of trial He firmly places all around him such prohibitive factors which demonstrate a state of hopelessness and failure—indeed, such elements are seen to have reached a degree of definiteness and certainty. For instance, on one hand God the Exalted gave the glad tiding of victory and divine help to our Chief and Master, the Holy Prophet[sas] in the Battle of Bad'r but, on the other hand, when the time of the battle approached then it became evident that the enemy had such strength in numbers that, apparently, there was no hope of victory. At the, the Holy Prophet[sas] experienced a great deal of grief and anguish, and he tearfully supplicated before God: 'O my Lord, grant victory to our group! If You will not grant them victory, and will let them perish, then nobody will worship You until the Day of Judgment.' Now, these words, in fact, do not indicate that the Holy Prophet[sas] had started harboring doubts about the Prophecy. Rather, in view of finding the current circumstances apparently contrary to the achievement of his purpose, he had his focus on the all-encompassing [and unanswerable] self-sufficiency of God the Exalted, and he had been impacted by its awe-inspiring majesty. And, in fact, in every such location of the Holy Qur'an where the Holy Prophet[sas] has been advised, 'Do not thou have any doubt in Our promise', all those contexts are such in which the prospects of a devastating failure had become apparent, and the array of adversarial factors had presented such an overpowering spectacle that, when faced with it, every human being is stunned due to the frailty of being a human. So, at such [critical] times, it was divinely conveyed to the Holy Prophet[sas] that although the situation is critical, but you should not yield to any doubts on account of human weakness, i.e. do not proceed to think that perhaps this Prophecy may have another interpretation.

The writer of the present book has personal experience in this kind of situation. It has been about three years that, on account of various initiatives—the details of which are mentioned in the published public-announcement of 10 July, 1888—God the Exalted revealed to my humble-self by way a Prophecy that: The elder daughter of Mirza Ahmad Baig, son of Mirza Gamaa(n) Baig of Hoshiarpur will,

eventually, be married to you. And those people will show a great deal of enmity, they will prohibitively intervene to a great extent, and will endeavor to ensure that this does not happen. However, eventually, it will happen all the same. And He further said that: God the Exalted will bring her to you in every way—whether being a virgin, or having become a widow, and He will lift every impediment in the way. And He will definitely accomplish this task; there is none who can stop Him. Thus, a detailed account of this Prophecy, including its specific duration and its specified timelines, along with all those associated aspects that have place it beyond human capability, are noted in the public-announcement of 10 July, 1888; and this public-announcement has been generally published and disseminated—regarding which some fair-minded people among Aryas, too, have proclaimed that if this Prophecy is fulfilled, it will doubtlessly be an act of God the Exalted. And this Prophecy involves a group of people that are my staunch adversaries who, so to speak, are in a state of having drawn their daggers of enmity and antagonism, such that everyone who is aware of their particulars such a one would very well appreciate the greatness of this Prophecy. I have not described this Prophecy in detail here so that it may not aggravate the feelings of anyone associated with this Prophecy, but anyone who will read this published announcement, no matter how prejudiced such a person may be, he will have to admit that the contents of this Prophecy are beyond the capabilities a human being [to accomplish]. And the answer to this aspect of it will also be found in the same published announcement, in a perfect and silencing manner, as to why did God the Exalted granted this Prophecy, what are the purposes implicit in it, and how, and on what basis, is this beyond human capabilities and artifices [to accomplish it]?

Now, in the present context, the relevant fact is that after this Prophecy had been granted—and it had not been fulfilled (as it has not yet been fulfilled to date, i.e. 16 April, 1891)—my humble-self became very seriously ill; so much so that I was almost at the brink of dying and, in anticipation of an imminent death, even a will had been drawn up. At that moment, so to speak, this Prophecy flashed in front of my eyes, while it seemed that I was drawing my last few breaths and my funeral would be held the next day. At such a moment I thought about this Prophecy that perhaps it admitted of alternative meaning that I could not understand. Consequently, in the same near-death condition, I received the divine revelation, [Arabic:] [278] i.e., this matter is the truth conveyed to you from your Lord. Then, why do you entertain any doubt? Thus, it was at that particular moment that this secret became manifest to me as to why God the Exalted has

[278] Translation: 'Indeed the truth has come to thee from thy Lord; be not, therefore, of those who doubt.' This is also a verse in the Holy Qur'an (10:95) [Translator]

said, in the Holy Qur'an, to His Holy Prophet[sas] that: You must not doubt. And I came to realize that this verse pertains to such critical moments as that particular moment of was for me—of being in a straitjacket of hardship and hopelessness [of the situation]. And this certainty of belief became instilled in my heart that when even the Prophets experience such a moment, as I was faced with, then in order to freshly reassure them, God the Exalted says to them: Why do you open yourself to having a doubt? And why has this hardship rendered you without hope? You should not lose hope.

Question (5): In regard to the descending of the Son of Mary, which is mentioned in the Ahadith, no one among the early and foregone [exegetes] has interpreted it so that by Son of Mary [or, *Ibn-e-Maryam*]—which is evidently taken to mean Hadhrat Eesa, the Messiah [Jesus]—it does not, in reality, refer to that; instead, it refers to someone who will be his reflection [or image]. In addition, it is a matter of consensus that the [scriptural] text should be taken in its obviously literal sense and, unless any robust contextual-triggers are present, it should not be diverted to a figurative interpretation.

Answer: Let it be clearly understood that, for the early and foregone [exegetes] it amounted to a matter of faith that a Prophecy was accepted by them in its summary form. They, indeed, never claimed that they had reached the ultimate depth of the Prophecy and that 'the term Son of Mary certainly means non other than Mary's son.' Had they made any such claim, they would not have believed in the death of the *Dajjaal* [or anti-Christ], nor would they have been reticent about those locations in the Holy Qur'an where the death of the Messiah [Jesus] is mentioned—simply thinking that these instances were beyond engaging in debate for. And if one accepts, for the sake of argument, that someone from among the Companions[r.a.] had, actually, come to comprehend that the expression Son of Mary referred, literally, to the Son of Mary, even then no damage is done. This is so, because prior to the actual fulfillment of a Prophecy, even Prophets have sometimes erred in interpreting its true meaning. Therefore, if any Companion [r.a.] may have made an error in this regard, then what is there to be so surprised about? The wisdom and comprehension of our Holy Prophet[s.a.s] far exceeds the collective wisdom and comprehension of the entire *Ummah* [i.e. the body of all the followers]. In fact, if my contemporaries do not quickly fly into a fit of opposing passion, it is my belief, which I can present on the basis of argument, that the comprehension and wisdom of all the [erstwhile] Prophets is not equal to his individual comprehension and wisdom. But still, in regard to some Prophecies, the Holy Prophet[s.a.s] has himself admitted that he erred in understanding their true meaning. I have already written a few times that the Holy

Prophet[s.a.s] had stated clearly that: ‘After my death, the first among my wives to join me will be the one who has the longest arms’. Thus, the wives started to measure, among themselves, the lengths of their respective arms even in the presence of the Holy Prophet[s.a.s]. But, since the Holy Prophet[s.a.s] himself was not aware of the real interpretation of this Prophecy, therefore, he did not dissuade them from it, to imply: Your understanding of it is wrong. Eventually, this error [of interpretation] was rectified by the moment of time when this Prophecy was actually fulfilled. If time had granted respite to those venerated Mothers of the Faithful, and they all had stayed alive to our present time, then there would have been an ongoing consensus from the time of the Companion [r.a.,] all the way to the contemporary *Ummah*, that the first to pass away will be the wife with the longest arms. But, when at the time of the fulfillment of this Prophecy, another one among the wives will have died—whose arms were not longer, compared to those of the other wives—then, imagine how much embarrassment this entire [spectrum of] consensus would have had to bear, and how unjustly they would have caused aspersions on the Holy Prophet[s.a.s], and exposed the state of their individual faith to doubts!

At this point, I recall something in relation to a friend of mine. May God have mercy on the deceased; his name was Hafiz Hidayat Ali and, at one time, he had served as the Extra Assistant [Commissioner] of district Gurdaspur, and for a long time he had served as a revenue and taxation officer [*tehsildar*] in Batala. In a public speaking engagement he said: Regarding the several occurrences, the fulfillment of which has been promised in the Latter Days and some Prophecies have also been articulated, we should not hold a belief concerning them that those will be fulfilled only in their literal form, so that if sometime in future their reality unfolds in a different manner, we may not stumble in terms of the quality of our fait, and our faith remains intact. He further said that: Since we were born, perhaps, in the same era which was described as the Latter Days, almost thirteen hundred years ago, therefore, it will not be surprising if the fulfillment of some of those Prophecies takes place within our lifespan. Thus, we should hold fast to the principle of having an overall, generalized, affirmation of faith [in the truth of these Prophecies] and we should not put such an emphasis on any one specific aspect of these, as we are apt to do only when we get to the bottom of the reality of something. This marks the end of his [aforementioned] remark.

And, as a matter of fact, it is absolutely true that the consensus reached by the *Ummah* has nothing to do with the matters associated with Prophecies, and our contemporary *maulavis* are in a state of serious deception that they want to drag,

under the clamp of consensus, even those Prophecies which are still within the realm of the unseen.

Actually, the Prophecies are analogous to pregnant women: for instance, we can say about a pregnant woman that there is surely an unborn child in her belly, and that it will certainly be born within a period of nine months and ten days. But, we cannot say anything about its appearance, or what are its physical attributes, what kind of facial features it has, and whether it is a boy or, for sure, it is a girl?

Perhaps this objection will irk someone's mind that: If such is the state of the Prophecies, then these are no longer to be considered trustworthy, and these are not worthy of being regarded as a decisive argument, and an eloquent testimony, in favor of the truth of a Prophet's prophethood, or worth presenting to any one of his adversaries or disbelievers. Its reply is as follows: The fact that the Prophecies are, sometimes, fulfilled in their literal and obvious form, whereas at other times these are manifested in a figurative manner—it does not detract in any way from the magnificence of the divine Prophecies; instead, in the estimation of those who have the subtlety of vision, their greatness is manifested even further. If a person of modest metal capabilities, comes to have a perverse understanding of the meaning of a philosopher's saying and, subsequently, its rational meaning—which are strongly based on sound reasoning, and are proven to be right—become evident, then: Can his erroneous understanding cause any kind of damage to the correct meaning? Absolutely not!

In addition, there is a common denominator which remains inevitably present among the Prophecies—whether any Prophecy is considered in apparent, literal, terms or a figurative interpretation of it becomes evident—and that common denominator makes definitively manifest that this Prophecy is, in fact, true and its fulfillment is beyond the capabilities of human beings.

In addition, the kind of Prophecies that are presented before an adversary as an indicator of [the truth of] his claim, these contain a special kind of divine light and are of self-evident nature; and persons who are the recipients of divine revelation are able to have these manifested to them, for the most part, by devoting a special focus of their attention [with supplication] in the presence of the One and Only God—though, in general, there is a large variety of hidden aspects of prophecies. And it is an act of stubborn insistence, based on ignorance, to think that, in general, a Prophecy necessarily consists of literal and physical facts. Whoever has read the books of the Jews and the Christians, would be aware of what a large number of metaphors and figures of speech has those [scriptural]

books used in their Prophecies—so much so that, in some contexts, they have used the word 'day' but actually employed it to represent one 'year'. In reality, Prophecies are a category of spiritual-visions [*mukaa'shi'faat*] and they emanate from the head-spring which is permeated with the features of metaphors. Just consider the case of your own dreams: Except in rare cases, do you ever have a dream that is completely straightforward? Similarly, God the Exalted adorns the spiritual-visions with the mantle of metaphors and reveals it through the agency of His Prophets; and to name the acceptance of this fact as act of being an infidel, is in fact an instance of being an infidel—because, the state of being an infidel [*Ilhaad*] is defined as diverting a meaning away from its real core-application. Thus, when the Law of Nature, which is created by God, has laid down this basic principle for spiritual visions [*mukaa'shi'faat*] and genuine spiritual visions [*roe'ya-e-Saaleha*] that it very often filled with metaphoric expressions then, to divert the meanings from this real core-application—and to claim that Prophecies are always predicated upon physically obvious meaning—if this does not reflect a state of being an infidel [*Ilhaad*], then what is it? It is a grave mistake, and a case of being in a great deception, to regard Prophecies as representing an evidently explicit reality, like the injunction of fasting or daily prayers: these being the injunctions which the Holy Prophet[s.a.s] personally acted out and made them explicitly understood. But, has the Holy Prophet[s.a.s] also stated, about the Prophecies, that these are explicitly comprehensible in all their aspects—and there is not any factual reality and nuance embedded in them, which may only be understood at the time of their actual fulfillment? If any such *hadith* exists present, why is it not presented? All of you do not possess knowledge and perceptive wisdom of our Holy Prophet[s.a.s]. Look at the *hadith* recorded in [*Saheeh al-*] *Bokhari* that: when the Holy Prophet[s.a.s] was shown an image of Hadhrat Aa'esah Siddiqa on a piece of silk, signifying that 'she will be married to you', he surely did not declare that 'Aa'esah' represented the specifically known Aa'esah. Instead, he said: If, in fact, this image of Aa'esah does represent that specific Aa'esah, then she will indeed become mine; otherwise, it is possible that, by Aa'esah, another woman is [symbolically] meant'. He also said [in another context]: A bunch of grapes from the Paradise was given to me, for Abu Jah'l'; but, *Ikramah*[279] turned out to be its fulfillment. And, unless and until, God the Exalted especially revealed all aspects and nuances of any Prophecy on the Holy Prophet[s.a.s], he never made a claim in regard to [the meaning of] any specific aspect of it.

[279] Abu Jah'l was a leading figure among the disbelievers of Mecca, who was the arch-enemy of the Holy Prophet[s.a.s]. His son, *Ikramah*, joined Islam after the Fall of Mecca and rendered great services to Islam, thereafter. [Translator]

You all know that when Hadhrat Abu Bak'r Siddique[r.a.] entered into a bet with Abu Jah'l and, on the basis of the Prophecy contained in the Holy Qur'an[280] he [i.e. Abu Bak'r] determined is to transpire in a period of three years, the Holy Prophet[s.a.s] —having perceived the way this Prophecy was, *prima facie,* cast, immediately used his foresight and instructed Hadhrat Abu Bak'r[r.a.] to partly modify the terms of this bet, and said: 'The expression *bid'-e-sineen*[281] is a compact one and is, quite often, applied to [situations comprising] up to nine years.'

Similarly, in order to educate his *Ummah* [i.e. body of followers], he described how he himself erred in understanding some of the Prophecies. Now, is this education imparted by the Holy Prophet[s.a.s] not sufficient? And is this teaching not saying, loud and clear, that: You should affirm faith in the overall totality of Prophecies, and revert their actual reality to God; do not create disorder among the ranks of the followers of the Holy Prophet Muhammad[sas]; adopt the approach of *taqwa* [i.e. love-inspired fear of God].

O ye people! Think it over, at your individual level, in the privacy of your respective homes; and, while you are lying in your beds, please ponder over what I have said, with simplicity. Visit the cemetery and envision the eventuality of your own death, and thereby achieve clarity of vision for yourself, and look around meticulously as to which is the path of *taqwa,* and what are the avenues of caution and God-fearing? If the viewpoint I have presented is still in doubt for you, then would it still put you in any harm if you remain firm on the totality of your overall faith [in regard to Prophecies] and do not interfere in the realm of their hidden details, and leave me in trust of my God the Exalted. I am not coercing anyone into believing; it is an exhortation, whether someone listens to it or not. If God the Exalted grants certainty to someone and such a one recognizes me and accepts my viewpoints, then such a one is especially in a fraternal relation with me and he has the spiritual-reward for so affirming his faith. But, even of all of you do just as little that you entrust the arcane aspects of faith to God the Exalted, while you keep yourselves at the level of affirmation of [overall] faith—and not baselessly claim to have a perfect level of perceptive-knowledge—then, just think for a moment, what is the harm in it for you, and why would you be called to account by God, for this? But, if you tread beyond the limit of your faith, and lay such a claim of which you have not been granted any knowledge

[280] The Holy Qur'an (30-2-5). Translation, 'The Roman have been defeated; In the land nearby; and they, after their defeat, will be victorious; In a few years, … [Translator]

[281] The word *bid'* denotes a variety of numbers, such as five, seven, ten etc. but it is generally understood to signify 'from three to nine' (W.E. Lane's *Arabic-English Lexicon*) [Translator]

then, without a doubt, you will be held accountable for such unauthorized intervention.

O ye *maulavis!* Why do you put people in trial, and why do you lay a claim that exceeds the ambit of your knowledge? Had there been no contrary aspect of the context in the Hadith regarding the descent [*nozool*] of the 'son of Mary', and had a Muslim given an exposition of its meaning to you that were based only on a revelation to him—i.e. the expression 'son of Mary', in this context, does not actually signify 'Mary's son'—even then, you did not have the right to proclaim that the expression 'son of May' does indeed mean 'Mary's son'. This is so because, in the realm of spiritual-visions, metaphors hold sway, and revelation from God can act as the robust basis of context for the purpose of diverting one from adopting the literal meaning; and you are directed to have a benevolently positive presumption about it.

But, in the present case, it is not only the revelation from God but some additional robust bases of context are also present. Does this particular aspect of the context appear to be of any minor significance that although God the Exalted stated the death of the Messiah [Jesus] in several verses, but He did not even drop as much as a hint about his continued life, and his having been raised up [into heaven] alive? Is this contextual basis of any less significance that the Holy Prophet[sas] did not give the same description of the external appearance of the 'son of Mary' who is to come, as he did for the 'son of Mary' who departed? Is this any less important as an aspect of contest that the Holy Prophet[sas] proclaimed the 'Messiah who is to come' as one of his followers [*ummati*], and saw him [in a vision] circumambulating the building of Ka'abah?

Now, consider the excuse that a consensus has already been reached that the [scriptural] text is to be interpreted literally, i.e. statements of the Holy Qur'an and Ahadith should be taken in their literal meaning. So, let it be clear that this excuse is really an excuse which conclusively delivers my argument-based incrimination upon my adversaries, because it is they who have adopted this unlawful approach that, without determining the contextual basis, they tend to divert the manifestly evident verses of the Word of God toward the implicit realm. The Holy Qur'an, at twenty-five locations, has employed the word "*tawaffi*" to convey the meaning of 'taking possession of the soul', and it has frequently given a clear expression to the fact that the meaning of "*tawaffi*" is: to take possession of the soul and to abandon the body. But, these people (May God guide them rightly!) do indeed accept the same meaning, as noted above, in twenty-three instances and in case of two instances under comment, where the

death of the Messiah [Jesus] is mentioned, they concoct ulterior meanings of their own. Now, it must be examined as to whether I have turned away, or they did, from the explicit text [of these verses]? Albeit, regarding the 'descent [*nozool*] of the son of Mary' that has been mentioned in the Ahadith, in my view, it does not literally mean the [self-same] 'son of Mary'. But, this does not inevitably mean that I have diverted the textual meaning from the literal sense to the figurative sense. Rather, not to mention the [related] revelation from God, this phrase had to be taken as a metaphor, particularly because the explicit text of the Holy Qur'an as well as the authentic Ahadith prevent one to interpret it literally. Thus, I have already, repeatedly, stated these definitive and manifest arguments; how far can I go on reiterating them.

(6) Question: Nowhere in the Ahadith, is the qualifying word "*matheel*" (i.e. 'reflection of') found in reference to the Promised Messiah; i.e. it is not written anywhere that 'the Reflection of the son of May will come'. Instead, it is stated that 'the son of Mary will come'.

Answer: One must ponder over it that, when God the Exalted had Himself granted the name 'son of Mary' to the *'matheel* (or, reflection) who was to come', then why would He have referred to him as the 'Reflection of the son of Mary'? For instance, you should think it over that those people who name their children, Moses, David, and Jesus, although it is their implicit purpose that their progeny may become a *'matheel* (or, reflection) of these Prophets' but, still, they do not make it a practice of calling them out as: 'O Reflection of Moses!' or 'O Reflection of David!' or 'O Reflection of Jesus!'. Instead, only their respective real name is called out, as an augury. Thus, if human beings can commit an act by way of augury, then can the same act not be done by the One Who Possesses the Absolutely Transcendent Power? Does He not possess the power that He may analogize the spiritual condition of one person with that of the other and, accordingly, He may grant the name of the first person to the second person? Had He not granted the name Elijah to [Prophet] Yahya, on the basis of the same criterion of [similarity of] spiritual condition? Was it not owing to the same spiritual association that the Messiah, son of Mary, was granted the name *Saylah* [i.e. Shiloh[282]] in the Torah, Genesis, Chapter 49; whereas *Saylah* [or Shiloh] was the name of the grandson of Yahuda, the son of Prophet Yaqub[as] [or, Jacob]? It was in the same chapter that Yahuda was given the glad tidings of the advent of the Messiah, son of Mary, in the following words: "The scepter shall not depart from

[282] *Shiloh* [or *Saylah*] is generally understood as denoting the Messiah, "the peaceful one," as the word signifies in Genesis (49:10). The Vulgate Version, i.e. the 4th Century Latin translation of the Bible, translates the word *Shiloh* as, "he who is to be sent," referring to the Messiah. [Translator]

Judah, nor a lawgiver from between his feet, until *Shiloh* come [283]..." It was not stated that "until the son of Mary comes". Since, the son of Mary, on account of being born in the same family was akin to the grandson of Yahuda, therefore, the same name i.e. *Saylah* [or Shiloh] was ascribed to him. In Torah, the same book, Genesis, Chapter 48, verse 15, a prayer of Prophet Jacob is mentioned in which he sought blessing for [Prophet] Joseph and, after praying for the sons of Joseph, he said[284] that: May God, Who to took care of all my needs to this day, bless these youth, and let they be named after my name and the name of my forefathers, Abraham and Isaac. Thus, this ancient wont of Allah the Glorified is undeniable that, due to the spiritual affinity between two persons, He assigns the name of one of them to the other. One who follows the path of [Prophet] Abraham, is Abraham in His sight, and one who follows the path of [Prophet] Moses is Moses in His sight, and one who follows the path of Eesa is Eesa in His sight— and one who has a part of all these paths, such a one is the eligible recipient of all such names. But, if there is any matter worthy of debate it is the following: Why should the phrase 'son of Mary' be, at all, diverted from its apparent meaning, which first come to mind? Its response is that, it should be done on account of the determination of a robust context—because, the Holy Qur'an and the Ahadith of the Holy Prophet[sas] clearly articulate that the Messenger of Allah, the Messiah, son of Mary did pass away and [his soul] was elevated towards God the Exalted, and he went on to be in the company of his brethren. And, the Holy Prophet[sas], on his Night of Me'raj (i.e. visionary spiritual ascension), saw him on the second heaven— in the company of the martyred Prophet Yahya—i.e. he found him among the congregation of the deceased of the past times. The Holy Qur'an as well as the authentic category of the Ahadith have been consistently providing the hope and glad-tidings that the *'matheel* [i.e. reflection] of the son of Mary' and even 'reflections of other personages' will also come; however, it is certainly not written anywhere [among these sources] that any deceased Prophet from the past, too, will return to this world. Thus, it is conclusively established that by [the phrase] 'son of Mary' is not meant to refer to that 'son of Mary' who was the Messenger of Allah—the one who had died and had gone on to join the congregation of the deceased. In addition, ponder over this amazing act of God's wisdom that, approximately ten years ago, He granted

[283] See, King James Version of the Bible, Genesis (49:10): "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; and unto him shall the gathering of the people be". [Translator]

[284] See, King James Version of the Bible, Genesis (48:15-16): "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." [Translator]

the name 'Eesa' to my humble-self and, due to His own facilitating grace and munificence, caused it to be recorded in *Baraheen*[285] and had this name gain publicity, far and wide. Now, after a long time, He has manifested through His special revelation that: This is the same Eesa whose advent was promised. For ten years, on an ongoing basis, people continued to read this name in the book, *Baraheen*, and for ten years God kept hidden this second revelation, which was meant to be an explication of the first revelation, so that, in the eyes of those who are thoughtful and discerning, His actions that are full of wisdom may be demonstrated as entirely free of fabrication; because, a premeditated plan which is based on fabrication and founded a long time ago, cannot stretch out over such a long period of time. [Arabic:][286]

Question (7): As mentioned earlier that: It is possible that some other may also come, who would be *matheel* [i.e. reflection] of the Messiah; then, is it that only one among them is the 'promised one'--which applies to you--or, is it that they would all be the 'promised ones'? Further, who are the ones, among those, that we may be required to accept as genuine?

Answer: Let it be clarified that the Promised Messiah, whose advent had been determined as a necessity, by the Holy Qur'an and the authentic category of Ahadith, he has indeed come at the time appointed for him, and with all the signs associated with his advent; and, today, that promise has been fulfilled which had earlier been made in the sacred Prophecies emanating from God the Exalted. But, it may be that this thought agitates someone's mind that some Ahadith— for example, the Hadith related to *Dimashq* [i.e. Damascus]—apparently do not seem to be congruent with the particulars of the Messiah who has come. In that case, the first reply to it is that, in fact, these are all metaphors; and, in case of spiritual visions, metaphors are a predominant feature: one thing is stated but, thereby, something different is meant. Thus, it is a great misconception and is an error, to attempt to make them [i.e., the metaphoric descriptions] literally conform to the physical parameters. Or, for one to place oneself in a state of hesitation, worry, and bewilderment as to why these signs are not literally in conformity with the physical parameters. Is it not true that, when trying to explain these afore-mentioned Ahadith, quite often my opponents, too, had perforce to resort to the vehicle of interpretation—and they have had to take great pains to formulate such interpretations? For instance, one of the beneficial acts that are stated in regard to the Messiah son of Mary is that he will return to this world and kill

[285] The first book and monumental work of the Promised Messiah (a.s.), *Baraheen-e-Ahmadiyya,* which consisted of five volumes --volumes 1 to 4 were published during 1880 -1884 and vol. 5 in 1905 A.D.. [Translator]
[286] Translation: So, therefore, ponder over it, O ye who have vision. [Translator]

swine. One must take note as to the extraordinary extent to which the religious scholars have tried to divert the *literal* words towards the *figurative* realm, while they were trying to explain it. Similarly, in regards to [the Hadith that describes] the circum-ambulation of the *Dajjaal* around the *Ka'abah*, how far from the realm of reality those interpretations are that they have resorted to. Thus, if the opposing group of people had completely abstained from having a recourse to interpretations, they would have been excusable, to some extent, in holding me responsible for resorting to an interpretation; but now, having themselves treaded upon this path, how can they have the face to accuse me of this? The truth is that, since these texts relating to spiritual visions are full of metaphors, therefore, it is not possible for either side to adopt the apparent, literal, meaning in every case. The Hadith related to 'long arms' is articulating—with outstretched arms—that, in the context of such spiritual visions, you must not lay emphasis on the apparent, literal, meaning; otherwise, you will be misled. No one seems to follow the guidance furnished frequently in the Ahadith pertaining to the [after-death] chastisement in the grave, i.e. for those who would be sinners, their graves would have scorpions and serpents, and fire in them. If you are bent on taking only literal meaning of these Ahadith, then dig up a few such graves as show serpents and scorpions in them.

Subsequent to this, I also say that even if some of the Ahadith—that do not appear to be in congruity with the present parameters of my situation—even then there is no harm. Because, it is possible that God the Exalted may cause these Prophecies to become fulfilled, at some time in the future, at the hands of such a perfect follower of my humble-self who, in the sight of Allah, may be at the rank of a *'matheel* [i.e. reflection] of the Messiah'. And everyone can comprehend that, fulfilling the performance of certain services through the instrumentality of my followers amounts to the same thing as if I myself have performed those services. In particular, when some of the followers may be such that they lose their own identity for that of their preceptor, and become a sort of embodiment of mine, and the munificence of God the Exalted may grant them the same rank, by way of reflection, which He granted me. Thus, in that case, their deeds and accomplishments are my deeds and accomplishments. Because, one who treads on my path, such a one is not separate from me; and one who imbibes me to accomplish my objectives, such a one is, in reality, subsumed under my identity. Thus, on account of his being a part of me and a branch of me, such a one is included in the Prophecy made concerning the Promised Messiah—because such a one is not a detached person. So, therefore, if such a one also receives, by way of being an image, the appellation of a *'matheel* [i.e. reflection] of the Messiah' from God the Exalted—and even if such a one is characterized as a

Promised One—still there is no harm; because, although the Promised Messiah is a unique being, however, all those who imbibe him are also the promised-beings. This is so because they all are branches of the same tree, and are consummate and complete by virtue of the spiritual unity of the same promised objective. And you shall recognize them by their fruits. It must be remembered that the promises made by God the Exalted, in regard to His Messengers, Prophets, and those blessed with divine converse [*muhad'ditheen*] are sometimes fulfilled directly and, at other times, they are fulfilled indirectly. The [divine] promises of help and victory that were granted to Hadhrat Messiah, son of Mary, too, were not fulfilled during his lifetime. Instead, those were fulfilled through the instrumentality of another Prophet—who is the Chief of all the Prophets, i.e. our leader and preceptor, Hadhrat Muhammad, the Chosen One, the Seal of all the Prophets—it was with his advent that they were fulfilled. Similarly, the glad tidings regarding the conquest over Canaan, granted to Prophet Moses, who was blessed with converse with Allah— rather, he was promised in clear terms that: You will lead you people to Canaan, and will grant them the ownership of the lush green land of Canaan—this promise could not be fulfilled during the lifetime of Prophet Moses, as he passed away *en route* to it. But, one cannot say that this Prophecy, which still exists in the Torah, was proven false. Because, after the death of Prophet Moses, the [spiritual] power of Moses and the [spiritual] proclivities of Moses were granted to his disciple, Joshua. And it was he who, under the command of God the Exalted—and due to His infusing him with the [requisite] spirit, and by being permeated with the essence of [Prophet] Moses and by being an embodiment of [Prophet] Moses——accomplished the task that was the task of Moses. Thus, in the eyes of God the Exalted, he was 'Moses' because, by being permeated with Moses—by losing his own identity in following Moses to the level of perfection, and by receiving the [requisite] spirit of Moses from God the Exalted—he accomplished this task. Similarly, in regard to our Chief and Master, the Holy Prophet[sas], there are certain Prophecies in the Torah which were not fulfilled directly at the hands of the Holy Prophet[sas] himself. Instead, those were fulfilled at the hands of those esteemed Successors [*khulafa*] who had lost their respective identities in the love for, and in devoted following of the Holy Prophet[sas]. So, who can object to it that all the victories and momentous achievements which are mentioned, in terms of Prophecy, in regard to one who is sent by Allah, it is certainly not considered essential that all of these matters are to be fulfilled only at his own hands. Rather, his pure and devoted followers are regarded as his own limbs, and all their achievements are attributed to him. For instance, in a battle, when a military commander captures or kills an enemy with the help of expert soldiers and strategists, the entire action is attributed to him and it is unreservedly said

that it was he who captured, or killed. Thus, when this idiomatic expression is already widely used and known, then why is it to be considered pretentious— even if, for the sake of argument, one concedes that it is necessary for some of the Prophecies to be fulfilled in their literal sense— if it is also accepted, along with it, that those Prophecies will be definitely fulfilled, and their fulfillment will be achieved at the hands of such people who, on account of their having completely lost their own identity by their treading on the path of devoted following and, in addition, due to their being infused by the heavenly spirit, they will be subsumed under the entity of my humble-self. A Prophecy, which has already been published in *Baraheen-e-Ahmadiyya,* and which also points in this direction is as follows: [Arabic:] [287] By all means, do remember that particular Messiah who is among the progeny of my humble-self, who has been named *'Ibn-e-Maryam'* [i.e. son of Mary] as well, because my humble-self has also been proclaimed by the name of Maryam in *Baraheen-e-Ahmadiyya.*

Question (8): During the lifetime of the Holy Prophet[sas], it was no doubt the belief of the Christians that, in reality, it would be the Messiah son of Mary who himself will come to the world a second time. So, if this belief was erroneous, then why did the Holy Qur'an not deny it as untrue; rather, in Ahadith, the advent of the 'son of Mary' was promised?

Answer: Let it be clarified that, as for God the Exalted, He did deny this belief when He proclaimed that, in fact, the Messiah son of Mary has died—and subsequent to that, He never again mentioned that the Messiah is alive—and in the Ahadith, too, the opposition of this proclamation of the Holy Qur'an has never been expressed. One will not find even a single Hadith which describes the elevation of the Messiah son of Mary to the heaven, with his corporal body. Thus, the Holy Prophet[sas], too, has not spared anything in denying this belief. He proclaimed 'the Messiah to come' as his *ummati* [i.e. one among his body of followers, at large]; he gave a disparate description of the First Messiah and the Latter Messiah, and he described, thereby, that the [earlier] Messiah had passed away. So, this much narrative was sufficient. And since it is also inherently implied in the Prophecies that the people may be put to trial by keeping some aspects of those Prophecies hidden, therefore here, too, some aspects were kept obscure so that, at the appointed time, a trial may adjudge those who accept the truth as distinguished from those who reject it. Further, this is an inaccurate statement that it is a unanimous belief of all Christians that the Messiah will come back to this world a second time, because some of their denominations believe

[287] Translation: O Jesus! I will cause thee to die *a natural death* and will exalt thee to Myself. And I will place those who follow thee above those who disbelieve, until the Day of Resurrection. [Translator]

that the Messiah has died. In addition, both the Gospels associated with the disciples i.e. those of Matthew and John, have certainly not corroborated the view that, in fact, the Messiah was taken up into heaven. Albeit, it is stated in the Gospels associated with Mark and Luke, but they are not among the disciples; nor did they write this by referring to any disciple.

Question (9): By giving an alternative interpretation of *Laila-tul-Qad'r* [i.e. the Night of the Destiny] you have opened the door to [the heresies of] naturalism [*natur'iyyat*] and obscurantism [*batin'iyyat*].

Answer (9): The person who has raised this objection has, thereby, deceived the people. The actual fact, in this context, is that God the Exalted has manifested to my humble-self that the previously expounded meaning of *Laila-tul-Qad'r*, which were provided by the religious divines, those, too, are authentic and appropriate; and these, alternative, meaning are in addition to those other ones—and these two are not at all antithesis to each other. The Holy Qur'an contains both aspects—its manifest aspect as well as its hidden aspect—and thousands of arcane aspects of knowledge are hidden in it. Thus, if my humble-self has presented the particular meaning of *Laila-tul-Qad'r*, by virtue of the understanding granted by Allah, then what is the basis for thinking that I have denied the earlier meaning? Is the lifetime of the Holy Prophet[sas] not called the best of times [*khair-al-qoroon*]? Were the acts of worship performed in that era not [comparatively] far superior in terms of their spiritual reward? Were the angels not descending in that era, for in support of Islam? Was *Rooh-al-Ameen*[288] [i.e Archangel Gabriel] not descending? Thus, it is evident that all the manifestations, divine light, and blessings of *Laila-tul-Qad'r* were present in that era; and a [spiritual] darkness, too, was present, to dispel which these instances of divine light, the angels, *Rooh-al-Ameen*, and a myriad of divine light were descending. Thus, if the appellation given to the era of the Holy Prophet[sas], too, on the basis of divine revelation, was *Laila-tul-Qad'r* then what is repugnant about it? Should you call a person 'infidel', if he affirms one set of meanings of the Holy Qur'an as true and, in addition, he narrates another subtle and refined meaning of the same? People of such orientation are, without a doubt, adversaries of the Holy Qur'an and its miraculous quality.

Question (10): You have denied the existence of the angels and the Archangel Gabriel, and have described them, in [the book] *Tauzeeh-e-Maraam*, as merely powers of the stars.

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[288] The expression, *Rooh-al-Ameen*, i.e. "the Spirit, faithful to the trust" appears in the Holy Qur'an (26:194). Elsewhere, it is referred to as *Rooh-al-Qud's*, i.e. "the Spirit of holiness" (16:103). Both are the attributive names of the Archangel *Jibra'eel* (or Gabriel). [Translator]

Answer: This is your self-deception. The actual fact is that my humble-self believes in the existence of the angels and the Archangel Gabreal, in just the same manner as it is narrated in the Holy Qur'an and the Ahadith; and just as according to the Holy Qur'an and the Ahadith, the angels are in a relationship of service to the heavenly bodies, or they execute whatever respective tasks have been divinely assigned to then, which is what is detailed in *Tauzeeh-e-Maraam*. [Persian couplet:][289]

Question (11): You have made a claim of Prophethood in [your] book Fat'h-e-Islam.

Answer: It is not the claim of Prophethood; rather, it is the claim of being the recipient of discourse from God [*mohaddith'iyyat*] which has been made under the command of God. And, of course there is no doubt that *mohaddith'iyyat,* too, contains within it a robust facet of Prophethood. Whereas, the true spiritual-visions [*roe'ya-e-saalihah*] one segment out of the forty-six segments of Prophethood, then *mohaddith'iyyat*—which has been stated alongside Prophethood, and adjacent to Messengership [*risaalat*] in the Holy Qur'an, and in regard to which there is a Hadith in *al-Sahih al-Bokhari,* as well—if it is described [by way of imagery] as a Prophethood in a figurative sense [*majaazi nabuwwat*], then how does it imply making a claim to [an absolute and independent] Prophethood? Recall that particular recital-rendition [*qira'at*] of the Holy Qur'an which is associated with Ibn-e-Abbas, and it is as follows: [Arabic:] [290] How can it be argued that Divine Revelation is exclusively limited to absolute Prophethood; and if it is then what does this verse mean? [Arabic:][291] O ye, who are unaware! The outlets of [heavenly] water [292]are to continue running in this blessed *ummah*; albeit, in accordance with the respective rank and capacity of the recipient.

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[289] Persian couplet. Translation: When you listen to the discourse of the People of [Perceptive] Heart, do not [rush to] say: It is in error. My dear! You are not able to comprehend such a discourse: *that* is where the error lies! [Translator]

[290] The Holy Qur'an (22:52). Translation: Never sent We a Messenger, or a Prophet, or a *Muhaddith*, before thee but when he sought *to attain his object,* Satan put *obstacles* in *the way of* what he sought after. But Allah removes *the obstacles* that are placed by Satan. Then Allah firmly establishes His signs ... ' Note: The underlined phrase " or a *Muhaddith"* is due to the aforementioned rendition associated with Ibn-e-Abbas, and is not found in the commonly used text of the Holy Qur'an. [Translator]

[291] The Holy Qur'an (13:18). Translation: He sends down water from the sky, so that valleys flow according to their measure ... [Translator]

[292] *Water* is a symbol of *divine discourse*, or *divine revelation*, in most scriptural literature in the world. [Translator]

Question (12): The following verse[293] is in *Surah Al-Zukhraf* (43:62): He is a sign regarding the onset of the Day of Resurrection; so, in view of the presence of this sign, you should not be in doubt about the existence of the Day of Resurrection. The 'sign', in this context, refers to Hadhrat Eesa [i.e. Jesus] who will descend near the Day of Resurrection; and, this verse proves that he will descend.

Answer: It is evident that God the Exalted, by presenting this verse, wants to incriminate the deniers of the Day of Resurrection. That is, after seeing this sign, why are you still in a state of doubt about [the eventuality of] the Resurrection of the dead? Thus, by pondering over this verse, every reasonable person can comprehend that this verse has nothing to do with the descent of Hadhrat Eesa [i.e. Jesus]. What this verse is stating is that: The sign of the resurrection of the dead is present even now; and it is incriminating the deniers [of the Day of Resurrection], by saying: So, why are you still in doubt? Now, every reasonable person can understand that if, in this verse, God the Exalted means that: 'When Hadhrat Eesa will descend from heaven, at that time his descent from heaven will constitute an argument in favor of, or a sign of, the resurrection of the dead—then, before this 'sign' [or supporting argument] is manifested, how can God the Exalted incriminate the people? Can the *itmaam-e-hujjat* [i.e. the conclusive discharge of the, argument-based, incriminating decree of God] be executed in this manner? That is to say, that while the argument has still not been manifested, and not even a trace of it is in existence, and much prior to that it is said to the deniers: Why do you still not believe? Would this not be a justifiable excuse from them that: O our Lord! Where is the sign, or supportive argument, of the Day of Resurrection actually manifested yet, on account of which we are so threatened? Is this the manner of *itmaam-e-hujjat,* that although the sign, or the supportive argument, is still in hidden behind the veil of the Unseen, but it may still be thought that the furnishing of the incriminating evidence has been fulfilled? To attribute such meaning to the Holy Qur'an amounts to putting a blot on its eloquence and narrative characterized by wisdom. It is true that some have taken this meaning, but they have seriously misled themselves. Rather, the truth of the matter is that the [Arabic] pronoun "*inna-hu*" is applicable to the Holy Qur'an, and the meaning of this verse is that: It is the Holy Qur'an that is 'the sign of the resurrection of the dead'—because, through it, those people whose hearts are spiritually-dead are being quickened to life on an ongoing basis. Those who have been lying around [spiritually] rotten [as if] buried in graves, they keep on emerging from their graves, and their [spiritually] dried-up bones are being

[293] The Holy Qur'an (43:62). Translation: But, verily, he was a sign of the Hour. So, have no doubt about it. [Translator]

quickened to life. Thus, the Holy Qur'an provides a self-description in terms of its being the symbol of the Day of Resurrection, as Allah the Glorified says: [Arabic:] [294], i.e. We caused pure water—the Holy Qur'an—to descend from the heaven, so that, through this, We may give life to the dead land. He also says, [Arabic:][295]

[Izalah Auham volume-1 ends here. *Translator*]

[294] The Holy Qur'an (25: 49-50). Translation: '... and We send down pure water from the sky; That We may, thereby, give life to a dead land. [Translator]
[295] The Holy Qur'an (50:12). Translation: '... and We quicken, thereby, the dead land. Even so shall be the Resurrection.' [Translator]

Izalah Auham, vol.-2 (begins here)

Title Page

Announcement

Let it be known that this book, *Izaalah-e-Auhaam* (or, Dispelling of Doubts) contains answers to all such questions about the life and death of Hadhrat Messiah (i.e. Jesus son of Mary) that people, on account of their limited vision, frequently ask. And, there is no doubt that anyone who will carefully read this book, from beginning to end, none of his doubts will still remain. Thus, it is incumbent on such a one that should God the Exalted grants guidance to him and opens his heart [to accept the truth] by means of this book, then he, too, should benefit others on the basis of the knowledge he thus acquires. It would also be incumbent on everyone who would accept, with full sincerity, the guidance furnished by this book to strive to widely disseminate this book. Further, after the publication of this book, it would be a befitting and preferable approach for the deniers to keep the door of verbal debates closed and ponder over the meanings conveyed in this book and if, in spite of that, they do not receive guidance then they may attempt to nullify the arguments presented therein. And, my final advice in regard to them is just that they should fear God the Glorified. [Arabic:][296]

Announced by: Mirza Ghulam Ahmad Qadiani,

From: Ludhiana, Mohallah Iqbal Ganj.

[296] Translation: And certainly, the detestation of Allah is greater than their detestation. Peace be unto whosoever follows the guidance. [Translator]

[Note: The unfinished last sentence, which ended the text of Volume One of the book, resumes here as the beginning of Volume Two. *Translator*]

i.e. We revived the dead land by means of the Qur'an. Likewise shall be the Resurrection. Then He says, [Arabic:][297] i.e. We are reviving the [spiritually] dead through the Holy Qur'an, and He further says, [Arabic:][298] i.e. O people! Let it be known to you that the earth had [spiritually] died and, now, by virtue of the Holy Qur'an, God is bringing it to life, afresh. Thus, quite frequently, The Holy Qur'an has been held to be the Sign of the Resurrection of the dead. Rather, in a Hadith, the Holy Prophet[sas] says: I personify Resurrection, as indicated by, [Arabic:] [299] i.e. I do represent the Resurrection; people are raised at my steps, that is: it is due to my advent that people are being [spiritually] revived — I am taking them out of the [spiritual] graves and those who are being thus revived, they continue to gather at my feet. And, in reality, when we judiciously regard the population of Arabia, in terms of their spiritual condition, as to how they had come to resemble a graveyard and the extent to which the spirit of truth and God-fearing had flown out of them and how on account of a variety of ills that had affected their morals, their conduct, and their beliefs, they had become rotten and decomposed, then an involuntary inner-testimony comes from within us that to spiritually revivify them is, by far, more astounding than the raising of the physically dead — such that its magnificence has been amazing in the sight of many who are endowed with wisdom.

Now, the upshot is that the real meaning of the aforementioned verse is what I have mentioned. That is, in support of the quickening of the physically dead, God the Exalted presents the self-evident sign of the quickening of the spiritually dead, which actually proved to be very effective for the hearts of the people and numerous unbelievers came to be convinced, and continue to be convinced, of this sign. Further, there is a set of researchers who also interpret the aforementioned verse to have the same meaning. For instance, in the *Tafseer Ma'alam*, the same meaning is noted in the following words, [Arabic:] i.e. Hasan, as well as a number of other [exegetes] have interpreted this verse to have the same meaning that Qur'an is a sign for Resurrection [or, *Qi'yamah*] and it informing, through its words as well as through the objective reality around, that the *Qi'yamah* and the circumstance attendant upon it as well as its horrifying signs are going to happen. So, therefore, you should not harbor any doubts, after

[297] The Holy Qur'an (36:13), Translation: 'Surely, We alone give life to the dead, and We record that which they send forward and that which they leave behind. ...' [Translator]
[298] The Holy Qur'an (57:18), Translation: Know that Allah quickens the earth after its death ... [Translator]
[299] Hadith, Translation: I am *Haashir* [i.e. the one who raises the dead and gathers them]; people are [spiritually] revived at my steps. [Translator]

the fact that the Holy Qur'an — through its miraculous proclamations and its impact resulting in the [spiritual] rebirth of the people — is putting forward a firm argument for the advent of *Qi'yamah.*

Question (13): Revelation**,** on the basis of which you have surpassed the ambit of the consensus to which the *Ummah* [or, the collective body of the followers of Islam] adhere, that itself is something unfounded, insignificant, and useless; something whose harm exceeds its benefit. [Is it not?]

Answer: Let it be clarified that, as I have already written that the consensus, in itself, has nothing to do with prophecies. A consensus is reached on such matters whose reality has been well-understood, observed, and explored, and something regarding which the Lawgiver [i.e. the Holy Prophet], on whom be peace, explicated, demonstrated, and taught all of its details, e.g. fasting and daily prayers, *Zakaat* [or, prescribed alms-giving], *Hajj* [or, pilgrimage], and the tenets of *Tau'heed* [or, Oneness of God] and spiritual reward and punishment. But, these prophecies pertaining to this world are still matters that are covert such that even if the Expounder [i.e. the Holy Prophet], on whom be peace, did give any explication of these it was of a kind that draws one's attention towards metaphorical usage. For instance, can one prove the existence of consensus on such Ahadith as the [awaited] Messiah, after his advent, will go on to hunting swine in forests; and the *Dajjaal* will circumambulate the *Ka'abah*; and the son of Mary will fulfill the obligation by circumambulating the *Ka'abah*, while placing his hands on the shoulders of two persons [seeking support] like a sick man? Do you not know that the earlier explicators of such Ahadith gave expression to their unfounded conjectures? Had anything, at all, been resolved by way of reaching consensus, then why would those persons have expressed variant ideas [in explication]? Did they not fear engaging in unbelief?

As to the assertion that: Revelation is something unfounded, useless, and insignificant, whose harm exceeds its benefit — then let it be known that only such a person will make such remarks who has never partaken of this purified [and delectable] elixir, and who doe not desire to achieve the true level of faith. Instead, such a one is complacent with [just following] the tradition and habitual performance, and never casts a glance in the direction of assessing: To what extent do I possess certainty of belief in God the Noble; to what degree do I have perceptive knowledge, and how should I conduct myself so that my internal weaknesses are removed and an active change becomes operative in my morals, my actions, and my intentions; and how may I attain to that ardent

[divine] love due to which it may become easier for me to make the journey to the Hereafter, and I may become endowed with a very fine, progressive, element?

No doubt, everyone can comprehend that, during this lifetime — which is dragging one down to the abyss at every moment and, in addition, one's relationships with one's wife and other family members, and one's conduct to maintain one's honorable name and respect, all these are like a weight of heavy rocks that are pulling him downward at all times — man is certainly in need of a higher force that may infuse one with the true insight and true capacity for *kashf* [or, spiritual-vision] and, thereby, make one eagerly desirous of [experiencing] the miraculous quality of the beauty of God the Exalted. Thus, one should know that such a higher force is indeed the Divine Revelation, which provides one with delight, right at the moment of grief, and causes one to be firmly entrenched at the foot of the hills and mountains of hardships with a great comforting and savory feeling. That Being of rarified subtleties that has forever bedazzled the faculties of rationality, and has stupefied the reason and wisdom of all the wise, He gives a clue to Himself, whenever He does, through revelation, and by saying [Arabic:][300] He provides reassurance to the hearts of the wayfarers [on the divine path] and devolves tranquility on them and enlivens the wilted heart through the cool breeze of exceedingly refreshing communion. Although it is true that the Holy Qur'an is sufficient to furnish guidance, but the first sign that is created within the person whom the Holy Qur'an leads to the fountain of guidance is that the pleasant divine discourse with him commences, due to which an exceedingly revealing perceptive-knowledge, a self-experienced blessing, and [spiritual] illumination is created, and the kind of perceptive vision starts to become available which can certainly not be obtained through the plain, traditional, conjectures or intellectual beguilements. This is so, because the branches of traditional knowledge are limited [in scope], and of apocryphal validity, and notions of rationality are flawed and incomplete; and we do stand in need to directly expand our perceptive-knowledge. This is so, because the degree to which our perceptive-knowledge is perfected, our lamenting and yearning for it will become agitated accordingly. Does one expect to have a perfect degree of lamenting and yearning despite one's flawed perceptive-knowledge? No; not at all. Thus, it is surprising and one wonders as to how misapprehending are those who think that they can dispense with the need for such a perfect means of communion with God[301], upon which spiritual life is predicated.

[300] "*Ana-Al-Mau'jood*", Translation: "I do exist!" [Translator]
[301] i.e. Divine Revelation. [Translator]

One must remember that the varieties of spiritual knowledge and spiritual perception are granted only through revelation and spiritual-visions and, until one attains to that degree of [spiritual] illumination, the mere fact of one's being a human cannot achieve any real perceptive-knowledge or any real perfection. Only in the manner of a crow, or like a goat, one will continue to regard excrement as a delectable sweet and, in addition, one will not achieve faith-based acumen; albeit one will know a lot of [cunning] stratagems like a fox.

We have been created for a great purpose, which is the [attainment of] the certitude of perceptive-knowledge [of the Creator]. And, it is the same perceptive-knowledge upon which our salvation depends — which sets us free of every wicked and deceptive means, and places our mouth at the source of a pure and transparent river — and that is granted exclusively through Divine Revelation. When one totally annihilates one's ego and, with a mellow heart, takes a deep plunge into the Being that is [Arabic:][302], then one's humanity, by immersing itself in the River of Divinity and upon emerging from it, does bring back some vestiges of the [spiritual] luminescence of the yonder realm. Thus, the thing which the worldly people look down upon, that is indeed the very medium which instantly causes the one, who had been long-lost, to unite with his Beloved; that is, indeed, through which the God-loving people achieve satisfaction and are able to at once free their feet from a variety of selfish, worldly, entanglements. Until that true [divine] light descends upon hearts, it is certainly not possible for any heart to become illuminated. Thus, it is the inadequacy of human reason and the limited nature of the traditional branches of knowledge that testify to the need for Divine Revelation. All the wise persons that exist in the world, or all those worshippers whose hearts are, in fact, deprived of the purity of this experience, the ethical state of their conduct, their moral constriction, their ignoble ideas, and all their shameful acts, testify to the truth of my statement that, in the absence of this spring of purity, what a myriad of detestable impurities they are embroiled in! And just as, in case of a foul well of water, a single drop of water proves the impurity of the whole, similarly their foul thoughts are recognizable from their evil conduct.

Even if the philosophy of such persons may be able to agitate the thinking of common people but still, since it is not accompanied by the true spiritual-light, it soon, indeed very soon, reveals its darkness, and despite all their pompous boasting of omniscience the inner condition of such people continues to reveals their destitution, spreading out its hands [in the manner of a pauper]. And, on

[302] "*Laa Yud'rik*", i.e. the One whom no eye can see, i.e. God the Exalted. As in the Holy Qur'an (6:104), Translation: Eyes cannot reach Him but He reaches the eyes ... [Translator]

many occasions, on account of their being the recipients of the divine reassurance, such philosophers, wise men, or *maulvis* [religious clergy], or scholars conduct themselves unbecomingly in such a way that gives a clear testimony as to how far-removed and abandoned they are from the spring of divine reassurance; and, on account of their not being the recipients of the real [spiritual] prosperity, they are suffering from a painful chastisement or, one may say that, they are experiencing a kind of pain, burning sensation, and anxiety, day and night.

In this context, an objection may arise in the mind of some people, due to their orientation, that people often claim to be recipients of divine revelation, and even keep on narrating their [avowed] revealed statements, but their level of [spiritual] perceptive-knowledge does not seem to have progressed and their status of perceptive-knowledge does not appear to have risen above that of the ordinary level of humanity. Instead, the same obtuseness, shallow thinking, inherent darkness, and degeneracy is observed in them; and, among their moral, mental, or spiritual faculties there is none that comes across as extraordinary. Thus, how can one regard such persons as the [genuine] recipients of divine revelation, and accept that it constitutes the Word of [God] the Mainspring of all Munificence, by virtue of Whose nearness, and due to having the honored experience of discourse with Whom, it is essential for an extraordinary change to take place? At the very least, such a change should comprise a few such personal traits in such a recipient of divine revelation that are not found in other people.

So, let it be understood that, in reality, such persons are not the [genuine] recipients of divine revelation. Instead, they suffer from a trying situation which, due t their ignorance, they come to perceive as divine revelation. After all, an experience of the genuine and actual divine discourse is not a trifling matter. For instance, just as you observe that when a person is sitting in darkness, and suddenly a window facing the sun is opened for him, how his state of mind is instantly transformed and how the heavenly light impacts his faculties and creates a transformed life for him; and how, with his emerging out of darkness– which by its nature causes despondency– he comes to experience a state of delight and zest in his heart, a gleam of light in his sight, and perseverance in his manner. Thus, it is the same analogy with regard to the window that opens from the heaven and such persons are few and far between who actually and genuinely experience that: and you will identify such persons through their extraordinary signs.

Question (14): Although the death of Jesus Christ is proven on the basis of the Holy Qur'an, but no specific timeframe for it is thereby determined. So, what else is the available approach for resolving the conflict between Hadith and the Holy Qur'an, than the time of his death is affixed with respect to the time when he will descend again?

Answer: So, let it be known that the explicit verses of the Holy Qur'an explicitly indicate that the Messiah [Jesus] had died in the same lifespan in which he had come to reform the corrupted denominations of the Israelites, as is stated by Allah, Glory be to His Name [Arabic:][303] Now, it is evident in this context that God the Exalted has placed the phrase [Arabic:][304] and stated the phrase [Arabic:][305] after that, which establishes that the act of death transpired first and that of exaltation occurred after death. A further proof [of death] is that in this Prophecy, Allah, Glory be to His Name, says: After your death, I will cause your followers to maintain their ascendency over their opponents, i.e. the Jews, until the Day of Resurrection. Now, it is evident that all Christians as well as Muslims accept that this Prophecy has become completely fulfilled – after the era of Hadhrat Messiah [Jesus] – with the Advent of Islam, because God the Exalted caused the Jews to be governed as subjects of those people who are either Christian or Muslim; and for centuries, to this day, they have continued to exist as subjects. It is not that they will become their subjects *after* the descending of Hadhrat Messiah [Jesus] – such an interpretation is self-evidently erroneous.

One must consider that the Holy Qur'an contains the following verse as well, in which Allah, Glory be to Him, says in terms of a narrative from Hadhrat Eesa [Jesus] [Arabic:][306] i.e. Hadhrat Messiah [Jesus] says: God the Exalted has commanded me: Keep on observing Prayer and paying *zakaat*[307], and continue to be benevolent towards your mother as long as you live. Now it is evident that it is impossible to carry out all these religious obligations in heaven. And anyone who believes about the Messiah [Jesus] that he was taken up alive, bodily, into heaven, such a one will also have to believe, in accordance with the intent of the aforementioned verse, that all the obligations that one is subject to, under the religious law contained in the Torah and Injeel [Gospel], all those are still

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[303] The Holy Qur'an (3:56), Translation: (When Allah said) O Jesus, I will cause the to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges of* those who disbelieve, and will place those who follow thee above those who disbelieve thee, until the Day of Resurrection; ... [Translator]
[304] *Inni muta'waffi'ka*, i.e. Indeed, I shall cause thee to die. [Translator]
[305] *Raa'fe-o ka*, i.e. I will exalt thee. [Translator]
[306] The Holy Qur'an (19:32-33) Translation: '... and [He] has enjoined upon me Prayer and almsgiving, so long as I live; And He has made me dutiful towards my mother, ...' [Translator]
[307] *Zakaat* is the obligatory alms, applied to one's wealth at a prescribed rate, and its revenues are to spent on specific causes, beneficial for the society, as prescribed in the Holy Qur'an

obligatory upon Hadhrat Messiah [Jesus], although it is an obligation that cannot be carried out. It is quite surprising that on one God the Exalted may command that: O Eesa! As long as you are alive, it is incumbent on you to be in the service of your mother. And then, while he is alive, He may Himself separate him from his mother! And, [on one hand] He may command him to pay *zakaat* throughout his life but then, while he is alive, He may cause him to reach such a place where he can neither pay *zakaat* for himself nor exhort anyone else to do so. And He may command him to observe Prayer, but the cast him away from the community of believers whose companionship was essential for the perfection of [discharging the obligation of] Prayer. Has this 'being taken up [alive] into heaven' resulted in any benefit, other than entailing the outcome of: a tremendous loss of virtuous acts, wasting the opportunities of fulfilling the obligations towards human-beings, and foreclosure of carrying out the injunctions of exhorting others to do the righteous acts and forbidding them from evil? Had he remained alive on earth for the same period of eighteen-hundred and ninety-one years, imagine what a tremendous variety of benefits due to his blessed-self would have accrued to the creatures of Allah! But, in consequence of his 'being taken up [alive] into heaven', what was the result other than the fact that his faith-community became [spiritually] corrupted, whereas he himself was rendered completely deprived of fulfilling the obligations to serve as a Prophet?

Further, if we also ponder over another verse of the Holy Qur'an in which Allah, the Glorified says the: We have not created for any mortal-being, a body that may stay alive without nourishment of food; the, in accordance with the belief of my opponents, it inevitably follows that he [i.e. Jesus] may also be eating food in heaven, move his bowels, and all articles that constitute human needs e.g. articles of clothing, utensils, and food items, all of these must also be available at hand. But, can all of this be proven on the basis of the Holy Qur'an and Hadith? Certainly not. Eventually, my opponents would respond by simply saying that: the manner in which he is spending his life in heaven is uniquely different from the normal lifestyle of human-beings, and all the human needs that are found among the human-beings living on earth, all such needs have been removed from him; and his body is now such a body that does not require either food or clothing, nor does he feel the need to move his bowels or to urinate. Further, unlike the earthly bodies, neither the passage of time has any effect on his body nor is he any longer bound by the commandments of the religious injunctions. The reply to all this is that Allah the Exalted says clearly that for all mortal bodies, up until they are alive, all these appurtenances are inseparable; as He said, [Arabic:][308] It is evident that, in this verse, the mention of a part refers to [its applicability to] the

[308] The Holy Qur'an (21:9) Translation: And We did not give them bodies that ate no food. [Translator]

whole, i.e. although only this much is stated that the body of none of the Prophets was created as being of such a type that may subsist without eating food, but, in this context, a reference has been [implicitly] made to all those antecedents and outcomes that are associated with food, in terms of the allusion of this version. Thus, if Messiah the son of Mary has, indeed, gone up into heaven with the same mortal body then it is inevitable for him to be eating food, and all the essential needs such as moving his bowels and urinating etc. must be inevitably applicable to him; because falsehood [i.e. misstatement] cannot find its way into the Word of God. And if you were to say that: the Messiah [Jesus] did not go up into heaven with the same [earthly] body — rather, that body was buried right here on earth — and another spiritually-luminescent body was granted to the Messiah [Jesus], which was free of the need to eat or drink, and he was raised with that body, then my dear, this indeed constitutes the death of which you have, at long last, admitted. My belief, likewise, is that the sacred persons are granted a spiritually-luminescent body and the same spiritual-luminescence, which they used to have, now becomes like a 'body' [or receptacle] for them and it is with that 'body' that they are [spiritually] elevated to heaven. It is in reference to this that Allah the Glorified says, [Arabic:] [309] i.e. the pure souls, which are spiritually-luminescent beings, ascend towards God the Exalted, and the righteous deeds cause them to ascend — i.e. the degree to which one had conducted righteous deeds [in life], one's soul is spiritually elevated to a commensurate level.

In this context, Allah the Exalted has given the name of "*kalimah*" [or, word] to the soul. It refers to the fact that, in reality, all souls are nothing but the Words of Allah which were rendered into souls; it is an inscrutable mystery which human reason cannot get to the bottom of. This is the basis for the theme of the following verse, [Arabic:][310] And since it is one of the secrets of God therefore none dares assert anything beyond stating that it is, indeed, the Words of Allah that, under the command and permission of God the Sustainer, don the apparel of soul, and all those powers, faculties, and proclivities sprout within them, which are found in souls. In addition, since the purified souls [*ar'waah-e-tayyabah*], being in a state of having lost themselves completely in Allah, give up their faculties, and become lost in obedience to Allah, therefore, they emerge from their state of being a soul and become, once again, the Word of Allah [*kalimatullah*] just as they were, initially, simply the Word of Allah [*kalimatullah*]. Thus, by referring to such purified souls — by naming them *kalimatullah* — is, in

[309] The Holy Qur'an (35:11) Translation: To Him ascend good words and righteous works help them rise. [Translator]
[310] The Holy Qur'an (4:172) Translation: [Jesus son of Mary was only a Messenger of Allah and *a fulfillment of*] His word which He sent down to Mary, ... [Translator]

fact, alluding to their high degree of perfection. So, they are endowed with a mantle of spiritual-luminescence and, propelled by the force of their righteous deeds, their elevation towards God the Exalted takes place. But, the scholars who are only focused on the literal aspects, they, on account of their limited vision, interpret the 'purified words' [*kali'maat-e-tayyabah*] as referring only to articles of faith, prayerful remembrances of God [*azkaar*] and similar preoccupations and [accordingly] their interpretation of the righteous deeds [*a'amaal-e-salihah*], too, is only remembrances of God [*azkaar*] and almsgiving etc. In other words, by adopting this interpretation, they mix up the cause with effect. Although the 'purified words', too, revert to God the Exalted, but for those who possess perceptive-knowledge, the aforementioned were the covert meaning which are associated with the subtle and refined hints that emanate from the Holy Qur'an.

Question (15): The Messiah [Jesus] son of Mary, through many miracles, did furnish proof of his being commissioned by God. What proof have you provided? Did you bring a dead person back to life, or was anyone who was blind by birth was cured by you? Even if we were to assume that you are the Reflection of the Messiah [*matheel-e-Masseh*] still, in what way did your existence benefit us?

Answer: Let it be clear to you that, you can read the Gospels [*Injeel*] and find out that the same objection was always raised against the Messiah [Jesus] that: He has not shown any miracle; what kind of Messiah is he? That is to say, there has not been the case of a dead person brought back to life such that he may have spoken and given a full narrative of the Hereafter, and may have advised his heirs, saying, "I have returned straight from Hell. As for you, you must immediately affirm belief in him." Had the Messiah [Jesus] explicitly demonstrated the coming back to life of the forefathers of the Jews, and had he arranged for the resurrected ones to give their affirmative testimony, then who would have dared to reject him? Thus, although the Prophets showed miracles, nonetheless those remained hidden from the faithless people. Likewise, my humble-self has not come empty-handed. Instead, God the Exalted has given my humble-self a copious supply of the elixir of life to quicken the [spiritually] dead. No doubt, whosoever will drink of it, such a one will become [spiritually] alive. I do affirm that, as a result of my discourse, if the dead are not brought back to life, and the blind do not open their eyes to see, and the lepers are not cleared up of their affliction, then I have not come from God the Exalted.

This is so because God the Exalted has Himself referred to me in His pure discourse and stated: In the image of the Prophet of Nazareth. If one looks

closely, one will find that he is cleansing the creatures of God a great deal – much more than the physical afflictions have ever been cured.

Know it for sure that the seed of spiritual life has been sown like a mustard seed, but it is near at hand – indeed it is well-nigh – that it will be visible as a colossal tree. A man of materialistic ideas likes things material and places a great deal of importance on them. But, one who has been granted a portion of spirituality, such a one is desirous of spiritual life. The righteous men of God do not come into this world that they may put theatrical displays for people; instead, their real purpose is to draw people towards God and, eventually, they are recognized due to their possessing the selfsame holy power. The divine-light, residing within themselves, which has the pulling force — although no one can observe it simply by resorting to a test; rather, such a one stumbles into error — but that divine-light, of itself, reveals its extraordinary impact by drawing out a group of people towards itself who are worthy of being drawn.

1. It is among the signs of the genuine devotees of God the Exalted is that they are granted a pure love of a kind, which it is not possible for the mortals of this world to gauge.
2. Their hearts are imbued with a kind of fear, too, due to which they are mindful of the subtleties of obedience — lest God Almighty may take umbrage.
3. They are granted extraordinary perseverance which, at the time of its demonstration, stuns the observers.
4. When someone vexes them excessively, and does not desist from it, then the wrath of God Almighty suddenly flares up on their behalf.
5. When someone befriends them wholeheartedly and, with a spirit of genuine faithfulness and sincerity, sacrifices one’s own identity in their way, the God the Exalted draws such a one to Himself and devolves a special kind of mercy on him.
6. Their supplications are accepted much more, compared to those of the others, to the extent that they lose count of how many were accepted.
7. Secrets of the unseen realm are often laid bare to them, and matters that have not yet come to pass are manifested to them. Although, it is true that some other true-believers also have experience of dreams that come true and have true visions; but, the former category of persons constitute the premiere class in the whole world.
8. God the Exalted, in particular, becomes the Caretaker and keeps them in the sight of His mercy, much more than a person who [fondly] brings up his own children.

9. When an hour of a great tribulation comes upon them, then they are dealt with in one of the following two ways: either they are delivered from this tribulation in an extraordinary manner, or they are granted such a measure of profound fortitude that is characterized by a sense of delightful savoring, joy, and taste.
10. Their moral state is enhanced to such a high degree that all of the haughtiness, arrogance, meanness, narcissism, jealousy, ostentation, jealousy, miserliness, and petty small-mindedness are completely effaced from them, and they are granted open-heartedness and a cheerful disposition.
11. Their trait of entrusting themselves to God [*tawakkul*] is of a very high grade and its fruits are observed on an ongoing basis.
12. They are empowered to carry out even those righteous actions [that are apposite to the occasion], which others are weak in performance of.
13. Their capacity to be compassionate towards the creature of Allah is greatly enhanced, and they have an exceeding degree of passion for the welfare of the creatures of God, without any expectation of any [material] reward or [spiritual] recompense. And they themselves are not able to comprehend as to why do they have such a degree of passion; because, it is a natural instinct.
14. Such persons have an inveterate bond of perfect faithfulness with God the Exalted, and they have within themselves a kind of wondrous intoxication with a self-effacing devotion, and their soul has a secret connection of faithfulness with the spirit of God the Exalted, which nobody has ever been able to describe. For this reason, they have a certain rank in the presence of the One and Only God, which ordinary people do not understand. The feature that particularly abounds in them — and which is the mainspring of all blessings, on account of which while they are drowning, they suddenly resurface and, having brushed with death, they come alive again and, after bearing the brunt of humiliations, they are seen again wearing the crown of glory and, after having been forsaken and subsisting in loneliness, they are all of a sudden seen in the accompaniment of a community — it is the selfsame secret connection of faithfulness, the inveterate bond of which neither the swords can cut, nor can any turbulence, fear, or violent agitation in the world can shake it loose. [Arabic:][311]

[311] Translation: May there be salutation on them from Allah, and all His Angels, and the pious people. [Translator]

15. Their fifteenth sign is the knowledge of the Holy Qur'an. The extent to which the points of perceptive-knowledge, verities, and subtleties of the Holy Qur'an are granted to these people, the same are certainly not granted to others. Such people are the selfsame *mutah'haroon* [i.e. the purified persons] regarding whom Allah the Glorified has said, [Arabic:][312]
16. Allah the Glorified infuses their speech and writing with such an inspirational effectiveness as is uniquely distinguishable from the speech and writing of those who have the outward trappings of scholarship; and it is characterized by an awe-inspiring quality and grandeur which clutches the hearts, provided there is no [impermeable] veil.
17. They have an awe-inspiring quality, too, which is attuned with the overwhelmingly awe-inspired feeling of reverence for God the Exalted — because God the Exalted is with them, in a certain way, and their faces reflect a kind of divine-light due to their love of God, and whoever perceives it, the fire of Hell is decreed to be inoperable on such a one. They can be susceptible to frailties of conduct and commit mistakes but a raging fire in their hearts burns up their frailties of conduct and mistakes. And their mistakes are not something that comes to stay — instead, it is like something that floats away in fast-moving water. Thus, one who finds faults in them always stumbles [and takes a fall].
18. God the Exalted does not lay them waste, and He does not punitively afflict them with humiliation and degradation, because they are His dear ones and are the plants implanted by Him. When He lets them fall from a high level, it is not for making them perish, but for the purpose of demonstrating the extraordinary manner of their survival. He does not push them into fire in order to burn them to ashes; instead He pushes them into it so as to make everyone see that although it was a bon-fire, previously, but what a beautiful garden it has turned into, now!
19. He does not cause them to die, until that mission is accomplished for which they were commissioned; and they are not sent on their final journey to the Hereafter until their acceptance among the people with pious hearts is widespread.
20. Their praiseworthy heritage is divinely decreed to endure and, for many generations to come, God the Exalted especially keeps their progeny, and that of their devoted friends, under His mercy, and does not let their name be effaced from the world.

[312] The Holy Qur'an (56:80). Translation: None shall touch it except the purified. [Translator]

These are the signs of those who are the 'friends of God the Gracious', and each one of these signs, when it takes effect at its appropriate time, manifests itself like a great miracle. But, it is exclusively the prerogative of God the Exalted.

Now, in obedience to the divine commandment, [Arabic:][313] my humble-self does not see any issue in revealing that God the Noble, the Merciful — out of His pure nobility and mercy — has granted my humble-self a copious share out of all of these aspects; and He has not sent my humble-self empty-handed, nor did He commission me without any accompanying Signs. Rather, He has given me all of these signs which are becoming manifest and will continue to become manifest — and, up until God the Exalted establishes the conclusive, argument-based, incriminating decree, He will continue to show these signs. And as to the query: 'What has your existence benefitted us?' In response to that; let it be remembered that one who is divinely commissioned and comes from the heaven, his existence confers benefits upon everyone according to their capacity as recipients — in fact the whole world is the beneficiary. In reality, it is the rising of a spiritual sun whose sunrays reach far and wide, to varying degrees. And just as a variety of impacts of the sun affect the animal kingdom, the botanical realm, and the sold, inorganic, entities and bodies of all kinds — and there are very few people who are fully knowledgeable about those impacts — similar is the case of the person who comes, having been divinely commissioned, his impact falls upon all kinds of temperaments, directions, and corners of the world. And since the very time when his merciful determination in heaven is revealed, the angels start descending from the heaven like the rays of the sun, and they empower those people who have the capability or righteousness, up to the distant corners of the world, to take steps towards the truth; and then, the temperaments of the right-thinking people automatically start being attracted to the truth. Thus, all of them are the signs of the truth of the claims of this heavenly mans, during whose era of manifestation the senses pertaining to the heavenly realm are sharpened. God the Exalted has given this sign of the genuine revelation that, when it descends, the angels do indeed descend with it as an accompaniment and, day by day, the world keeps turning towards the truth. So, this is the general sign of the divinely commissioned person, who comes from God the Exalted. And the specific signs are the ones I have mentioned in the foregoing.

Question (16): It is written in the Gospels that the Messiah will majestically return to this world, and mankind will accept him. But, in your case, there is no sign of a majestic advent, nor has the world accepted you.

[313] The Holy Qur'an (93:12) Translation: And as for the bounty of thy Lord, do thou relate it to others. [Translator]

Answer: The narrative given in the Gospel of Matthew (2: 31-46) that the son of man shall come in his majesty, and all the holy angels will be with him ... in fact it does not pertain to this world; instead, this kind of advent is after the severance of life processes on the earth — which will transpire after the resurrection of souls — when every revered Prophet will come in his glory and will give glad tidings to his followers, and incriminate his deniers. However, in these very verses, the Messiah [Jesus] has also indicated that his advent will be characterized by privation, as is mentioned in the verse number 34 of this Gospel:

> [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

The righteous will respond to him as follows:

> [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? [38] When saw we thee a stranger, and took thee in? or naked, and clothed thee? [39] Or when saw we thee sick, or in prison, and came unto thee?

The King's response to them will be:

> [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: [43] I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
>
> [44] Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
>
> [45] Then shall he answer them, saying: Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
>
> [46] And these shall go away into everlasting punishment: but the righteous into life eternal.

Now, one should ponder over it that, in these verses, the Messiah [Jesus] has referred to some of those who were his reflection — being in his image — and described their coming into this world and suffering hardships as his own coming and suffering hardships. And who could he have meant by [his] "younger brothers" [314] other than those persons who may, to some extent, partake of the position of the Messiah [Jesus], the temperament of the Messiah [Jesus], and the rank of the Messiah [Jesus] and, being commissioned, they may come, bearing his name? The Christians cannot say that they are the 'brethren of the Messiah'. And, no doubt, the one who is blessed with a discourse with God [*mohaddith*] is the 'younger brother' of a Prophet [*nabī*]; and all Prophets are termed as each other's 'brothers in origin'. It is a very refined and subtle hint in which the Messiah [Jesus] has described *their* advent as *his* own advent. Further, it should also be remembered that the coming of my humble-self is, by association, a 'coming in glory' as well; because, from God the Exalted, it represents a prologue of the momentous successes to be achieved in the dissemination of the Oneness of God [*tau'heed*]. It is beyond the elements of justice that a person may come — having been divinely commissioned to awaken the neglectful — and that, right from the beginning, such a one may proceed to beat them up, commit murder and spill blood. God the Exalted does not subject any people to divine chastisement up until the completion of the conclusive delivery of an argument-based incrimination [*Itmaam ul hujjah*]. Thus, the coming of the Messiah [Jesus] 'in glory', as the Christians describe, is not applicable to this world. The promise of the advent of Jesus which pertains to this world is a promise that has no association with stately dominion. The Christians have misconnected one thing with another and have, consequently, rendered the fact of the matter to be doubtful for their own selves. Thus, the foregone quotation from the Gospel of Matthews explicitly states that this coming in glory will occur at a time when, after the resurrection of souls, everyone will be held to account; because, except for the eventuality of the resurrection of souls, how could the entire contingents of the transgressing people as well as the righteous people — who have long been diseased — congregate in the same situation? However, contrary to the narrative of the afore-mentioned verses of chapter 25 of Matthew, the coming of the Messiah [Jesus] in this very world, too, is understood from the narrative of chapter 24 of Matthew. These two different narratives can be made congruous if one interprets these as follows: the person who will come in the Hereafter, after

[314] Footnote: Different versions of the Bible (for Matthew 25:40) use the phrase "the least of my brethren", rather than "my younger brothers". The earliest surviving Greek version uses the word *'elachistos'*, which means 'the least'. However, a little research indicates that the word *'elachistos'* is used as an equivalent of another Greek word, *'mikros'* which has, as one of its meanings, in the context of age: one who is 'younger by birth'. So, the qualifier 'younger' indicates 'coming later in time', and the word 'brothers' represents the identical source. [Translator]

the resurrection of souls, is the Messiah [Jesus] himself; and the person who will come in this world, in the name of the Messiah [son of Mary], he will be the Reflection of the Messiah [*matheel-e-Massih*], who is his 'younger-brother' and, according to his own statement, his entity will be subsumed under that of the Messiah [Jesus]. As to his returning to this world, the Messiah [Jesus] has stated explicitly that "You will not seem me again," then how can he return to this world, when he himself had proclaimed, "You will not seem me again?"[315] It should also be remembered that it is not necessary for the acceptance by the world that it should come about contemporaneously. The world always comes to accept gradually. After all, it is essential for those people exist, too, who will not affirm belief and, in consequence, they will die from the breath the Messiah. The meaning of the expression 'die from the breath [of the Messiah]' means: 'to die in consequence of the incisive arguments' [of the Messiah]. The Gospels, too, state that, at the time of the descent of Jesus, some people will be arrested and some will be freed, i.e. the incriminating decree will be finalized in order to subject some of them to divine chastisement — as if they are [actually] arrested, whereas some others will achieve the justification necessary for them to be pardoned — as if they [actually] received deliverance.

Question (17): What was the need, at this time, for the Reflection of the Messiah [*matheel-e-Massih*], to come?

Answer: There was a great need for the Reflection of the Messiah to come at the present time; and also, there was great necessity of those angels who descend in order to [spiritually] revive — because, spiritual death and negligence have taken a hold on the world; the love for Allah the Glorified has run cold; heard-heartedness and materialism has spread, and all those pre-requisites have appeared due to which the Messiah, son of Mary, had come into this world, in support of the Torah. And the *Dajjaal* [anti-Christ], too, came upon the scene very forcefully, and the latter part of the sixth millennium — counting from the time of the birth of Prophet Adam — which, in accordance with the verse [Arabic:] [316] represents the 6th day. Therefore, it was imperative for Adam to be born within this 6th day who, according to his spiritual birth, is the Reflection of the Messiah. For this reason, the Exalted sent my humble-self by commissioning me as the Reflection of the Messiah as well as the Adam of the Sixth Millennium, as He has said — which has already been published in [my book] *Baraheen-e-Ahmadiyya*

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[315] Footnote: See, Matthew (23:38-39), *King James Version*: [38] Behold, your house is left unto you desolate. [39] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. [Translator]

[316] The Holy Qur'an (22:48). Translation: And verily, a day with thy Lord is like a thousand years of your reckoning. [Translator]

— namely [Arabic:] i.e. 'I desired to create a vicegerent of Mine; so, I created Adam'. Then, in another case, He said, [Arabic:] i.e. 'Created Adam, and then granted him honor'; and just as Adam was looked down upon and was alleged to be one who was to create disorder[317], so also did the situation unfold along the same lines in the present case. And since Adam and the Messiah [Jesus] have a mutual resemblance,[318] therefore my humble-self was given the name of Adam as well as the Messiah [*Eesa*].

Question (18): If *Ibn Sayyaad* had been allegedly called the Dajjaal, then how does that compromise the Dimashq-related *hadith* recorded by [*Sahih*] *Muslim*? Because, according to some narratives, *Ibn Sayyaad* was believed to have disappeared, and he will reappear close to the Doomsday.

Answer: The disappearance of *Ibn Sayyaad* is definitely not established on the basis of any authentic reports: though his affirmation of faith [in Islam] and his eventual death are both established, as I have already written about in the foregoing, and his death in Medina has been established. Further, if we assume for the sake of argument that he disappeared and was never heard from again, would this furnish proof that he is still alive? Have you now forgotten even those Ahadith according to which the Holy Prophet[s.a.s.] said that: A hundred years from my time, nobody in the world (who is alive now) will be alive then.

It should be remembered that the people of Shia persuasion hold the belief in regard to Imam Muhammad Mahdi, too, that he hid himself in a cave, in a state of being alive, and he has since never been heard from; and that he will reappear near the Doomsday. Contrary to this, people of the Sunni persuasion hold this belief on their part to be false, and present the Ahadith according to which the Holy Prophet[s.a.s.] stated: Nobody [presently alive] can be still living a hundred years from now. So, the people of Sunni persuasion believe that Imam Muhammad Mahdi died and, in the Latter Days, another Imam, bearing his name, will be born. However, the researchers are of the view that the advent of Mahdi is not a definite eventuality.

In this context, after pondering over this matter, it seems to me that, in fact, the difference of opinion that exists between the Shias and the Sunnis on this issue, it is not caused by any historical error. Instead, the fact of the matter is that the Shia narrative sources seem to have been based upon the refined and subtle

[317] See, the Holy Qur'an (2:31) [Translator]
[318] The Holy Qur'an (3:60). Translation: Surely the case of Jesus with Allah is like the case of Adam. He created him out of dust, the He said to him, "Be!" and he was. [Translator]

visions of the revered descendants of the Holy Prophet[s.a.s.] [*Sadaat*]. Since the Twelve Imams were exceedingly holy and righteous, and they were among those people upon whom the doors of the true visions are opened, therefore it is possible, and seems well within the realm of probability that some of the esteemed Imams — on the basis of the revelation they may have received from God the Exalted — they may have described this matter in the same manner and the same style as, in the Book of Malachi, Prophet Malachi had narrated the second coming of Prophet Elijah. And just as, currently, there is a clamor about the second coming of the Messiah [Jesus], in reality, the intent of the recipient of those visions may have simply been that: At a certain time in future, another Imam will come who will be [spiritually] attuned with this aforesaid Imam, who will have the same name as he, and will be endowed with the same set of capabilities and characteristics — it will be as if the selfsame Imam has come. When this subtle idea spread among people who took a literal view of things, they may have come to believe due to their unrefined perception that the earlier Imam must have been in hiding in a cave for hundreds of years and will emerge from it in the Latter Days. But, obviously, such an idea is not correct. It is a matter of common idiomatic usage that when someone comes along who has great similarities with, and has the same characteristics as, someone who existed earlier, then people say that it is as if that earlier person has come again. People of *sufi* tradition, too, are generally of the same view in such matters and they say that the souls of some saints from the past have been penetrating those saints who were born later in time. What they mean to convey by such a statement is that some saints are born with the faculties and aptitude of some earlier saints — as if they are the same as the earlier ones.

Question (19): If, in fact, the Messiah [Jesus], son of Mary, has passed away, then does it mean that the belief that has been famously held for the last thirteen-hundred years — that the Messiah [Jesus] was bodily elevated to heaven — has been disproven at the present time?

Answer: Let it be clear that it is a complete fabrication to allege that there has been a consensus view that the Messiah [Jesus] was taken up alive into heaven, in his physical body. It is evident that had there been consensus on any single view, among the people of earlier age and those who came afterwards, then the exegetes would not have recorded divergent views in their commentaries. Yet, which commentary is there that does not contain such variant statements? Sometimes they say that the Messiah [Jesus] was resurrected in a state of sleep; at other times they say that he died but his soul was resurrected; sometimes the try to pick a fault with a verse of the Holy Qur'an and say that in the verse

[Arabic:][319] the word *muta'waffi-ka* [i.e. I shall cause you to die] should have been placed after the expression *raa'fi-oka ilayya* [i.e. I will exalt thee to Myself]. So, it is evident that if they had had consensus on a specific position then why would they have compiled a variety of statements in their exegeses? And when there is lack of agreement on something specific, then what to speak of a consensus? As to the objection that: How is it that, after thirteen-hundred years have elapsed, you are the only one who discerned this point? Its reply is that, in fact, this is not a novel point — though the first one to narrate it was, of course, *Ibn-e-Abbas* but, now, God the Exalted has manifested the truth of this point on my humble-self and established the falsity of the alternative notions, so that, in this manner, through His discourse, He may demonstrate a miracle of His humble servant, and so that those who are wise may come to understand that this guidance is especially from God the Exalted. Because if it has been something that could have been accomplished by a person of ordinary comprehension and reason, then other people, too, would have been able to express, in their own publications, this verity, along with all its associated arguments that have already been described in my books.

This marks the end of all the foregoing questions, and except for causing the truth to become even more manifest and to make it shine forth ever more, these questions have not caused any damage at all. The readers of the present book, who will read it from beginning to the end, they will come to the firm realization that my opponents do not possess anything except some fanciful illusions. And, after being defeated from every angle, they repeatedly present this illusion that: It is recorded in the books that the son of Mary will descend; and they are not able to understand my point that: Is it not possible for God the Exalted to name someone else the 'son of Mary', on account of some specific traits? It is surprising that you always name your own children after the names of the Prophets — sometimes even having the names of two Prophets with a single name, e.g. Muhammad Yaqoob, Muhammad Ibrahim, Muhammad Messih, Muhammad Eesa, Muhammad Isma'il, and Ahmad Haroon — but, if God the Exalted proclaims any servant of His by any one of these names; or, if He grants anyone appointed by Him, by the name, or a relational name, out of the names or associated names of any of these Prophets, then they believe it to be unbelief. Thus, it means that an act that is legitimate for them to perform, but it is unallowable for God the Exalted to do the same! They do not perceive that since the Holy Prophet[s.a.s] has prophetically proclaimed that 'reflections [*'matheel'*] of Prophets' like unto the Israelite Prophets will arise within this *Ummah*; then, was

[319] The Holy Qur'an (3:56). Translation: ['O Jesus,] I shall cause you to die *a natural death* and will exalt thee to Myself ...' [Translator]

it not essential for those 'reflections' to arise? So, if God the Exalted, for some reason, named someone *Ibn-e-Maryam* [son of Mary], on account of his being a 'reflection of the Messiah [Jesus]', then what is inappropriate about it? And, the context makes it explicit that a deceased person cannot return to this world -- nor does God grant two counts of death to the Prophets -- and, further, it is also an injunction that whoever departs this world, such a one is gone forever; just as He says [Arabic:][320] i.e. the one for who death is decreed, such a one can never, subsequently, return to this world. He further said, [Arabic:][321] i.e. the dwellers of Paradise will not be visited with a second death: one death that they had already experienced, that would remain the only one, ever. Now, there are those who argue that: Even though the Messiah [Jesus] has died, but does God the Exalted not possess the transcendent power to bring him back to life and send him again? It is as if, in their view, the Messiah [Jesus] is not a dweller of Paradise: that is why they propose two deaths for him! O ye people! Why do you wish the Messiah [Jesus] to undergo multiple deaths, to just obstinately adhere to your stance? What is his fault for which he may be visited with two deaths? And, where is the proof in support of these two deaths on the basis of the Holy Qur'an and Hadith? Do adduce something on that account. But, of my opponent *maulavis* still do not seem inclined to accept this, then I do not call them to the prayer-duel [*mubahalah*] on account of their being in error. Because, had it been legitimate for Muslims to enter into *mubahalah* simply due to their mutual differences, then its outcome would been the onslaught of divine chastisement against Muslims and, with the sole exception of any special individual who may be completely free of any wrongdoing, all the Muslims may be obliterated. Since this is not the intention of God the Exalted, so also it is not legitimate to enter into *mubahalah* only on account of mutual differences. Albeit, if my opponents believe themselves to be on the right course, and they truly and definitely believe that the self-same Messiah son of Mary will descend from heaven to whom *Injeel* [Gospel] had been vouchsafed, then it is also a superb method to have this matter resolved by having a large congregation of such persons to engage in beseeching supplications, with humility, for the descent of their illusory Messiah [Jesus]. There is no doubt in it that the prayer rendered by a congregation consisting of truthful people is granted acceptance, in particular such truthful ones who include among their ranks the recipients of divine revelation. Thus, if they are truthful in their belief then the Messiah [Jesus] will certainly descend,

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[320] The Holy Qur'an (39:43). Translation: [Allah takes away the souls of the living at the time of their death; and, during their sleep, of those *also* who are not *yet* dead]. And then He retains those against which He has decreed death, [and sends *back* the others till an appointed term. In that surely are signs for a people that reflect.] [Translator]

[321] The Holy Qur'an (44:57) [about the denizens of Paradise]. Translation: They will not taste death therein, other than the first death... [Translator]

and they will necessarily pray for this purpose. But, if they are not established on truth -- and remember that they are certainly not on the path of truth -- then they will not engage in such prayer; because they are sure within their hearts that this prayer will not be accepted. Albeit, they will put off my request, using flimsy excuses, lest they should sustain humiliation. Someone may assert that: It is not essential for the prayer of those who are established upon truth to be accepted v*is-à-vis* those who represent untruth, otherwise it would inevitably follow that the prayer of Muslims v*is-à-vis* the Hindus, regarding the advent of the Doomsday, may be accepted and the Doomsday may happen here and now. Its reply is that it has been divinely decreed that the Doomsday cannot occur before the period of seven-thousand years elapses. And it is imperative that God may hold it from happening until all those Signs appear which are mentioned in *Ahadith*. But, this, indeed, is the time for the advent of the Messiah, in support of which the late *maulavi* -- whose being a divine Reformer [*mujaddid*] has been verified by Maulavi Muhammad Hussain Batalavi -- too, has given his testimony. And all such Signs, too, have appeared for which it was essential to arise at the time of the [coming] Messiah, as I have established in this present book. Now, if still the prayer for the descending of the Messiah [Jesus] does not get accepted then it would clearly establish that the outcome of such a prayer is a *fait accompli*; that is why it is not grated now.

My friend Abu Sa'eed Maulavi Muhammad Hussain writes in one of his letters: 'I will give a proof of this issue [the death of Jesus the Messiah] in rational terms' but it has not been made explicit as to what the Maulavi sahib means by 'rational terms' ─ does he intend to get into a balloon and go up towards in sky to throw a spectacle for the public to watch. It is incumbent on the revered Maulavi sahib to not even mention the expression 'in rational terms'; instead, he should take to saying that whosoever appeals to reason, such a one is a disbeliever [*kafir*]. If he has to adhere to this kind of belief, then he has recourse to no effective alternative except using the weapon of proclamation of disbelief [*takfeer*]. But, it is my belief that has not created the faculty of reason, in human body, without useful purpose; and if there are two groups of Muslims who have opposing viewpoints and are contending with each other on some ancillary faith-issue ─ such that one of these groups has the support of religious arguments based on *shariah*, explicit verses of the Holy Qur'an and Hadith-text, and, additionally, has the support of reason ─ then indeed that group is established on truth, because there is a preponderance of witnesses to corroborate its claim. So, now, one should examine how, in the context of the death of Jesus the Messiah, the Holy Qur'an, Hadith, human reason, and experience are all arrayed in my support; but, none of these sources of evidence lends any support to my opponents. When

they approach the Holy Qur'an, it rebuffs them saying: Begone! In my treasure of wisdom there is nothing in support of your ideas. Having left empty-handed, they now turn to Ahadith, but the Ahadith say: O rebellious people! Look upon us as a connected-whole ─ and do not be 'believer in one portion, whereas disbeliever in another portion' ─ so that you may realize that we [*Ahadith*] are not in an adversarial position to the Holy Qur'an. Then, after losing hope from the Ahadith, they turn to the miscellany of opinions expressed by the notables of the past, they do not find them converged on any specific aspect; rather they find the exegeses to be compendiums of miscellanies. And when they want to explore the meaning of [Arabic[322]:] *"inni mutawaffi'ka"*, the very first Hadith that they come upon is related by Ibn-e-Abbas, which states that the Messiah has passed away. Then, after severing their hopes from the Holy Qur'an, they rush toward human reason, but reason gives them a slap-in-the-face of a manifest argument that turns their face to the other side. Eventually they turn towards human conscience and the light of [guidance, inherent in the] heart, but it repels them and does not let them even get close. Thus, what can be a greater deprivation than this that nobody accepts them and they are unable to fortify their trenches anywhere.

Some resort to cunning and try to cover up the manifest evidence from the Holy Qur'an and say that the [Arabic] word "*tawaffi*" appears in the lexicons in a variety of meanings; although they know deep down in their hearts that when the Holy Qur'an specifically designates certain words to serve as particular terms, with specific meaning – and, through its consistent usage, it clearly demonstrates that it has specified a particular word to convey a specific meaning ─ then it amounts to one's being decidedly an infidel if one tries to divert a word from such a specific meaning to another meaning, just because one thinks that another meaning of this word is also mentioned in one of the lexicons. For instance, the word *'kafir'* is also used for a murky night but, throughout the Holy Qur'an, the word *'kafir'* has been exclusively used either in the sense of the 'denier of faith' or in the sense of the 'denier of a benefaction'. Now, if someone were to take the word '*kuf'r'* [disbelief] from the Holy Qur'an and, after diverting its meaning from what is the established usage of it in the Holy Qur'an, and takes it to mean 'murky night' – and may offer this proof to justify this that this meaning is also written in the lexicons – then do tell me truthfully: Is this action, on the part of such a one, not that of an infidel? Similarly, in the lexicons, the word '*sau'm'* is not limited to convey the meaning of [Islamic] fasting; rather, the church of Christians is also called *sau'm',* and the dung of an ostrich, too, is called '*sau'm'.* But, in the nomenclature of the Holy Qur'an, the word '*sau'm'* indicates only

[322] The Holy Qur'an (3:56). Translation: '(O Jesus,) I will cause thee to die (*a natural death* ...). [Translator]

fasting. Further, the word '*salaat'*, too, has several different meanings in the lexicon; but, in the nomenclature of the Holy Qur'an, it only refers to the daily-prayer, or invocation of blessings on the Holy Prophet [s.a.s.] [i.e. *du'rood*], or prayer. Those who can understand this, they do know that every branch of learning needs to have its specific terminology, and those who are experts of a branch of knowledge, they associate some words exclusively with a particular meaning – by isolating that specific meaning from several other meanings – based on their specific needs. For instance, consider the science of medicine in which some words, which had several different meanings, have been confined and limited to only one meaning by way of terminology. In fact, the truth is that no branch of knowledge can be functional without words that constitute its own terminology. Thus, the straight path for anyone, who is not bent on acting as an infidel, is to interpret the Holy Qur'an in accordance with its consistent usage and its own terminology – otherwise, it will be considered an exegesis based on his own personal opinion.

If someone argues that: If it is correct that the meaning of the word *'tawaffi'*, in the commonly usage of the Holy Qur'an, is 'capturing the soul', then why did the exegetes wrote their opinions contrary to that? Its reply is that they have also, been consistently writing its meaning as 'death'. If a cross-section of people had not had consensus on this particular meaning then why has this meaning been continuously noted in the exegeses since the time of the Holy Prophet [s.a.s] – for the last thirteen hundred years? Thus, the very fact of this particular meaning been constantly recorded in the commentaries, furnishes clear evidence that there has been consensus on this meaning, consistently, since the time of the Companions of the Holy Prophet [s.a.s]. As to the point that: Then why have the other meaning also been written in the very same commentaries? Its answer is that: That represents the wrong opinion of some people; and it is sufficient to establish the error of this opinion by stating that it runs counter to the intent of the Holy Qur'an. In addition, one can also say that included among such people are those who think that Hadhrat Eesa (Jesus) remained in a state of death for three hours, or seven hours, or for three days and then was brought back to life and [physically] raised up into heaven. A cursory glance at this opinion indicates that those who settled upon this opinion, initially, they seemingly intended to convey – as has appeared in some Ahadith, and Maulavi Abdul Haq Dehlavi, too, has written at length about it in his books, and the *sufi* saints also tend to agree with it – that when a holy and righteous person dies, such a one is subsequently brought back to life and, through the transcendental power of God, he is granted a kind of divinely ethereal body, and it is in that kind of body that such a one takes up abode in heaven, commensurate with his [spiritual] rank. So, why

should we innovatively create the 'ascension' of the Messiah (Jesus) as an unprecedented issue? We do concede, however, that he was elevated towards heaven, in a divinely ethereal body, in the same manner as the other Prophets of God were elevated. He was granted a divinely ethereal body, which explains why he did not suffer from the need to consume food and drink, nor to defecate and urinate. Had it been the physical body then a kitchen and a lavatory was also needed in the heaven to serve it – because, God the Exalted has laid down these activities to be essential for the physical body, as is clear from the explicit verses of the Holy Qur'an.

O ye Maulavis! When the death of the Messiah (Jesus) is proven on the basis of the Holy Qur'an – and, since the beginning, the stated beliefs of some Companions of the Holy Prophet [s.a.s] and some exegetes, too, have been proclaiming his death – then, why do you people are being so unreasonably obstinate? Do let the 'Deity' of Christians die, after all, will you? How long will you keep on calling him [Arabic:][323]? Is there going to be no end to this? And if, being unreasonably obstinate, you assert that: Although the Messiah son of Mary did die, but his soul returned to his self-same physical body; now, is there any proof of this at all? Further, in this way you will propose two counts of death for him to undergo. Where is it written, and whose direction is it, that God the Exalted may not regard it as sufficient to grant death only the one and only time – and for the entire world there is only one count of death, but the sinless Messiah is to be subjected to the torment of two counts of death? Do you have any Hadith, or is there any verse of the Qur'an, which is about these two-deaths? Even though you intend to bury the body of Hadhrat Messiah (Jesus) with great honor, when you say that the aforementioned revered one will be buried within the grave of the Holy Prophet [s.a.s], but you do not give it a thought as what is the serious sin in recompense of which he will be given death a second time? And let it be clear that his [alleged] burial, in Latter Days, within the grave of the Holy Prophet [s.a.s], is a corollary of first proving that he had ascended [to heaven] in the self-same mortal body. Otherwise, if for the sake of argument, we may accept as correct the Hadith, which is clearly contrary to the explicit verses [of the Holy Qur'an] and take its literal meaning, then it is possible that there may arise a 'reflection [*matheel*] of the Messiah' who may potentially be buried in the vicinity of the burial-site of the Holy Prophet [s.a.s]. This so, because on the basis of the Hadith [Arabic:][324] there is no dearth of such personages who may be 'reflections'; and, also, the following verse of the Holy Qur'an, too, is pointing towards such

[323] Arabic expression, as in the Holy Qur'an (25:59), about God, meaning: 'One Who is Ever-living; Who dies not' [Translator]

[324] Translation: The [genuine and saintly] religious scholars of my *Ummah* are like unto the Israelite Prophets. [Translator]

'reflections' [Arabic:][325]. Further, on the basis of the strength of the context, provided it is accurate, it may also be taken as a metaphor and may be interpreted as an indicator of 'company, togetherness, and unity'. For instance, one says about one's enemy: 'I wish even his grave would not be near mine' but, for a close friend, one desires to have even proximity of graves, as is experienced in spiritual visions. A long time ago, my humble-self saw in a dream that I was standing in front of the blessed burial-site of the Holy Prophet [s.a.s], and there are several people who have either died or have been slain, and there are other people who want to bury them. Meanwhile, a person emerged from within the grave-site who had a reed in his hand. He would strike the reed on the ground and say to everyone: Your grave will be here. Doing this repetitively, he drew close to me and stood face to face with me; the, after pointing to it for me to see, he struck his reed upon the ground in the vicinity of the blessed grave and said: This is where your grave shall be. At that, I woke up and, I interpreted it to mean communion in the Hereafter; because, after his death, if a person achieves spiritual proximity to a holy person then it is as if his grave has drawn closer to the grave of that holy person. [Arabic:][326]

The Objection Raised by *Noor Afshaan*

(Published on 23 April)

The argument presented in support of the [physical] ascension of the Messiah (Jesus), published in the newspaper *Noor Afshaan*, is that there were eleven of his disciples, present as eye-witnesses, who saw him depart and go up towards the sky, as far as they could see. Thus, the critic has adduced, in support of his claim, the following verses of the Acts of the Apostles, (1:3 and 11):

> 1:3 To these [i.e. his 11 disciples] he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days, and speaking about God’s Kingdom. 1:4 Being assembled together with them, he commanded them, “Don’t depart from Jerusalem, ... ” ... 1:9 When he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. 1:10 While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing, 1:11 who also said, “You men of Galilee, why do you stand

[325] The Holy Qur'an (2:6-7) Translation: Guide us in the right path. The path of those on whom Thou hast bestowed (Thy) blessing – those who have not incurred displeasure, and those who have not gone astray. [Translator]

[326] Translation: And it is Allah Who knows the most, and it is His knowledge that is the most perfect and has the most certainty. [Translator]

looking into the sky? This Jesus, who was received up from you into the sky will come back in the same way as you saw him going into the sky."

Now, the priest [327] is delighted to read only the aforementioned quote, and he thinks that it was in fact with the self-same mortal body that the Messiah (Jesus) was taken up into heave. But, he is aware that this statement is by Luke, who did not either see the Messiah (Jesus) nor did he have the opportunity to hear anything from the disciples of Jesus. So, then how can the narrative of someone be taken as credible, when he is neither providing testimony as an eyewitness, nor does he refer to any eyewitness by name, in this statement? Further, this narrative is full of miscomprehension. Only this much is true [according to your belief] that the Messiah went to his home-province of Galilee and 'died', but it is not correct that the same body that had been buried came back to life. On the contrary, verse number 3 of the same chapter indicates that, after his death, the Messiah (Jesus) continued to be visible, in terms of spiritual visions, to his disciples for 40 days. In this context, let no one infer that the Messiah (Jesus) died on account of his having been crucified – because I have proven, earlier, that God the Exalted had saved the life of the Messiah (Jesus) from dying on the cross – instead, this third verse of chapter one of the *Acts* is referring to the physical death of the Messiah (Jesus) which he experienced in Galilee. It was after this death that the Messiah (Jesus) continued to be visible, in terms of spiritual visions, to his disciples for 40 days. Those who do not understand the nature of spiritual visions, they are liable to be misled in such cases. For this reason, the contemporary Christians, too, who are devoid of divine light have mistaken the 'realm of spiritual vision' for the realm of physical reality. The truth of the matter is that the holy persons come alive following their death and, they are often visible to those people who are [spiritually] pure of heart and permeated with [divine] love, in the realm of spiritual vision that is just like the realm of wakefulness. Thus, in this context, my humble-self has personal experience. On numerous occasions, some holy personages became visible to me. And there are some grades of spiritual vision in which I cannot say whether there was any component of drowsiness, sleep, or unawareness – instead, it is a state of complete wakefulness, and in this state of being awake I meet people from the past ages and even conversation takes place. The same is true of the narratives of the disciples according to which the Messiah (Jesus), after he died in Galilee sometime after his return there, he continued to be visible to them persistently for forty days; and the did not just see the Messiah (Jesus) alone: they also saw two angels who stood there wearing white attire. This lends even stronger support to the idea that it was the realm of spiritual vision. The Bible also relates that once

[327] i.e. the priest who wrote the article in the Christian newspaper, *Noor Afshaan*. [Translator]

he had seen, in a vision, Prophet Moses and Prophet Yahya [i.e. John the Baptist]. Thus, a high-grade vision is exactly like the realm of wakefulness. Should someone have some familiarity with this area of experience, I can very easily make such a one admit to this point. But, what can one do when pitted against only those who are only unaware and uninformed of it.

I have already written many a time, and I do write it here again, that in the view of those who have experienced spiritual visions, it is established that the holy and righteous people come alive after their death, and they are endowed with a kind of divinely ethereal body and it is with that body that they are elevated towards heaven. Further, it is related in some Ahadith that, after death, the duration for the holy people to remain connected to the earth is usually forty days. And the Holy Prophet [s.a.s] has said that none of the Prophets, after death, stays on earth for more than forty days: he is elevated to the heaven within this duration. Thus, about himself, the Holy Prophet [s.a.s] says that: I do not think, at all, that God the Exalted will keep me in my grave for more than forty days. Therefore, one must deduce from this that the 'bodily ascension towards heaven' of the Messiah (Jesus) – about which the Muslims as well as the Christians are clamouring – has, in reality, the same meaning. And there is no uniqueness of the Messiah (Jesus) in this: every holy person and a perfectly righteous one, experiences his spiritual elevation [*rafa'a*] like this. And this matter is among the evident postulates and observed realities that the spiritual elevation [*rafa'a*] of the Messiah, mentioned in the Holy Qur'an, is for the purpose of confirming his being a righteous person. And the visionary experience of Messiah's disciples, in which they were shown his spiritual elevation, was for the purpose of strengthening the state of their faith; because like the *maulavis* and religious-scholars of the present time, the scholars and Pharisees of that time, too, had issued an edict of disbelief, and it was probable that through their chicanery they would created numerous doubts in the minds of the disciple. So, God the Beneficent opened the 'eye of spiritual vision' of the Messiah's disciples and they could see that he was elevated towards heaven in the manner of the specially favoured ones of God. Had it not been a visionary experience, even the uninitiated people and outsiders who had wrong set of beliefs, they too would have seen this spectacle; because it was not a place where the traffic of common people was unlawful. Thus, the uninitiated and the outsiders who were coming and going were not able to see it for the very reason that it was a vision-based spectacle. Further, as stated in verse number 11 that the angels who were standing there said: O ye men of Galilee! This Jesus received up from you into the sky, will come back in the same way ... It was a refined indicator that: Just as you have seen in the realm of vision – which is a realm of metaphors – that the Messiah (Jesus) was going towards the sky, similarly, the Messiah (Jesus) will come again in a figurative manner and

in the metaphoric sense of another person: in the same way as Elijah came. And do remember that all these interpretations follow only if we accept these narrative texts as authentic, and not having suffered from interpolations. However, there are a myriad of difficulties is accepting this as such. Those who are knowledgeable, they know very well that the ascending of the Messiah (Jesus) into heaven can most certainly be never proven on the basis of any revealed text portion of the Bible. As to those who have written something based on their own conjecture, without themselves being eyewitnesses, in addition to the flaw that their narratives are not eyewitness accounts, there is so much mutual contradiction that we cannot even take an iota from them as evidence.

It was imperative that the Fake Messiah should emerge from the Church

I have described earlier that there has been differences among the Muslim elders of the first century of Islam, in the determination and identification of the *Dajjaal* (i.e. the Anti-Christ). Some of the revered Companions of the Holy Prophet [s.a.s] had, definitively and certainly, come to regard *Ibn-eSayyaad* as the Dajjaal-Messiah. For instance, Hadhrat Omar[r.a.] stated under oath, in front of the Holy Prophet [s.a.s] , about him that he was indeed *Al-Dajjaal*, i.e. the Dajjaal-Messiah; because the term *Al-Dajjaal* is not used for anyone other than the Dajjaal-Messiah. Likewise, Hadhrat Ibn-e- Omar[r.a.], too, said in unambiguous words that he was, indeed, the Dajjaal. I have discussed earlier that, on the basis of some Ahadith, it is established that after embracing Islam, Ibn-e-Sayyaad died in Medina and his funeral prayer was performed by the Muslims. Some say that he disappeared, but the former statement is preferable, because the news of his death augments knowledge [about him], which provides definitude and certainty. At any rate, when Ibn-e-Sayyaad's conversion to Islam is ascertained on the basis of the Hadith recorded in [Sahih-] Muslim – and his recanting the faith of Islam is not established – then, without any justification, for some people to target a Muslim and to call him Dajjaal and, further, for them to believe that the self-same Ibn-e-Sayyaad of Jewish ethnic origin will, in the Latter Days, arise after he will don the mantle of disbelief and lays his claim to being God, it is absolutely inappropriate in my view. And it amounts to a baseless backbiting and casting of aspersions on a Muslim brother-in-faith, which comes under the provisions of the verse of the Holy Qur'an [Arabic:][328] Apart from that, even in during the period of his life when he was a disbeliever, *Ibn-e-Sayyaad* is not known to have committed such an act of casing disorder or mischief that may have characterized him as remarkable in terms of conspiring to cause public disorder.

[328] The Holy Qur'an (17:37) Translation: And follow not that of which thou hast no knowledge. [Translator]

Subsequently, when the divine light of "There is none worthy of worship except Allah" entered his heart, and his heart was illumined due to his affirming the truth of the Prophethood of the Holy Prophet [s.a.s], then there was no longer any reason left to continue to doubt him. No doubt those Ahadith are surprising in which it has been related with certainty that it was indeed he who was the fake Messiah [*Massih al-Dajjaal*]. Now we cannot give any interpretation of it except to say that: With reference to the Prophecy that the *Dajjaal* will be born in the Latter Days, that *Dajjaal* may have some character traits that may have belonged to *Ibn-e-Sayyaad,* and during his life-period when he was a disbeliever, whatever chicanery and cunning deceit were his hallmarks, and whatever latent characteristics of being heedless, and aggressiveness, and deception he had, the same characteristics and traits will also be found in the Dajjaal that is to arise; and the Dajjaal will be the reflection [*matheel*] of *Ibn-e-Sayyaad*, and will be characterized by the traits of the latter's period of disbelief.

But, the Dajjaal that was to emerge from the Church, regarding whom Imam Muslim has included the narration from Fatima bin Qayes, and who has been described as an entity of very strong build and great strength, who is in chains, and there is further information about a *jas'sa'sah*[329]*.* And this is the specific Dajjaal who Tamim Dari saw in a church at an Island; it was quite strongly bound and secured, and his hands were tied towards its neck. The religious divines [*ulema*] have their eyes keenly set upon this specific Dajjaal, believing that this, indeed, is the Dajjaal who will appear in the Latter Days. And, for that matter, no one believes that the Dajjaal will be born of a woman, in the usual meaning of birth. Instead, the earlier elders as well as those who came after them have been unanimously saying that the foretold Dajjaal was present in the lifetime of the Holy Prophet [s.a.s] and will, eventually, appear in the Latter Days with great power; whereas, until now, he is alive and present in some island. However, this notion that it is still alive is certainly not true. There are two Ahadith in [Sahih-] Muslim, which completely nullify this notion; these are as follows:

> (1) [Arabic text:][330] i.e. Muslim related that Jabir has narrated that I heard from the Holy Prophet [s.a.s] when he said a month before his death (which was a period of time for completing the objectives of Faith and the articulation of the matters that still remained hidden) that: You ask me, 'When will the Doomsday arrive?'; whereas the is none who has knowledge of it except God the Exalted. But, I swear to Allah the Exalted

[329] E. W. Lane's Arabic-English Lexicon defines the word "*jassasah*" as: A certain beast, that will be in the islands, that will search after news, or tidings, and bring them to El-Dejjal. [Translator]
[330] Translation given by the author. [Translator]

that there is not a single soul that is already born and alive as of now, which will still be alive one hundred years from now.

(2) The second Hadith from Saheeh Muslim is that [Arabic text:][331] Abu Sa'eed narrates that the Holy Prophet s.a.s said that: the period of one hundred years from now will not pass upon the earth, such that any person who is alive today may [still] be alive at that time.

Thus, on the basis of these two Ahadith, in one of which our Chief and Master, the Holy Prophet s.a.s has made a sworn statement, it is clearly established – provided one does not painstakingly resort to making interpretations – that the Dajjaal who is mentioned in relation to a *jas'sa'sah*, too, has died just as *Ibn-e-Sayyaad* has died. It is in regard to this specific Dajjaal that the religious divines [*ulema*] think that it will appear in the Latter Days. And the implication of it is that, if it is believed to be still alive, then it entails a clear falsification of the explicitly stated Ahadith of the Holy Prophet s.a.s. In this Hadith, the statement by the Dajjaal that [Arabic:][332], mostly denotes its being the Dajjaal-Messiah and, apparently, puts one in a state of doubt that it is to appear in the Latter Days. But, this doubt can be dispelled very easily if we understand this situation as follows: This Christian Dajjaal is in the role of an ancestor of the specific Dajjaal who was to indeed arise within the Christian community, and was to indeed emerge from the Church. And it is obvious that the mention of one who receives inheritance is symbolically inclusive of one who leaves that inheritance behind. It is also possible that it may be a narrative that contains metaphors, and the chains may be interpreted as those impediments which, during the life of the Holy Prophet s.a.s, were holding back the Christian priests and it was as if they found themselves confined to one location, in spite of themselves; and maybe, it contains this hint that in the Latter Days they will come out with a great power – as is the case, these days. In this context, let it be remembered that in this Hadith the Dajjaal did not lay claim to being a deity; instead, its statement [Arabic:][333] clearly establishes that the Dajjaal admits of the existence of God. There is not a single word in Ahadith that may convey the sense that, at the time of its final manifestation, the *jas'sa'sah*-related Dajjaal will explicitly proclaim itself to be the creator of the heavens and the earth; though it seems that, by way of its haughtiness, it will go by the appellation of 'the Lord, God! the Lord, God!'. This is like the manner of those who completely forget God the Exalted, and have no interest in worshipping and obeying Him, and they desire that people should

[331] Translation given by the author. [Translator]
[332] Translation: 'Surely, I am the [fake] Messiah, and soon I will be granted permission to come out'. [Translator]
[333] Same statement, and translation as in the preceding footnote. [Translator]

address them as "My Lord! My Lord!", and show such a degree of obedience to them as should only be shown to God the Exalted. And this is what represents the prime level of evil and heedlessness that ingrains in one's heart the notion of despising God the Exalted. For instance, consider a wealthy man who forbids offering daily-prayers, saying, 'It is a useless act. What is its benefit?' Similarly, he ridicules the act of fasting, and looks down upon the majesty of God and does not believe in the heavenly decrees; instead, he considers his own stratagems and tricks to be the basis of all kinds of success. And he desires that people should bow in front of him in the same way as one ought to only bow before God the Exalted. And he takes offense at the incidence of obedience to God the Exalted, and he regards His injunctions as despicable and absurd, whereas he regards his own commands to be honourable, and desires that obedience shown to him should take precedence over the obedience shown to God the Exalted. Such a one, in reality, is laying claim to be God: although, not by articulating it explicitly, but through his own conduct he does make such a claim. Rather, he lays this claim even verbally: by desiring that people should address him as 'My Lord! My Lord!'. Thus, the claim of the Dajjaal seems to be of this ilk.

This whole preceding discussion conveys that just as it is the reflection [*matheel*] of the Messiah son of Mary who is to come, so also it is the reflection of the Dajjaal who, indeed, is to come, i.e. a group that will be congruous, in innate characteristics and traits, with the previously mentioned Dajjaal. There is wisdom in the semantic choice of words[334] [in this context]: the 'reflection of the Messiah will *descend'* as opposed to the reflection of the 'Dajjaal will *come out* (or, *emerge*)'. The wisdom is to convey the meaning that the coming of the Dajjaal will be in the nature of an affliction and a trial, whereas the coming of the Messiah will be in the nature of a [divine] favour and blessing, which descends under the special Divine intent for the purpose of helping the true believers. For instance, the Holy Qur'an states: We cause iron[335] to descend for you; and further: We caused the cattle to descend for you -- meaning: We created these entities for your benefit, as an act of Divine mercy. In addition, anything that comes out of the earth it is [symbolically] characterized by [material] 'darkness' and impurities; whereas what comes from on high, it is accompanied by divine-light and blessings. Further, what comes from on high exercises ascendancy over what lies low. Thus, a person who is accompanied by heavenly blessings

[334] The Arabic word used to describe the coming of the Messiah is "*na'za'la*" (meaning: he will descend, with implied *heavenly* symbolism), and that for the appearance of the Dajjaal is "*kho'rooj*" (meaning, he will come out, or emerge, with implied *earthly* and *material* symbolism). [Translator]

[335] See, the Holy Qur'an (57:26) "... and We sent down iron, wherein is *material for* violent warfare and *many* benefits for mankind, ..." and the Holy Qur'an (39:7) "... and He has sent down for you the cattle ..." [Translator]

and divine-light, the appropriate word to express his advent is "*nozool*" [i.e. descent] and the one whose entity is permeated with earthly 'darkness', malice, and vexation, the appropriate word for expressing its emergence is "*khorooj* " [i.e. coming out] – because, the things imbued with divine-light do, indeed, descend from heaven, and achieve victory over [things representing] darkness. From this analytical exposition it has become clear that just as the 'reflection of Messiah' has been called 'Messiah son of Mary' – keeping in view that he partook of the spirituality of the Messiah son of Mary and established the being of the Messiah in intrinsic terms, i.e. in essence. Similarly, the particular Dajjaal who died within the lifetime of the Holy Prophet [s.a.s], its reflection and metaphoric-equivalent occupied his place, in these Latter Days, and after emerging from the Church it spread out into the East and the West[336] [viewed from any direction]. This discussion gives further robustness to the exposition of 'reflection' as an idiom, which is operative in case of both types of 'Messiah' – the benevolent one and the malevolent one. If one argues that the Ahadith only state this much that the 'Messiah son of Mary will descend' and that the 'Dajjaal will come out.' Then why is the word 'reflection' [i.e. *matheel*] is brought in as a qualifier for both these verbs? Does this not amount to being an infidel? Its reply is that, after I have proven on the basis on the [Holy Qur'an's] verses that are definitive and explicit, that Hadhrat Messiah son of Mary, to whom the Gospel [*Injeel*] was revealed, has died and similarly the Dajjaal, too, has died – and there is no mention in the Holy Qur'an and Ahadith, of their being alive. In fact, the explicit verses [of the Holy Qur'an] categorically negate his return to this world. Now, in this given situation, what alternative do we have except, of course, to use the qualifying word, 'reflection', for the Messiah as well as the Dajjaal? However, if the expression in the Ahadith had been that: "The Messiah son of Mary, who has died and to whom the Gospel [*Injeel*] was revealed, and the Dajjaal who was imprisoned in an island and who was accompanied by *jas'sa'sah*, exactly the same two of them will come back to life and appear in the Latter Days", then there would have been no room for interpretation. But, in the situation as it stands, not only it is legitimate to seek interpretation but, indeed, it is incumbent on one to do so. And since, on the basis of the statement [in the Hadith of the Holy Prophet [s.a.s]] that [Arabic:][337] someone ought to have come, bearing the name of the [Messiah] son of Mary, and the one who were to have come should have to be one who is, in actual fact, a follower [*ummati*] of the Holy Prophet [s.a.s]

[336] In the idiom of the Holy Qur'an (55:18), the expression "two Easts (*ma'shaa'riq*) and two Wests (*ma'ghaa'rib*)" means the whole world, because every point on earth has an east and a west associated with it. Also, since the earth is round, therefore, the east of the Eastern Hemisphere is the west of the Western Hemisphere; similarly for the west of the Western Hemisphere is the east of the Eastern Hemisphere. [Translator]

[337] Translation: The [genuine] religious divines [*ulema*] of my *Ummah* [i.e. body of followers] are like unto the Israelite Prophets. [Translator]

and not one who is actually a Prophet [on his own]. Thus, it was essential that, instead of the son of Mary, such an *ummatai* must appear who, in the eternal knowledge of God the Exalted, may be of the same spiritual colour as that of the son of Mary. So, God the Exalted sent the reflection of the Messiah son of Mary at the right, appointed, time and, in so doing, manifested the actual death of the Messiah son of Mary, through [the advent of] the same 'reflection' [of the Messiah son of Mary] and made manifest, all the arguments in its support. God forbid, if it had actually been written the Holy Qur'an that the Messiah was taken up alive into heaven – contrary to the practice of Allah, that has been continuously in effect for the entire progeny of Adam, and that he will remain alive until close to the Doomsday – then the Christians would have found a robust array of tools to mislead the people. Thus it was a very wholesome fact that their 'God' died; and the present attack [on their doctrines] is not in any way less than the attack using a scimitar, which my humble-self has done – having been instituted by God the Exalted as one who is of the same spiritual colour as that of the son of Mary – upon those whose inner-self is akin to Dajjaal, although they had been granted spiritually pure endowments but they contaminated those with the foul things and, thereby, did something which Dajjaal should have done.

Now the following question is to be resolved: The Messiah son of Mary was destined to come for [tackling] the Dajjaal. If you have really come in the same spiritual color as that of the Messiah son of Mary, then who is the Dajjaal in opposition to you? My reply to this question is as follows: Although I do concede that it is possible that, after me, another 'reflection of the Messiah son of Mary' may also come and, on the basis of some Ahadith, he may even be a promised one – and another Dajjaal may also come who may put the Muslims in a predicament of disorderly ordeal – however, it is my belief that there is no Dajjaal that has ever been born, nor will it ever be born until the Doomsday, like the Dajjaal personified by the Christian *padres* of this age. It is related in the Hadith of [Sahih-] Muslim that [Arabic text[338]] i.e. Imran ibn Haseen relates that the Holy Prophet [s.a.s] said: 'Since the birth of Adam up until the Doomsday, there is no matter causing disorder and affliction that surpasses the entity of the Dajjaal'. Now, firstly, one should remember that according to the [Arabic] lexicon, the word 'dajjaal' means 'the group of liars' – those who mix up falsehood with the truth and employ stratagems and confounding of truth with an amalgam of falsehood [*tal'bees*], for the purpose of misleading the creatures of God. Now, I say it with definitive emphasis that, in keeping with the intent of the Hadith contained in [Sahih-] Muslim, if we were to peruse the entire set of recorded information received by us since the time of Adam, and look at the deeds of all those who

[338] Translation given by the author. [Translator]

had ever entrusted themselves with accomplishing the goals of Dajjaal, there will not be anyone to compete with the Dajjaalism of the Christian padres of the present time. They are keeping in their focus, an illusory and imaginary Messiah who, as they allege, is alive and is claiming that he himself is God. Thus, whereas Hadhrat Messiah son of Mary had most certainly not laid claim to his being God, this group of people have become his self-appointed advocates and, on his behalf, are making the claim of his being God. And what an endeavour they have put in to interpolate the scriptural texts for the purpose of making their claim look attractive! And what resources have they not employed to confound the truth by mixing it with falsehood! With the exception of Mecca and Medina, is there any place where these people have not reached? Is there any deceptive trick, or a plan to mislead, or a strategy to lead people astray, that these people have not employed? Is it not true that, on account of their Dajjalist plans, they have encompassed a large part of the world in the manner of an enclosing circle? Wherever they go, and establish the [proselytizing] Mission, they turn everything upside down. They are so wealthy that it is as if all they treasures of the world accompany them, wherever they go. Although the British Imperial government does not concern itself with [interfering in] religious faiths – it only concerns itself with maintaining its imperial writ – but, in fact, the Christian padres do constitute their own government-within-the-government which possesses unlimited wealth and it as if it is spreading its tentacles all across the world; and they carrying along with them, a sort of 'paradise' and a 'hell', wherever they go. Whoever wants to come within the fold of their religion, he is shown that 'paradise', but whoever becomes their inveterate opponent, there is the threat of 'hell' for such a one. They have an enormous stockpile of 'bread' in their possession and, it is as if a mountain of 'breads' accompanies them, wherever they live. And most of the people who are devoted to only filling their own bellies become enamoured of their 'white-coloured breads' start exclaiming: 'Messiah is our Lord! Messiah is our Lord!' There is not a single [prophesied] sign of the Dajjaal-Messiah that is not found in them. In one sense, they even bring the 'dead' to life, and also give death to the 'living' (let the discerning reader understand it). Further, there is absolutely no doubt in it that they do have only one eye, which the left eye. If they had the right-eye, they would have feared God the Exalted and would have desisted from making a claim of being God. It is indeed true that this 'community of Dajjaal' is also mentioned in the earlier Books – Hadhrat Messiah son of Mary has also described them a lot, in the Gospel (*Injeel*) – the ancient scriptures, too, have frequently mentioned them. No doubt, that is exactly how it ought to have been i.e. every Prophet should have foretold the eventual appearance of this Dajjaal. Thus, everyone has foretold it, whether describing it at length, or briefly; whether in terms of signs of it, or in allegorical

terms. From the time of Hadhrat Nooh [Prophet Noah] up until the blessed time of our Chief and Master the Holy Prophet [s.a.s], the prophecy of Dajjaal does exist, which I can prove with arguments.

And how much this group has harmed Islam, and the extent to which they have made a casualty out of the truth and justice, who can encompass the operative extent of all these evil deeds? There was no sign to be found of all these ordeals, before the start of the 13th Century of the blessed *Hijra*. When the 13th Century of *Hijra* had passed a little over half-way through, then all of a sudden this group of Dajjaal emerged and it kept growing until, by the end of the present century, as noted by *padre* Hacker, only in British India the number of converts to Christianity reached five-hundred thousand! And it has been estimated that over a period of every twelve years an average of one-hundred thousand persons join Christianity, and starts proclaiming a humble mortal to be 'God, the Lord!'. Nobody who is an informed person is unaware that a large number of Muslims, or let us say, a large group of destitute persons in need of food and clothing, who had Islam as their faith, have been captured and taken into possession by these *padres* by simply flashing bread-and-clothing at them. And those who did not succumb to bread-supply, those were ensnared through the instrumentality of [Christian] women. And those who still did not fall into their trap, for them the onslaught of a philosophy that was designed to turn people into infidels and atheists was unleashed, by which hundreds of thousands of the burgeoning Muslim youth of today is currently enslaved and suffering – those who laugh at the practice of offering daily-prayers, scoff at the observance of fasting, and regard the Revelation from God to be a delirious dream. As to those who were incapable of being educated in the English philosophy, for them a host of concocted stories, which it was a quick handiwork of the padres, and which consisted of aspersions cast on Islam, in the form of either a concocted historical narrative or as a work of fiction, were published and disseminated at a mass scale. In addition, this group wrote and universally distributed, free of charge, a large number of books in rebuttal of Islam and to falsify the claims and status of our Chief and Master, the Holy Prophet [s.a.s]. They also had many of such books translated into many different languages of the world and disseminated them. Just read the marginal note on page 46 of [my book] *Fath-e Islam* [Victory of Islam] to find out how, during a period of twenty-one years, this group has distributed, free of charge, more than seven million copies of books to disseminate their ideas that are designed to confound the truth by mixing falsehood with it, so that in one way or another people may recant Islam and proclaim Hadhrat Messiah [Jesus] to be God. Glory be to God the Greatest! Even if now, in the estimation of our people, this group is not the Dajjaal of the foremost rank – and there is no need of a genuine Messiah to tackle them – then

what will become of this nation? Hearken! O ye who are heedless, look! What an enormous level of effort they are making in order to demolish the edifice of Islam! And how abundantly the necessary resources have been mobilized, and how they have even endangered their own lives and unreservedly spent of their wealth, to deploy those resources; it is as if they have touched the ultimate limits of human resourcefulness and striving. So much so that exceeding shameful methods and plans that were contrary to [spiritual] purity were expended in this cause; and a variety of subterranean tunnels were prepared to blow up the truth and honesty; and how adroitly all the matters resting on falsehood and fabrication were created in order to obliterate Islam. Thousands of fictional narratives and books on argumentative issues were produced for the sole purpose that, if no other means are successful, perhaps in this way the evil influence will be cast on the minds of the people. Is there any method of plunder and pillage that has not yet been invented? Is there any remaining approach to leading people astray, of which this group is already not the inventor? Thus, it is obvious that from the Christian nations as well as the supporters of the doctrine of trinity, all these efforts represent the acts of sorcery, and these exemplify the perfect level of sorcery which could not have been exhibited by anyone except the Dajjaal of the foremost rank, i.e. the promised Dajjaal. Therefore, one has to agree that the group of these padres, indeed, is the promised Dajjaal. And when we cast our glance to envision the majority of humanity that has so far passed away, our glance returns with this inductive piece of evidence that in the earlier times, as much as one can explore the existing evidence, no one can compete with this contemporary group in terms of the quality of its Dajjaalism and the counts of success achieved by it, and there is none who can equal them in their acts of sorcery. And, since this is the sign of the promised Dajjaal mentioned in the authentic Ahadith that it will cause such afflictions and trials that, as far as one can explore from the present time back into the time at the inception of the world, the like of such ordeals will not be found anywhere. Thus, one ought to definitively settle upon and accept this that the Dajjaal-Messiah, who was foretold to emerge from the Church, is represented by this very group of people to counter whose acts of sorcery it was necessary to have [someone divinely sent with] miracles. If you disagree with this observation, then you should provide a list of Dajjaals from the past ages who are the equivalent of this group. Now the answer to this question, which is often raised, that: 'It is essential for the Dajjaal to have arisen, already', has become obvious and has achieved the point of being a proof that *the* Dajjaal-Messiah, whose advent has been awaited, is none other than the group of these padres, which has spread over the world like a swarm of locusts. So, O ye elders! The promised Dajjaal is indeed this [very group] which has arisen, but you have not been able to identify and accept it.

Take a weighing-scale in your hand and try to weigh it: Is it possible for any other Dajjaal to come, which may be able to surpass this group in deceptions? You present the following Hadith in support of the particular Dajjaal that you seem to have in your mind that: the trial caused by this Dajjaal will be so momentous that seventy-thousand Muslims will become its devotees. But, in the present context, hundreds of thousands of people have already recanted the faith of Islam and there are those who are still continuing to abandon it. Your women, your children, your dear friends, the progeny of your high-ranking saints and sages, and the members of your notable family-dynasties are continuing to join this Dajjaalist faith. Is it not yet an outcome that calls for a widespread mourning for [the adherent of] Islam? Just think this through as to how much the afflictions and trials cause by this group has spread its tentacles! And the extent to which the endeavours of these people have reached a crescendo. Is there any such trick of misleading strategy or deception that this group has not already used for plundering [the faith and beliefs of the people]? They have spread tens of millions of books in various countries for this purpose; they have deployed thousands of preachers and proselytizers in a wide variety of locations; and tens of millions of rupees are being spent towards advancing this cause. They go through extremely difficult terrain and the life-threatening mountainous area, to the savage people across the Yaghistan[339] and Kafiristan region, and to the barbarians of Africa; and they are always traveling by land as well as by sea for the sole purpose of ensnaring whoever they can. From the time of Prophet Adam up to now, whatever deceptive tricks a miscellany of people have resorted to, these [Christian] Missions have a collection of all of them. I someone were to spend a whole year, thinking up of new methods of deception to mislead people, and then if he ponders over it, he will find all those deceptive tricks in these missions. In many locations these people have found placements as medical doctors so that the unfortunate patients may fall prey to them, if no other people will. A large quantity of food-grains is procured only with the intention that, if famine may befall the land, that grain may be distributed free of charge among the famine-stricken people and, along with it, some preaching exhortation. It has been observed in many locations that, on Sundays, the charitable outlet of the [Christian] padres opens and a lot of needy persons gather there. Then, at an appropriate time, after making them listen to a bit of preaching exhortation, a few coins of money are doled out to them. There are many such Christian women, who have the rank of a priest, who have devoted themselves to the task of visiting homes of the people, in the morning as well as in the afternoon. They

[339] *Yaghistan* ("land of the unruly and rebellious" according to Persian lexicon) refers to the tribal belt of areas where fiercely independent frontier tribes, straddling the boundary of Pakistan and Afghanistan, have historically resided. *Kafiristan* region corresponds to the present day Nuristan province of Afghanistan. [Translator]

teach stitching and sewing skills, and a variety of needle work, to the young females in the noble families; and, for plundering [the faith] they carry, underarm [so to speak], the 'tool of puncturing the faith' – a 'lance' that is used on such occasions. Thus, there are many adult females of notable and noble families – they are known as the progeny of sayyid, sheikh, mughal, nawabs, and princes – but still, due to the efforts of these Christian ladies, they have joined the fold of Christianity. And those noble women who observe *purdah,* and for a long period of time they had not much as seen the face of a stranger but now, after becoming converted to Christianity, they move about hand-in-hand with strangers; and even if strangers kiss, on the pretext of pure love, they do not frown upon it. And although, previously, they had not even known the word for liquor, but now they are using this despicable drink day and night, and their tongues so easily utter the names of various alcoholic beverages such as brandy, sherry, whisky, rum, pot, and wine etc. Similarly, there are thousands of Muslim orphans who fell into the hands of these people and, after having been coached in their teachings which confound the truth by mixing it with falsehood, they are now inveterate enemies of Islam. Which conceivable venture, disruptive of religion, is there that these people have not already practiced? Are there still any strategies aimed at trying to destroy Islam that they have not yet put into practice? Now, one should ponder over it judiciously that whereas, from the beginning of the world to this day, these people seem to be at the foremost in rank of all the act that confound the truth by mixing falsehood with it, and in all the Dajjaalist methods, and since there seems to be no example comparable to them, in world history, in terms of spreading this epidemic [of disruption of faith] from the beginning of the world up to now; and since the virulent influence of these people has completely destroyed some people, while they have rendered [spiritually] dysfunctional one-half of the body of some others – in the manner of one struck by paralysis – and whereas they have [spiritually] contaminated the blood of some others in the manner of those suffering from leprosy, and large spots of leprosy are visible on their faces; and whereas they have caressed the eyes of some others in such a way that they are now unable to see anything – and due to the spread of the new generation of the neo-converts to Christianity the group of the [spiritually] blind by birth is also on the increase – and the impure spirits are raising a din inside those who attuned with darkness: thus, due to this contagion-spreading wind, we are now living in a time when the rotten carcasses of tens of millions of [spiritual] lepers, tens of millions of [spiritually] blind by birth, and tens of millions of the [spiritually] paralysed, are visibly lying around. I now reiterate: Should there not have come for them a Messiah – the one to bring the [spiritually] dead to life? Considering the fact that the Dajjaal-Messiah of this kind has already emerged, could it have possible that the 'Messiah son of Mary' may not have also come?

Now these doubts are presented that the Dajjaal was to be blind in the right-eye, and the *Yaajooj-Maajooj* [i.e. Gog and Magog] were to emerge in the same age, and the *Daab'batul Ar'd*[340] and *Dukhaan*, too, were to appear; the Sun will rise from the West; Imam Muhammad Mahdi will also appear at this time; the Dajjaal will accompany 'heaven' and 'hell' as well as the treasures of the earth, and a stockpile of bread, high as a 'mountain', will also be with him; there will also be a donkey. The Dajjaal will show his tricks, and the heaven as well as the earth will be under its control: it will cause the rain to shower upon any people it will desire to, and it will cause any people to die under famine conditions that it wishes to. And, during this period, the *Yajooj* and *Majooj* nations will be on the rise and will continue to subdue the earth and they will rush downwards from all the heights[341] and that the Dajjaal will be a large-statured man of sanguine complexion. Now [they allege], where are all these signs to be found, at this time?

These doubts are dispelled in the following way. The one-eyed entity does not literally mean one who has only one eye. Allah, Glory be to Him, says in the Holy Qur'an, [Arabic:] [342] Is it blindness in the physical sense that is meant here? Instead, what is meant here is 'spiritual blindness'. So, what is meant [by one-eyed Dajjaal] is that the Dajjaal will be devoid of the spiritual vision, and although its materialistic vision will be very sharp – and it will produce such inventions and accomplish such amazing feats that would indicate as if it is laying claim to being God – but, it will be bereft of the 'spiritual eye', altogether. This is what characterizes the contemporary people of Europe and America that they have written the last word [so to speak] on the worldly endeavours and strategies. And the [Arabic] word "*ka-anni*" [i.e. as if, I ...], which appears in the Hadith [regarding the Dajjaal], is also indicating that it was a matter that pertains to a spiritual-vision [*kashf*] and needs interpretation, as also pointed out by Mullah Ali al-Qari.

As regards the case of *Yaajoog* and *Maajooj* [Gog and Magog], it has already been decidedly agreed upon that these are two mighty and prestigious nations of the world, one of which is Britain and the other one is Russia. Both these nations are assailing from on high to the lower level, i.e. they continue to become victorious due to their God-given faculties and powers. The evil deeds of the Muslims caused them to take a fall, whereas the former's civilization, dignified conduct, courage, high resolve, and higher principles of social conduct – due to

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[340] Literally, *Daab'batul Ar'd* means: 'the worm, or insect, of the earth'; refer to the Holy Qur'an (27:83). *Dukhaan* means: 'smoke, or dust'; refer to the Holy Qur'an (41:12) and Chapter 44. [Translator]
[341] See the Holy Qur'an (21:97) [Translator]
[342] The Holy Qur'an (17:73). Translation: But whoso is blind in this world, will be blind in the Hereafter ... [Translator]

the decree and ultimate wisdom of God, Who possesses Transcendental-Power – granted them ascendency. These two nations are also mentioned in the Bible.

As to *Daab'batul Ar'd*, it does not refer to a life-form that is not characterised by the faculty of reasoning; instead, as stated by Hadhrat Ali[r.a.], this actually refers to human beings[343]. In this context, *Daab'batul Ar'd* refers to such a group of human beings who, although they do not possess heavenly-spirit in them but, through the [use of the] earthly branches of knowledge and skilled-trades, they render the deniers of Islam speechless; and, by employing their method of discourse and dialectics, they render a sterling service, with all their heart and soul, to the noble and beautiful Shariah. Thus, since they are earthly – not heavenly, and do not the heavenly spirit within them perfectly – therefore, they are termed *Daab'batul Ar'd*. And since they are not characterized by perfect [spiritual] purity, nor by perfect loyalty, therefore, although their face is that of humans, but some of their other organs [metaphorically] resemble those of some other animals. It is to this that Allah the Exalted points, saying [Arabic:] [344] i.e. when the time will come for the divine chastisement to befall the disbelievers, and their appointed hour will draw near, then We shall bring out of the earth a multitude of *Daab'batul Ar'd;* this will be the class of scholarly theologians [*muta-kalli-meen*] who will assail all false religions, in defense and support of Islam i.e. they will be the worldly scholars who will be adept in discourse and dialectics and philosophy. They will stand up in defense of Islam, here and there, and will disseminate a variety of the truths of Islam, argumentatively, in East and West. In this context, the word "*Akh'raj'na*" has been used [for the class of scholarly theologians] because their 'coming out' [*kho'rooj*] will be in the Latter Days – not their occurrence [*ho'doos*]. That is to say, they would be already present in every age in a small measure, like seedlings, but in the Latter Days they will be born in a sizable number and will be adept in their skill and they will stand up in the role of those who give exhortation, every here and there, in support of Islam. And they will grow to be large in number.

Let it be clear that this word, *kho'rooj* [or, 'coming out'] has also appeared in another way in the Holy Qur'an, regarding Dajjaal and, it has also been used in the Holy Qur'an for *du'khaan* [or, 'smoke'] in a manner that makes the essence of

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[343] [Author's footnote] It is written is *Aasaar-ul-Qiyaamah* that: it was enquired of Hadhrat Ali [k.a.w.] that people conjecture that it is you yourself who is the *Daab'batul Ar'd* [Are you?]. To this he replied: '*Daab'batul Ar'd* will have some aspects of similarity with the four-legged animals and of birds, too; where is that to be found in me?' It is also written that *Daab'batul Ar'd* is [grammatically] a collective noun, which is to be interpreted as 'a group of people'. [Author's note ends]. [Translator]

[344] The Holy Qur'an (27:83). Translation: And when the sentence is passed against them, We shall bring forth for them a creature out of the earth which shall injure them, because people did not believe in Our Signs. [Translator]

its meaning is also *kho'rooj*. And in Ahadith, the same word, *kho'rooj*, has been used for Dajjaal. Thus, the reason for using this word is to point to the fact that these different entities, although these will be manifested in the Latter Days, but would not be completely extinct in earlier periods. Instead, their presence will be already determinate in terms of some individuals – some in the form of the nature of their entity or as a 'reflection' of it, which will be congruent with, and a metaphoric-equivalent of, their final manifestation. However, their appearance in the earlier times would be in a state of feebleness, weakness, and failure. But the second entity, which has been described by using the qualifying word, *kho'rooj,* it will be in a state of majesty i.e., unlike before, it will not suffer from feebleness and weakness; its manifestation will be accompanied with power, to convey which the word *kho'rooj* has been used. It is for this reason that Muslims have had this notion, over time, that the Dajjaal-Messiah has existed since the time of the Holy Prophet [s.a.s], and then this error in their thinking become so solidified that they still believe it to be alive – like the Messiah so of Mary – and that he is imprisoned and fettered in some island, and its *jas'sa'sah,* too, is still alive and continues to supply news and information to it. It is sad that by misunderstanding the Hadith of the Holy Prophet [s.a.s] these people got entangled in such difficulties! Similarly, these people also believe *Yaajoog* and *Maajooj* [Gog and Magog] to be still alive, as individual entities i.e. they believe in their having lasted as individual beings. Now, while the Dajjaal is still alive along with its *jas'sa'sah,* and the tens of millions of people of *Yaajoog* and *Maajooj* are still alive, as are *Daab'batul Ar'd* and, according to the belief of some, even *Ibn-e-Sayyaad* is still alive; so, it will be a grave violation of the 'rights' of Hadhrat Messiah [Jesus] if he were to be not alive. In my view, a very simple solution to proving their position is for the *maulavis* to make an effort and capture, from a jungle, any associate of *Yaajoog* and *Maajooj,* or Dajjaal's *jas'sa'sah*, or even *Ibn-e-Sayyaad.* Then you will have it made! Everyone will come to believe that in the same way Hadhrat Messiah [Jesus], too, is alive in heaven; and you will have a hands-down victory! O ye people! Pick up some courage, and try and capture even the *jas'sa'sah* of that scoundrel, Dajjaal – and do not be discouraged [in this hunt]; after all, they are all somewhere on this earth. Ponder over the Hadith related by Ibn-e Tamim, recorded in [Saheeh-] Muslim, in order to probingly search for the *jas'sa'sah* of Dajjaal, or at least go for a viewing of the evil Dajjaal – who is securely chained – and, after seeing him with your own eyes, show him off to other people as well. This is a fantastic idea. After all, the British did eventually find the New World through their courage and endeavour. You may set about to demonstrate your success in this useless venture: perhaps any one of these entities may be found. [Persian couplet:] [345] If you will not do this, then it is only better for you to desist

[345] Translation from Persian: In any venture, if one picks up (enough) courage; Even if there are thorns,

from harbouring such absurdly futile notions. The Holy Prophet [s.a.s] has stated under oath that none of the living-beings on earth [that was alive at the time of that statement] could be still living, after one-hundred years hence. But, you quite unreasonably believe all those 'living-entities' to be still alive, today. This is the age of research and scrutinizing: do not paint such a picture of Islam, which even children will mock at. Ponder over it, and think for yourself: these tens of millions of people who have been assumed to be [continuously] alive, and there is no way for them to die, which country and which town do they reside in? It is strange that the ins and outs of the world have become plainly obvious, and the information regarding the mountains and the islands, too, has become manifestly clear. And the researchers have taken their explorations to such a level of perfection that even those human habitations that were not known, since the beginning of the world, have now become know. But, even now, there is nothing found on this *jas'sa'sah* and *Dajjaal,* and the missing person*, Ibn-e-Sayyaad,* and *Daab'batul Ar'd,* and the millions of people of *Yaajoog* and *Maajooj.* So, therefore, O ye people! Do know, indeed, that all those living-beings who were of human species have departed from this world – buried under the surface of the earth – and they have tasted death as foretold, with majestic truth, by the Hadith recorded in [Saheeh-] Muslim. For you to still await them is simply a figment of your imagination. Now, utter the prayerful pronouncement that is meant for the deceased and consider them as having departed forever.

You might have a misgiving in your mind that: the Ahadith of the Holy Prophet [s.a.s] promise their 'coming out' [*kho'rooj*]; so, in view of this [foregone analysis] what would be the meaning of such Ahadith? So, listen up! Their true meaning, which Allah the Glorified has revealed to me, are as follows: all these things are meant to appear, in the Latter Days, in metaphoric forms and in a style of grandeur. For instance, in earlier times, the Dajjaal was seen while it was secured in chains, it was weak and feeble – it was incapable of attacking anyone – but, at the present time i.e., in the Latter Days, the Dajjaal of the Christian Mission, having become imbued with the same colour as that of the earlier Dajjaal, is emerging forcefully – and it is as if, in metaphoric and symbolic terms, it is the same entity as it was in the past; and just as, in the earlier times, it was seen while it was bound in chains within a Christian Church, similarly, after having been freed of those chains, it has indeed emerged from within the church itself and is wreaking havoc in the world.

You can consider the *Yaajoog* and *Maajooj* on the same pattern: these are two ancient nations who each had a weak national stature and, in the past, they

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they turn into a bouquet [of flowers]. [Translator]

could not decisively overcome the other nations of the world. But, God the Exalted says that, in the Latter Days, both these nations will emerge, i.e., they will come upon the scene with their majestic power: as He says in *surah Al-Kahaf* [Arabic:] [346] i.e., both these nations will first subjugate other nations and, after that, they will attack each other and whichever side God the Exalted will want, that one will be victorious. Since these two nations are interpreted to mean the English people and the Russian people, therefore, every virtuously inclined Muslim ought to pray that, when that time comes, it is the English people who may be victorious; because, these people are our benefactors and the British Imperial government has done us many good turns. Such a Muslim is extremely ignorant, extremely foolish, and extremely unworthy, who harbours rancour against this government. If we do not express gratitude to them then we are also ungrateful to God the Exalted; because, the peace and comfort that we found, and what we continue to have, under the aegis of this government, that peace and comfort we cannot find under any Islamic government; we most definitely cannot.

Similar is the case of *Daab'batul Ar'd* i.e., those scholars and preachers who are not endowed with the heavenly power, have existed since ancient times; but the Holy Qur'an means to convey that they will exceedingly proliferate in the Latter Days, and their *kho'rooj* [i.e. 'coming out'] is simply indicative of their large numbers.

Further, this point is worth remembering that just as the word *kho'rooj* is used for describing those things which do not contain within themselves the heavenly power, but which will emerge with full in the Latter Days, similarly the word *no'zool* has been used in the Ahadith in relation to the individual whose advent will be accompanied by Divine Revelation and heavenly power. Thus, as a matter of fact, the same factor is operative in the use of both these words, *kho'rooj* and *no'zool*, i.e. it is intended to make one understand that all these phenomena that were to become manifest in the Latter Days, these have been described with their respective adjectives of *kho'rooj* and *no'zool*, with respect to the source of their manifestation: the one who was to appear with the accompaniment of the heavenly power, he has been described with the word *no'zool*, and that which was to appear along with the worldly power, it has been described with the word *kho'rooj,* so as to have the word *no'zool* convey the sense of greatness of the one with whom it is associated, and the word *kho'rooj* may indicate a sense of abasement and lowliness, and also so that it may be conveyed that the one

[346] The Holy Qur'an (18:100). Translation: 'And on that day We shall leave some of them to surge against others, ...' [Translator]

associated with *no'zool* is to be victorious over the one that is associated with *kho'rooj*.

In the same vein, the word *dukhaan* [i.e. smoke], which is mentioned in the Holy Qur'an, is not inherently associated with the Latter Days; although, it is true that in the Latter Days, which is my time, it has been manifested in an explicit and openly evident manner. As Allah the Glorified says, in *surah Al-Dukhaan* [Arabic:][347] i.e., We call to witness, this enlightening and lucidly expressed Book, that We have revealed it in a blessed Night, because We intended to admonish against the evil consequences of disobedience [of God]. That Night is such a blessed night that all matters of wisdom are made manifest within it. And similarly We have intended, and your God has mercifully willed that all kinds of heavenly perceptive-knowledge and Divine subtleties should come to perfection with your blessed advent and only that divine discourse which has been revealed to you may combine all points of wisdom and perceptive-knowledge. I have already stated that one meaning of this 'blessed night' is the same that is commonly known, and the other meaning of it is the night that spans the entire period of the divine ministry of the Holy Prophet [s.a.s] – the expanse of which extends up to the Doomsday, and in the verse [Arabic:][348] there is an indication that the entire period of time up to the Doomsday, that is under the Prophetic ministry of the Holy Prophet [s.a.s], will exceedingly draw benefits from the variety of munificence of the Holy Qur'an, and all those points of heavenly perceptive-knowledge, which had so far remained hidden in the world, will continue to be manifested very once in a while during this time span. In addition, in the aforesaid verse (44:5), there is also an indication that one among the special aspects of this blessed time-span will be that all the branches of knowledge pertaining to the economy as well as the future life will take effect in all their fully developed form, and no area of knowledge and wisdom will remain without being explored in detail. Further, it is stated that God is the One Who created the heavens and the earth, and He also created all that is in between them, so that you may have certainty of belief in that Real Creator an so that you may have no reason left to harbour any doubts. There is none worthy of worship except Him. He gives life and causes death. He is your Lord and the Lord of your forefathers who existed before you. Yet they play about in doubt: they do not have an eye for the arguments and reasoning! Thus, you must wait for that day when the sky will bring forth a visible smoke, seeing which they will cry out, 'This is a painful torment!' and they will beseech, 'O our Lord! Remove this torment from us; we do affirm belief.'

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[347] The Holy Qur'an (44:2-13). Translation in the text is given by the author. [Translator]
[348] The Holy Qur'an (44:5). Translation: 'In it [i.e. this blessed Night] are all wise things decided' [Translator]

In this context, *dukhaan* [i.e. smoke] signifies a great and severe famine, which befell the land for a period of seven years during the blessed life of the Holy Prophet [s.a.s] – to the extent that some people were forced to eat dead bodies and bones, as detailed in the Hadith related by Ibn-e-Masood. But, also for the Latter Days – which is my time – this 'visible smoke' was [divinely] promised. Now, one should understand that this famine of the Latter Days took effect in both the physical as well as the spiritual terms. It took place in the physical sense because, if one looks back about fifty years one would find that, unlike the present time when the price of grains and everything else in general remains high, its precedence is not found anywhere in the earlier times. High price of grains would rarely occur, and such period would be only transient; but, now this price-inflation is like an inseparable appendage and the intensity of famine is undermining a sizable portion of the populace.

In the spiritual context, the famine of truth, trustworthiness, and honesty has come about; and deceitful trickery and fraud, and the sciences and arts of darkness have spread like smoke [*dukhaan*] in the world, and are on the rise day by day. The contemporary sources of corruption are different from those of the earlier times: it was often ignorance and lack of education that was the bane in the earlier times, whereas it is the acquiring of knowledge [of the aforementioned kind] that is proving deleterious. The 'new light' of our time, which should be termed smoke [*dukhaan*] is harming faith, honesty, and inner simplicity in a strange way. The dust kicked up by the discourse of sophistry has hidden the sun of truth, and philosophical fallacies have led the simple minds into a variety of doubts. The false doctrines are help up in esteem, and the genuine verities are looked upon as relatively insignificant in the eyes of most people. Thus, God the Exalted so willed that He may set aright, through human reason, those who are the plunderers of human reason, and He may bring back on trail, thorough the power of the heavenly philosophy, those who have become bewildered by [the worldly] philosophy. Thus, this represents the perfect kind of 'visible smoke' which has become evident at the present time.

Similar is the case of the 'rising of the Sun from the West'. In any case, we affirm faith in it; however, what has been manifested to my humble-self in a spiritual-vision is the following. The rising of the Sun from the West means that the Western countries that, since the ancient times, have been in the darkness of unbelief and deviation from the truth shall be illuminated with the Sun of Truth and they will have a share in Islam. And I saw [in that vision] that I am standing at a podium in the city of London and articulating in English language: establishing the truth of Islam in a well-reasoned speech. Subsequently, I caught many white-coloured birds that were perched on small-sized trees; the birds were perhaps

the size of a partridge [*tee-ter*]. So, I interpreted the vision to mean that perhaps it will not be I, personally, but my writings will spread among these people and a large number of English people will be won over by the truth. As a matter of fact, until now, the Western countries have had very little to do with religious verities – it is as if God the Exalted gave all the religious wisdom to Asia and all the material wisdom to Europe and America. The entire spectrum of Prophets of God, from the beginning to the end, also came be located within Asia and it was among its inhabitants that the ranks of saintliness were achieved. Now, God the Exalted intends to cast His glance mercy on these [Western] people.

Let it be remembered that I do not disagree with the notion that [Arabic:][349] may have an additional set of meanings. I have only narrated the aforementioned meaning on the basis of the spiritual-vision that was granted to me by God the Exalted. If a *maulavi* or *mullah* attributes such spiritual-visions to being an act of an infidel then let them do as they wish. [Arabic:][350]

But someone might raise a question here: When the Sun will rise from the West then, as it is written, the door of repentance will be closed. So, if these are the true meanings then what use is this kind of Islam which is not acceptable [to God]? Its reply is that the expression 'the door of repentance will be closed' does not mean that repentance will not be accepted, at all. Instead, it means that when the people of the West will have entered into Islam, host upon host, then a great revolution will take place in the religious realm. And when this Sun will fully rise in the West then only those people will remain deprived of Islam on whom the door of repentance will be closed, i.e., who will have temperaments that are not at all conducive to conform to Islam. Thus, the meaning of 'the door of repentance will be closed' does not mean that although people will repent, but it will not be accepted of them, and they will beseechingly cry yet they will be rejected; because this is completely beyond the magnificence of that Most Merciful and the Most Noble Lord. Instead, what it means is that they will become hard-hearted and, therefore, they will not be granted the capability to repent; and these are those "*ash-raar*" [the wicked ones] upon whom the Doomsday will come. So, think it over, and ponder over it.

Likewise, as it is said about Mahdi that: It is imperative for Imam Muhammad Mahdi to appear first, and after that the Messiah son of Mary is to come. This notion arose because of little thought given to this matter. If the advent of the

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[349] Hadith. Translation: 'Rising of the Sun from the West.' [Translator]

[350] Arabic text from the author. Translation: And I have not said it from my own-self – rather, I have followed that which was manifested to me. And Allah is All-Seeing of my condition and All-Hearing of my discourse. So, therefore, you should fear Allah, O ye religious scholars [*ulema*]. [Translator]

Mahdi had been an inseparable occurrence that had to be within the time of the Messiah son of Mary, and if it had been a part of the phenomena associated with the advent of the Messiah son of Mary, then two senior leading compilers of Ahadith – Hadhrat Muhammad Isma'il, the compiler of *Saheeh Bokhari*, and Hadhrat Imam Muslim, the compiler of *Saheeh Muslim* – had not kept this potential event out of their [respective] authentic compilations. But, given the fact that they painted a virtually complete picture of that specific era to come, and definitively claimed an array of events – saying which one will occur, when – yet they did not as much as make a passing reference of the name of Imam Muhammad Mahdi; thus, it is understood from this that, based on their rightly conducted and perfectly thorough investigations, they did not regard those Ahadith as genuine which are declaring the advent of Mahdi to be inevitably and inseparably tied to the coming of the Messiah. And, in fact, this notion appears to be totally absurd and meaningless that in spite of the fact that a man of such majesty may come into this world who, in terms of his inherent spirituality and faculties, may be called the 'Messiah son of Mary' but, along with him, it may be necessary to have yet another individual as 'Mahdi'. Is he *himself* not Mahdi? [351] Will he not have come from God the Exalted, having received guidance from Him? Would he himself be not in possession of such an abundance of [spiritual] jewels and treasures, wealth of perceptive-knowledge, that people may get exhausted while receiving these, and their capacity to receive may become too saturated for them to receive anything further? Thus, if all this is true, then what is the need for another individual to be Mahdi, at that time? And this is not just the religious belief of these two Imams [of Hadith] only. Rather, Ibn-e-Maajah and Haakim have also written in their authentic compilation that [Arabic:][352] i.e. there will be no Mahdi, except Eesa, at that time. Although I do concede the possibility that there may have been several Mahdis, and it is possible that they may come in the future as well – and it may even be that a Mahdi may appear with the name of Imam Muhammad – but, for it to happen in a way that is in the minds of the people, there is not supporting evidence for that. Thus, it is not just my opinion; most of the researchers have been expressing this view all along.

Some assert: All right, let us not refer to the tale of Mahdi. But, then how should one interpret the explicit words, i.e., Eesa will come; the Messiah son of Mary will descend, that have repeatedly appeared in the Ahadith? If in the knowledge, and intent, of Allah the Glorified that the 'son of Mary' did not really imply the son of Mary, then why did He deliberately place people in hardship: Why did He not proclaim in a clear and straightforward manner that somebody who will be a

[351] The word *Mahdi* means: one who has been granted spiritual guidance by God Almighty. [Translator]
[352] Hadith: *Laa Mahdi illa Eesa*. Translation: There is no *Mahdi* except *Eesa*. [Translator]

'reflection of the Messiah' [*matheel-e-Massih*]. Instead, what was the need that dictated that it was, necessarily, the 'reflection of the Messiah' who should have come, and no one else? Now, how can they deny it in explicit words? Such a denial would actually amount to the falsification of the Holy Prophet [s.a.s] and, inherently, such falsification would imply that this Prophecy of the Holy Prophet[s.a.s] is wrong.

But, let it be understood that these are all false misgivings. It is nothing surprising, or unfounded, for metaphors of this kind to be included in the usage of the Holy Qur'an and Ahadith, for the purpose of putting the creatures of God through trial. The precedence of such kind of metaphors is found in the earlier scriptures. [Arabic:][353] Consider the episode of Elijah, who has been referred to as *Yohanna* [i.e. *Yahya* or, John]. Whereas the Holy Qur'an has manifested definitively and certainly that Hadhrat Messiah son of Mary has died, then what else would be a more appropriate context for the need to interpret? For instance, I present a hypothetical situation: an authentic letter has informed that a person named Abdul Rahman, resident of Calcutta − whose evidence would have been effective in a certain lawsuit – has died. Subsequently, we saw a promissory note on which was preserved a piece of evidence from one Abdul Rahman, resident of Calcutta, dated after the date of his death. So, now, should we understand from this that the self-same Abdul Rahman, who had died, came back to life and recorded his evidence? Further, since we have no proof of Abdul Rahman's coming back to life, therefore, can we just invoke the transcendental power of God the Exalted as an argument and, without furnishing proof to support that it was the self-same Abdul Rahman who came back to life and then recorded his evidence, can we deserve to have a decree in our favour in a court of law where this kind of case is being heard? Absolutely not!

The answer to the concern as to why was the expression 'Messiah, son of Mary' was used, is that it is the same kind of metaphoric usage as, for instance, the epithet Elijah was used for Yahya, son of Zakariyya[354]. God the Exalted had so willed that, in the Latter Days, a person may be born with the faculties and nature of the Messiah [Jesus] who may contend with this group of liars whose nature is incompatible with and adversarial to the nature of the Messiah [Jesus]. Thus, He named the mendacious group as *Massih al-Dajjaal* (i.e. the False Messiah) and declared those who support the truth to be *Massih ibn-e-Maryam* (i.e. the Messiah, son of Mary) – and they, too, are a group which, under the name of the

[353] The Holy Qur'an (16:44). Translation: '… so ask those who are custodians of divine scripture, if you know not.' [Translator]
[354] Elijah (or John the Baptist) is *Yahya* in Arabic, and Biblical Zechariah (the father of John the Baptist) is *Zakariyya* in Arabic. [Translator]

Messiah son of Mary, will continue to struggle for the supremacy of the truth till the end of the world. Thus, it was imperative for the one who was to come, to have come under the name of the 'Messiah son of Mary'; because, the 'influence of causing death to the [spiritual] renaissance', which this False Messiah has endeavoured to spread, the 'Messiah son of Mary' has been [divinely] granted the prowess which is counteracting to that of the former, which he has received through the agency of the Holy Spirit. Thus, the person who came, having been endowed with the prowess that reflects that of the Messiah [Jesus] and, to counter the virulent breath which causes [spiritual] death or leads to [spiritual] death, this person has been endowed with an antidotal breath, that is the reason why that person was given the epithet of the 'Messiah son of Mary' because, in spiritual terms, he has come as one who is of the same spiritual hue as the Messiah [Jesus]. How could the [self-same] Messiah [Jesus] have come [again], because he was a Messenger [*Rasool*], and the unyielding, metallic, wall of "*Khaa'tam an-Nabiyyeen*" precludes his coming! So, the one who has come is the one who is of the same spiritual-hue as he [i.e. Jesus] was: but, this one is not a Messenger [*Rasool*], though he resembles the Messengers, and he is the one who most closely resembles him. Has it been stated in plain words, at all, in any Hadith that some, from among the earlier Messengers, will again come to this *Ummah*; just as it has been stated that those who will be their 'reflections' [*ma'theel*] will come, and those bearing perfect resemblance to [the earlier Messengers] will come, i.e. those who, by their nature, are very close to those Prophets and whose advent has been promised, without any disagreement? Do not turn away from them, and benefit from their Revelations as [divinely provided] evidence, because the evidence they furnish acts as an exposition of the [hidden] matters which you can unravel by using your own intellectual capacity. Do not show eagerness of insolence to reject the heavenly evidence because this, too, has emanated from the same mainspring from which the Revelation granted to the Prophets has issued; and it is, therefore, in the role of an exegete of the meaning embedded in the Revelation, and leads one on the straight-path.

A Testament and Precept of Truth

Dear readers! Now my humble-self has completed writing on this topic; and on the basis of all the foregoing analytical exposition it has been established that, on the basis of *Shariah* and tradition, there are only three ways to either affirm the truth of, or falsify, my Revelation which states that the Messiah [Jesus] son of Mary has died a natural death: (1) the Holy Qur'an (2) Ahadith, and (3) the sayings and pronouncements of the forebears and their successors. And all three of these pathways are confirming the truth of my Revelation. The most straight and foremost method, which is permeated with the light of certainty and

consistent recurrence, and is the perfect guide for our spiritual well-being and is the knowledge-based progress – i.e. the Holy Qur'an − which is divinely ordained and has the full capability of adjudicating over the disputed religious issues of the entire world. Every single verse and every single word of the Holy Qur'an contains myriads of aspects of continuity in occurrence, and which is filled with a quantum of spiritual life-giving elixir for our life and which has hidden within it numerous precious jewels that continue to become manifest day by day. This is the one efficient touchstone through which we can distinguish between truth and untruth. This is the one luminescent lamp which illuminates the pathways of the genuine truth. No doubt, those who are compatible with the path of truth, and have a kind of association with it, their heart continue to be drawn towards the Holy Qur'an; and God the Beneficent has created their hearts of such a mould that, like a lover, they longingly lean towards this beloved of theirs and, without it, their hearts do not take restful comfort anywhere else and, having learned one clear and definitive pronouncement from it, they then do not lend their ears to anyone else, and they happily and eagerly move forward to accept all its verities. Ultimately, it is the Holy Qur'an that becomes the cause of [spiritual] illumination and enlightenment of conscience and comes to be the instrumentality though which a variety of amazing manifestations find expression and leads everyone, in accordance with one's inherent capacity, to the pinnacle of [spiritual] progress. The righteous have always needed to proceed forward under the guiding light of the Holy Qur'an. And whenever any modern issue in the society has pitted Islam against any other religion, then the sharp and effective weapon which immediately proved its efficacy is indeed only the Holy Qur'an. Similarly, whenever adversarial philosophical ideas were publicized, it was indeed the Holy Qur'an that extirpated this vile sapling and exposed it as so abjectly inferior and lowly that it was as if it placed a mirror before the viewers [to see for themselves] that this [Holy Qur'an] is the genuine philosophy: not the one you consider 'philosophy'. In contemporary times, too, when the Christian priests started to rear their head and tried to drag the people of poor comprehension, and the ignorant ones, from their belief in *tau'heed* [oneness of God] and make them worship a humble mortal – and they embellished their convoluted belief system with a discourse of sophistry and presented to them, and brought about a tempest on the landscape of India – then, it was after all the Holy Qur'an, indeed, which caused them to beat a retreat in such a way that now they are too embarrassed to show their faces to someone who is knowledgeable in this matter, and [the Holy Qur'an] demonstrably set aside [as ineffectual] their intricate and longwinded objections [in such a conclusive manner] as if someone rolls up a sheet of paper. The Holy Qur'an, by furnishing proof of [Arabic:][355],

[355] The Holy Qur'an (4:158). Translation: '…whereas they slew him not, nor crucified him,…' [Translator]

undermined their major doctrine of Atonement [or, Redemption]. And, as to the salvation of mankind, it taught a method that is so attuned with human temperament and nature that it is an inevitable part of every human being's inherent nature ever since the birth of Adam. Now, this group of people is not in a position to offer their unnatural and ineffectual doctrine of Atonement to any intelligent persons, although it is probable that they may dispatch a mission, for the propagation of the doctrine of Atonement, towards ghosts – whose existence is affirmatively mentioned in the Bible – because they, too, have not been created by God the Exalted to have the fate of mortal beings. But, the problem is that this utter falsehood was woven only up to the extent to allege that the Messiah son of Mary came for the redemption of mankind and having been called the Son of Man and being of the same species as human beings, he earned the right to have this sympathy for mankind. Though, it is probable that they may argue that there was another brother of the Messiah [Jesus] who was not called the 'son of man' but went under the epithet of the 'Son of Ghosts', and was crucified for the atonement of the ghosts. But, still they will have to furnish some proof of it from the Bible.

Similarly, the Holy Qur'an has manifested many verities for the benefit of the Hindus, and it has given them a clue to the Ever-Lasting, Self-Existing, Sustainer of the Worlds [*Qayyoom-ul-Aa'lameen*] that they were oblivious of. Had they accepted this verity, they would have been able to experience this God whose majesty and transcendental-power they are heedless of. But, having seen the modern philosophy of the Europeans, they wished to become followers of philosophy, and proceeded to try to find the causes of everything so that they may contend with the true philosophy of the Holy Qur'an. But, this approach caused them much consternation, and it reached a point where they gave birth to two evil outcomes in regard to their beliefs and actions which, on the basis of the Vedas, form part of their faith: (1) in regard to their beliefs, they brought out this inference that, by denial of God's power to Create, they closed upon themselves the pathways that led to perceiving His existence, and by holding every particle of the material world and all the souls to be self-existing, timelessly ancient, and in the nature of necessary-existence (*waajib-ul-wojood*) [356], and thereby abandoned this profound secret on which is the basis of true perceptive-knowledge, true wisdom and enlightenment, and true salvation, and (2) in regard to their actions, they had this outcome that the concept of *Niyog*, which had been buried in the Vedas – according to which, a woman who does have a husband but needs to get an offspring from an Arya, is allowed to copulate with a man other than her husband – they publicized it in their books. If they had taken the

[356] i.e. A being, or thing, whose existence is necessary. [Translator]

position with regard to this belief that this was a convention which was specific to a particular era, perhaps its ugliness would have abated it bit; but, now this concept has been determined by them to be an ineluctable law that is eternal and for all time to come; it has been eternal or without a beginning (*anaadi*) so far, and will remain eternal, like the Vedas are [believed to be]. Thus it is the punitive requital for taking an adversarial position to the Holy Qur'an, which I will write about explicitly and in detail, in the remaining volumes of *Baraheen-e-Ahmadiyya*, [Arabic:][357]. Thus, it is indeed this Noble Qur'an which has delivered such a setback to those who deny the death of Hadhrat Messiah [Jesus] that now they have no legs to stand on; and, in this combat, those who were of little comprehension, have suffered such a resounding defeat that they will not be able to shake off the memory of this debacle as long as they live. Thus, the Holy Quran is dismissively pushing them out of its court.

As to the Ahadith, the first matter to consider is: What is the significance and relative rank of the Ahadith *vis-à-vis* the Holy Qur'an; and, when a Hadith seems to run counter to the explicit verses of the Holy Qur'an, then to what extent can we give weight to the reliability of such a Hadith?

So, one ought to know that the Holy Qur'an is that certain and definitive Word of God which contains no human interpolation of even a dot or vowel point and, in terms of its words and meaning, it is indeed only the discourse of God the Exalted; and no Islamic sub-denomination has any recourse but to concede this. Every single verse in it possesses a high order of continuity of meaning; it is the Recited[358] Revelation (*wahi-e-matloo*) of which each and every letter is carefully counted [and preserved] and, in addition, it is also on account of its miraculous nature that it is [divinely] protected from alteration or interpolation. But, the Ahadith are full of interference. Those among them that are termed as "*saheeh*" [i.e. authentic], their rank does not even weigh as much as even ten million of those may be thought to create that impact and that majesty which, by comparison, even a single verse of the matchless Word of Allah the Glorified can produce. Although, the 'authentic Hadith', which is proven to be authenticated as having been contiguously related all the way up to the Holy Prophet [s.a.s], is a kind of *Wahi* [i.e. Revelation], yet it is not of the rank that can be considered a substitute of [what is stated in] the Holy Qur'an. That is why one cannot offer daily-prayer, in any acceptable sense, in which only Hadith is recited instead of the Holy Qur'an. There are so many factors that cause the related traditions [Ahadith] to be deemed of 'weak' [*za'eef*] category that any wise person, after

[357] *Insha Allah al-Qadeer*, i.e.,'If Allah, Who has Transcendent Power, so wills. [Translator]
[358] *Wahi-e-matloo* means: Divine Revelation that is verbally delivered and received, and is subsequently recited in daily-prayers etc. (e.g. the Holy Qur'an). [Translator]

casting a glance over them, is always in need of finding at least a supportive hint from the Holy Qur'an to strengthen them. It is true that the Ahadith have been articulated from the tongues of the Companions of the Holy Prophet [s.a.s] and, after passing through several intermediate narrators, these reached the compliers of the *Saheeh Ahadith* compendiums; and it is also true that, as far as [humanly] possible, the compliers of the *Saheeh Ahadith* have expended a great deal of effort in the critical analysis and probative evaluation of Ahadith, but still we should not put the same level of trust on them as is done in case of the Word of Allah the Glorified, because those reached the Imams of Ahadith after passing through various instrumentalities and from the hands of ordinary individuals. For instance, if Hadhrat Omar[r.a.] – the Khalifa [i.e. vicegerent] of the Messenger[s.a.s] of Allah, and the leading figure among the trusted sources of narratives − was the [prime] narrator of an Hadith, but since there were six or seven narrators who were intermediary to the narrative process – whose personal purity and remarkable chasteness is not on record and, although their righteousness, fear of God, and integrity may have accepted cursorily, in good faith, but nothing is proven about them in terms of explicit disclosure – then, how can they be taken to be a proxy for Hadhrat Omar[r.a.] in righteousness; and why is it not legitimate [to consider the likelihood] that they may have erred, either willingly or otherwise, in relating some of the Ahadith? With that point in view, some Imams have paid less attention to Ahadith, for instance Imam A'azam Koofi[359 r.a.] who has been counted among people who have sound and robust opinions, whose discretionary interpretations, over a period of time, have been regarded as contrary to the meaning of the authentic Ahadith. But, the real fact is that the aforementioned Imam was superior and higher-ranking among the remaining three Imams, in terms of his power of discretionary-interpretation (*Ij'tehaad*), in his knowledge, in his expertise in *diraa'yat*,[360] in his capacity of comprehension and discernment. And his God-given decisiveness was of such high level that he knew very well how to distinguish between a genuine proof and non-proof, and his power of perception had given him a special knack for understanding the meaning of the Holy Qur'an, and he had achieved a very high level of perceptive-knowledge. It was for this reason that, in the realm of discretionary-interpretation and deduction, his admittedly elevated rank was not attainable by anyone else. Allah be praised! How ingeniously did this astute and divinely inspired Imam perceived the high and sublime esteem pertaining to one pointer of one verse [of the Holy Qur'an] and disregarded many *Ahadith* that ran counter to it, as unsubstantial – without worrying about the taunts of the ignorant. But, alas!

[359] i.e. Imam Abu Hanifah, who was born in Kufa. [Translator]

[360] *Diraa'yat* refers to the criterion of Hadith assessment that a hadith should not be against the dictates of soundness-of-reasoning and well-known historical occurrences. [Translator]

These days, many baseless statements are accorded preference over the Holy Qur'an, and an unsubstantiated line is regarded as amounting to general consensus. And although, to mention Ahadith in comparison with the explicit verses of the Holy Qur'an is like presenting a glow-worm in front of the Sun, but still, it is unfortunate for my opponents that even this category of Ahadith are not to be found in which may prove that the Messiah [Jesus] son of May was, in reality, lifted towards the heaven with the same mortal physical body. Although there are many Ahadith that state that the son of May will come, but it is not stated anywhere in those that the self-same son of Mary, the Israelite Prophet, to who the book of *Injeel* was divinely granted, and the one whose death has been proclaimed by the Holy Qur'an, the same person will be revived and will come again. Although, this is also true that the Messiah-to-come has also been described as a Prophet, but so also he has been described as a follower of the Holy Prophet [s.a.s] [*ummati*] – rather, it has been prophesied that O ye *ummati* people! He shall be one among you, and he will be your leader [Imam] – and he was foretold to be an *ummati*, not only in verbal description of him, but also demonstrated in practice that like *ummati* people, he will only follow what is stated in the Word of Allah [i.e. the Holy Qur'an] and what is stated in the [genuine] word of the Holy Prophet [s.a.s], and he will resolve the hidden and unclear aspects, and the unexplained puzzles of religion, on the basis of his discretionary-interpretation [*ij'tehaad*], not based on Prophethood; and he will observe daily-prayers behind other prayer-leaders. Now, all these signs do clearly indicate that he will, in actual fact and in reality, not be endowed with the station of the absolute and unqualified Prophethood. Albeit, he will be endowed with the 'lesser Prophethood' [*nabuwwat-e-naa'qisah*] which, in other words, is termed as '*mohad'dith'iyyat*' [i.e. being blessed with Divine converse] which has, within it, one aspect of magnificence − from among the entirety of such aspects − that characterize the absolute and unqualified Prophethood. Thus, the fact that he has been described as a follower [*ummati*] and, at the same time, a Prophet [*nabi*] point to another verity that he will be characterized by both aspects – that of being an *ummati*, and that of being a *nabi* – since it is essential for one who has '*mohad'dith'iyyat*' to have both these aspects; whereas the person blessed with the absolute and unqualified Prophethood possesses but only a single aspect of magnificence. So, '*mohad'dith'iyyat*' is characterized by both colours, which is why God the Exalted named me an *ummati* [i.e. follower] as well as a *nabi* [i.e. Prophet], in Baraheen-e-Ahmadiyya. Further, in this context, one must also ponder over it that when the Israelite Prophet, Messiah son of Mary, has died and his coming back to life a second time is not mentioned anywhere in the Holy Qur'an, then what else can one infer from it except that the son of Mary, who is to come, must be a different individual. Some argue: Is God not fully

capable to bring the Messiah son of Mary back to life and resend him? My reply to this is that if you want to exclusively consider the Transcendental-Power [i.e. *qudrat*] of God, and you have nothing to do with the explicit verses of the Holy Qur'an, then it is obvious that the Transcendental-Power of God can work both ways: if He wills, He may bring him back to life and resend him and, if He so wills, He may indeed neither bring him back to life nor send him back into this world. And what is worth pondering over is: Which one of these outcomes of His Transcendental-Power is commensurate with His will and purpose. So, giving it a little thought would reveal that this [self-styled] notion of His Transcendental-Power that, after He has once caused someone to die, then, for no sensible reason, He may subject him to a torment of death a second time: it is definitely not in conformity with the Divine intent, as He says about it: [Arabic:][361] that is, He will not resend anyone who He has once caused to die. And, further, as He says, pointing to death having only a single-count [Arabic:][362].Thus, it is contrary to His true promise that He should start sending the dead back into this world. And how was it even possible that, after the *Khaatam an-Nabiyyeen* [i.e. the Holy Prophet Muhammad [s.a.s]] any other Prophet could have come, with the same absolute and perfect connotation as is among the conditions of the absolute and unqualified Prophethood? Is it not imperative for the inseparable features attendant upon the Prophethood of such a Prophet – i.e. receiving Divine Revelation and appearance of [Archangel] Gabriel to him – to be inevitably attached to him? This is so because, according to the explanation by the Holy Qur'an, only such a one is termed as a Messenger [*Rasool*] who has been imparted the injunctions and tenets of faith by the [Archangel] Gabriel. However, the revelation associated with Propethood has been sealed up for the last thirteen-hundred years; would this seal break at that time? Further, if you were to argue that the Messiah son of Mary will be re-sent, after having been divested of the absolute and unqualified Prophethood, then there must be some sound reason for this punitive action. Some allege that the reason for it is that he was proclaimed a deity without any having any such right: therefore, God the Exalted willed that, as its punishment, Prophethood may be taken away from him and, after coming back to earth, he may perforce be a follower of others and offer his daily-prayers, led by them; and that, like Imam A'azam, he may be left to use only his faculty of discretionary-interpretation and, by subscribing to the Hanafi school of jurisprudence, he may support the Hanafi tradition of faith-

[361] The Holy Qur'an (39:43). Translation (see the underlined part): Allah takes away the souls of the living at the time of their death; and during their sleep, of those *also* that are not *yet* dead, and then He retains those against which He has decreed death, and sends *back* the others till an appointed term. In that surely are Signs for a people who reflect. [Translator]

[362] The Holy Qur'an (44:57). Translation: They will not taste death therein, other than the first death. [Translator]

interpretation. But, taking this position is not rational: God the Exalted has absolved him of this imputation, and has proclaimed his Prophethood to be permanently[363] designated.

O ye folks! Why do you put yourself in an embarrassing position and then engage in vain talk and, for no reason, take upon yourselves the sin associated with it? God the Exalted had already proclaimed the Messiah son of Mary who was an Israelite Prophet, who was divinely granted the book of *Injeel*. Now, do not add this phrase, of your own accord, in the Ahadith that 'it is the same, deceased, Messiah who will come again.' O creatures of God! At least have some fear of God. In your understanding, is God the Exalted not transcendently-capable of putting such a soul in one of his mortal-beings due to which such a one may be rendered into the persona of the son of Mary? Do such examples not exist in the Divine Scriptures in which He named a certain Prophet after the name of another one? Is it not recorded in the Ahadith that the reflection [*matheel*] of the son of Mary etc. will be born within this *ummah*? So, while the Holy Qur'an proclaims the death of the son of Mary, whereas the Ahadith promise the advent of the son of Mary then, in this case, is there any ambiguity left? Is there any falsehood in this statement that one who possesses the inherent nature of the son of Mary, such a one is veritably the son of Mary? [Persian couplets:][364]

O ye *maulavi*s! Abandon the idle stance, and show me even a single such Hadith which is authentic [*saheeh*] and also establishes that the Messiah was taken up into heaven alive and with this mortal body, and it is also characterized by *tawatur*[365], and it may have reached such a robust level of proof which, in rational terms, gives us the benefit of having definite certitude, and may not just remain confined to the realm of doubt. You know how all the explicit verses of the Holy Qur'an give us the benefit of certainty. Now, that my claim is based upon the explicit verses of the Holy Qur'an, and I do also have authentic Ahadith in its support, and there is no dearth of the sayings and pronouncements of the forebears and their successors in my support; and, over and above all of the foregoing, there is the supportive Revelation. Now you should sit down with the

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[363] The Holy Qur'an (3:50). Translation, [Regarding Jesus son of Mary]: 'And *will make him* a Messenger to the children of Israel.' This is his permanent designation. [Translator]

[364] Translation [from Farsi language]: The son of Mary did not have Divinity in him. He was not free from [the inevitability of] death and being deceased. O ye, set yourself free from associating partners with God [*shirk*] and from taking a second entity beside God. And [in so doing] you can also be [like] the son of Mary [who was a believer in only One God]. [Translator]

[365] A Hadith is termed as being "*muta'wa'tar*" (i.e. having the quality of '*tawatur'*), if it is (1) unambiguous in its meaning, and (2) it is related by so many narrators that human reason cannot consider all of them to be prevaricators. [Translator]

weighing-scale of justice in hand, and put all of your notions in one weighing-pan and then place all of my aforesaid reasons on the corresponding weighing-pan, and do justice for yourself. Do think it over, very carefully, that even if I had nothing except the explicit verse of the Holy Qur'an those alone would have been sufficient. But, in the situation at hand, when some Ahadith, too, are in consonance with these explicit verses then the certainty that is derived from this is like a confluence of 'light upon light', to willfully deviate from which amounts to a kind of faithlessness. And there is no doubt that the Ahadith which will not fulfill the criterion of this high-rank of proof, then even if we do not consider them 'wrong', or term them as 'fabricated', the maximum leniency on our part, toward such Ahadith, would be for us to subject them to interpretation. Otherwise, we really are within our right to consider them as below the threshold of credibility.

Some people present this illusion that whereas the Holy Qur'an uses the word "*tawaffi*" in the context of the death of the Messiah [Jesus], but this word has several shades of meaning according to the lexicons. The reply to this illusion is as follows: What is worthy of discussion is whether this word has been used in the Holy Qur'an in a single meaning, or in several meanings? The fact of the matter is that the Holy Qur'an has drawn some words form the linguistic usage and fixed them exclusively for a unique meaning, as part of its own terminology. For instance, the words: *saum, salaat, Rahmaniyyat, Raheemiyyat, tawaffi,* and similarly, the word '*Allah'*, and many more words. Thus, in the context of words that have been designated as part of a [specific] terminology, it is absurd for one to have recourse to the lexicon. Do the exegesis of the Holy Qur'an, through the usage of the Holy Qur'an itself, and see for yourself if the Holy Qur'an adheres to a single meaning throughout, or does it admit of variant meanings. As to the sayings and pronouncements of the forebears and their successors, in reality these do not furnish any permanent authoritative source: if these are mutually discordant, the group whose stance is in accordance with the Holy Qur'an will be the group that is on the path of truth. If there were any stability, or robustness, in the statements written in these commentaries, why would they contain mutually contradictory statements? If these mutually contradictory statements are the source of the [alleged] consensus, then one can well imagine the real worth of such a consensus.

Now, in this section, which is a testament and precept of truth, I would like to demonstrate that the Holy Qur'an, with its robust proofs, is fully supportive of my claim, and it is uprooting the wrong illusions of my opponents, and it closes the door on the past Prophets to return to this world, whereas it does open the door for the 'reflections of the Children of Israel' to come. It is the Holy Qur'an that has

taught this prayer, [Arabic:][366] What is the crux of this prayer? It is indeed that: O our Lord! Make us the 'reflection' [*matheel*] of the Prophets and the Messengers. Further, He says regarding Hadhrat Yahya[a.s.] that: [Arabic:][367] i.e. *before* Yahya, We have not sent anyone in this world as his 'reflection' [*matheel*], who could be [genuinely] called 'Yahya', in light of his attributes. This verse constitutes a broad hint, which is rooted in this verse, confirming the truth of my statements: because, in this context, God the Exalted has stated the condition of "*qab'l*" (i.e. before), and not "*ba'ad*" (i.e. after), so as to indicate that *afterwards*, the door is open for the coming of the namesakes of the Israeli Prophets − those whose name, in the sight of God the Exalted, will be the same as that of those Prophets, respectively, whose 'reflection' [*matheel*] they are, i.e. the one who is the 'reflection of Moses', his name is Moses, the one who is the 'reflection of Eesa', his name will be Eesa, or Son of Mary. Further, God the Exalted used the word "*sa'me'ya*" [i.e. 'is named'], and not used the word "*matheel*" [i.e. reflection], so that we may know that it is the intent of Allah the Exalted that whoever will come as the 'reflection of a specific Israelite Prophet', he will not be called the 'reflection of that particular Prophet': instead, on account of the perfect congruence between the two, he will be called by the same name as that of the Prophet whose 'reflection' he will come as.

Further, in the context of expressing the death of the Messiah son of Mary, had God the Exalted used a word which he had [also] used in other connotations, then any treacherous cheat may have had the audacity to try his hand at cheating [by misinterpreting it, regardless of the context]. Thus, God the Exalted made such a sound preventive arrangement to stave off those who are given to indulge in treacherous-cheating, that He used the same word, "*ta'waffi*", at twenty-five different locations in the Holy Qur'an, and used it in the identical meaning; and, by making it a word of designated terminology, He has taken it to mean, in every one of these locations: 'to capture the soul, and abandon the body as defunct' − so that this word may convey the sense that the soul is something that endures, and it comes into the possession of God the Exalted in case of death, and also in case of sleep: it is body, not the soul, that is overtaken by annihilation. And since the same meaning has been adhered to, without exception, wherever the word "*ta'waffi*" has occurred − and no departure has been made from this single usage − therefore, this specific meaning is determined to be associated with the plainly obvious, manifestly clear, and definitive verses of the Holy Qur'an; and to deviate from this meaning will amount

[366] The Holy Qur'an (1: 6-7). Translation: Guide us in the right path – The path of those on whom Thou hast bestowed *Thy* favors … [Translator]

[367] The Holy Qur'an (19: 8). Translation: O Zachariah, We give thee glad tidings of a son whose name shall be Yahya. We have not made anyone of that name before him. [Translator]

to acting as an infidel. This is so, because it is admittedly held that, [Arabic:] [368] Thus, the Holy Qur'an, by using the word "*ta'waffi*" − which is the word used in the context under contention, i.e. in relation to the death of the Messiah [Jesus] − in twenty-three [other] locations, in the same shade of meaning, has made it so manifestly clear that now there is not even an iota of doubt that remains concerning its meaning, i.e. 'to capture the soul, and abandon the body'. Rather, it is now foremost among the things that are manifestly clear, and among the meanings that are definitive, obvious, and self-evident, which has achieved the level of definitude and certainty, to deny which is itself ignorance of the first order.

Now there are only two ways open to interpret this word: there is no third possibility. (1) To permanently capture the soul, and abandon the body as defunct: which, in other words, is called "*imaa'tat*", i.e. to cause death, and (2) to capture the soul for a temporary duration, and leave the body as inoperative: which, in other words, is called "*ina'mat*", i.e. to put to sleep. But, it is evident that the aforementioned disputed context has nothing to do with the second meaning, because falling asleep and subsequently waking up is a relatively minor matter. As long as someone remained asleep, his soul was in possession of God the Exalted, and when one woke up, one's soul came back to the same body that was left inoperative. It can be easily understood that while "*ta'waffi*" conveys the meaning of only capturing the soul ─ without its having anything to do with the body ─ rather, leaving the body as defunct is included in the meaning of the word "*ta'waffi*"; then, in that case, there is nothing more absurd than to translate the word "*ta'waffi*" to mean that God the Exalted 'took the body into His possession'; because, if this meaning are correct then, by way of an example, there should have been [found] similar meaning, elsewhere, in the Holy Qur'an. But, I have explained here, earlier, that the Holy Qur'an, from beginning to end, takes only this specific meaning in every location, i.e. to capture the soul, and have nothing to do with the body: rather, abandon the body as defunct. Even if one were to assume that the second meaning apply, in the context of the death of the Messiah son of Mary, then its essence would be that the Messiah [Jesus] remained asleep for a duration of time and then he woke up. Thus, it could not prove that he went up into heaven. Does the body of those people who sleep during the night, or day, go up into heaven? In case of sleep, as I have just mentioned, the soul is captured only for a short duration: what does it have to do, at all, with the body being lifted up? I have just mentioned that the plainly obvious, consistently occurring, and definitive verses of the Holy Qur'an have confined the application of the word "*ta'waffi*" to soul [or, *rooh*] only, i.e. capturing

[368] Translation: The injunctions are to be taken in their obvious meaning. [Translator]

the soul and leaving the body as defunct. So, when that is the fact of the matter, then to try to squeeze this meaning out of the word "*ta'waffi*" that it was as if God the Exalted not only caused the soul of the Messiah son of Mary to ascend toward Him, but He took up his mortal body, too, along with the soul ─ how full of ignorance is this idea, which is clearly and self-evidently runs counter to the manifest verses of the Holy Qur'an. The Holy Qur'an has stated not only once or twice ─ it has stated it twenty-five times ─ that the word "*ta'waffi*" refers to only capturing the soul: it has nothing, at all, to do with the body. But, if someone still does not accept this then what does such a one has to do with the Holy Qur'an? Such a one should rather say that: I do not wish to give up adhering to the line drawn by some of my illusory elders.

After the Holy Qur'an [as the source of the foremost rank], there is the rank of Ahadith. So, almost all the authentic Ahadith are explicitly in consonance with the Holy Qur'an, and there is not even a single Hadith which states that the same Messiah son of Mary, the Israelite Prophet ─ who the Holy Qur'an has already proclaimed to have died ─ to whom the book of *Injeel* was divinely granted, he will come again into this world; although, it is repeatedly stated that the namesakes of the Israelite Prophets will come. It is true that it is stated in the Ahadith that 'Ibn-e-Maryam' (i.e. son of Mary) will come; but it is the same Ahadith which have made a distinction between the descriptions of the respective external-appearance [of the two Messiahs], and also by proclaiming the Messiah-to-come as one who will be an *ummati,* have clearly stipulated that this Messiah is a different person. And then, if one tries to explain the Ahadith of the kind which are associated with a difference of opinion, one does not find any such Hadith which may establish that, out of the past Prophets, there is any such Prophet who will ever come again in this world. Albeit, it is established through these that their 'reflections' will come and they will be named after them.

Further, I have written repeatedly that, after the coming of the *Khaatam-an-Nabiyyeen*, the advent of the Messenger, the Messiah son of Mary, will inevitably give rise to an upheaval of great magnitude. It will either make one inevitably believe that the system of Revelation granted to the Prophets will commence once again, or one will have to accept that God the Exalted will divest the Messiah son of Mary of the essentials of Prophethood, and send him back as simply an *ummati:* and both these cases are not permissible.

It will not be out of context here to mention that whereas almost all the Ahadith are in consonance with the Holy Qur'an, and supportive of my statements then if, as a rarity, there may be an Hadith which runs counter to all this collection that is

characterized by certainty, then one will have to either expel such an Hadith from the collection of clearly stated Ahadith, or one will have to subject it to an interpretation. This is so, because it is not possible to let a Hadith of weak narration [i.e. *za'eef*] which is of rare occurrence [i.e. *shaaz*], demolish that robust edifice which has been built by the manifest injunctions of the Holy Qur'an and Ahadith. Instead, such a Hadith ─ due to its being contrary to these ─ will itself fall, or be determined to be subject to interpretation. Every sensible person can understand that an information which of a single-narration can, at the most, furnish a benefit of conjecture. Thus, it can do no harm to the certain and definitive proof. There are many Ahadith of Muslim and Bokhari which the Imam Aazam[369], who was the Chief of Imams, has not accepted. Certain Ahadith were not accepted by [Imam] Shaafi'ee. Some Ahadith that are considered exceedingly '*sahih'* [i.e. authentic], have been not included by Imam Maalik. Some compilers of Ahadith have written that when the Promised Messiah will come into this world, most of his arguments will be sourced from the Holy Qur'an, and he will leave many such Ahadith upon the correctness of which the religious scholars of his time will have a strong belief. And, Hadhrat Mujaddid Alf-Thaani[370] has written in volume-2, letter-55, of his *Maktoobaat*, that: When the Promised Messiah will come into the world, the religious scholars of his time will be bent on opposing him; because, the matters he will articulate on, on the basis of his deductions and discretionary-interpretation, most of those points will be very fine, subtle, and mystical, and on account of their extraction being subtle and mystical those will appear, in the sight of all these *maulavis*, to be contrary to the Holy Qur'an and Sunnah; although, in reality, those will not be contrary to those. Please refer to page number 107, Maktoobaat Imam Rabbani, published in Ahmadi Press, Delhi.

So, now, O ye Brothers! For the sake of God, do not engage in arbitrarily overbearing behavior. It was inevitable for me to have articulated on such matters in which you had made an error in understanding. Had you been already upon the path of rectitude, then what was the need for my advent? I have already announced that I have come as the 'son of Mary' for reforming this *ummah;* and I have come in the same way as Hadhrat Messiah, son of Mary, had come for the reformation of the Jews. It is indeed for this reason that I am his 'reflection' [*matheel*] and I have been assigned the same task, and of the same kind of assignment, as he was tasked with. As a result of his being commissioned, Hadhrat Messiah [Jesus] had set the Jews free of numerous errors and baseless

[369] The honorific, Imam Aazam (or, the Greatest Imam of Hadith), refers to Imam Abu Hanifah. [Translator]

[370] Shaykh Ahmad al-Farūqī al-Sirhindī (1564–1624), who was a prominent Hanafi jurist in India, is known as Mujaddid Alf Thānī, i.e. the "reviver of the second millennium". [Translator]

notions: included among those was one that the Jewish people had been living by the hope that Prophet Elijah will come again into this world, in much the same way as contemporary Muslims are living under the hope that the Messiah, son of Mary, the Messenger of Allah, will come a second time. Thus, the Messiah [Jesus] removed this ancient error by proclaiming that: Prophet Elijah cannot come down from heaven, again, now. Yahya, the son of Zakariyya, is 'Elijah'. So, let him whoever wants to accept it, do so. In consequence, he had himself dubbed by the Jews as an infidel, and one who deviated from the Scriptures; nonetheless, he did clearly state whatever the truth was. His 'reflection' [*matheel*] met the same fate and, like Hadhrat Messiah [Jesus], he was also dubbed as an infidel. Is it not a high-grade resemblance?

Remember this subtle point: Why were the Muslims given this glad-tiding that the Messiah son of Mary will descend among you. In fact, the hidden aspect in this is that our Chief and Master, the Seal of the Prophets, may blessings and salutations of Allah be on him, is the 'reflection of Moses [a.s.]' and this *ummah* of Hadhrat Muhammad [s.a.s] is the 'reflection of the *ummah* known as Bani Israel'. Furthermore the Holy Prophet [s.a.s] had foretold that, in the Latter Days, this *ummah* will become corrupted in the same way as the Jews had become corrupted in their latter period ─ and they had become devoid of genuine virtue, genuine truth, and genuine honesty; and useless and baseless disputes had taken root in them, and the faith-inspired love had run cold in them ─ so, he further said that you will do all the misdeeds that were done by the Jews: so much so that even if the Jews entered a crocodile's den then you, too, will enter that den, i.e. you will acquire a complete identification with the Jews. Further, since God the Exalted had not forgotten the Jews, in their undermined state ─ rather, to reform their moral condition and their conduct, He had sent the Messiah son of Mary from among themselves ─ similarly this *ummah*, too, was given the glad tiding that when your situation, too, will be like that of those hard-hearted Jews, and when you, too, will have become focused on literalism, and be of immoral conduct and seeking worldly objectives, and among your ascetics as well as among your religious scholars and your materialistic people, their respective type of deceitful trickery and immorality will have permeated, and when the entity known as oneness-of-God [*tau'heed*], hear of God, and God-seeking behavior will have been reduced to a minimum then, in a metaphorically equivalent sense, you, too, will be granted a "son of Mary" from among your own selves, so that he may exert himself assiduously to reform your moral condition as well as your practical conduct and the state of your faith, in the same way as the Messiah [Jesus] son of Mary had [once] done.

Now, it furnishes a very clear and explicit [comparative] context that since the Muslims of the present age are, in reality, not Jews ─ instead, on account of their hard-heartedness and materialistic inclination, they have forged a resemblance with those Jews ─ therefore, the 'Messiah son of Mary' who has been divinely commissioned for them, too, is not the [earlier, historical] Messiah son of Mary in actual fact. Instead, in the matter of his divinely appointed task, he bears resemblance with the [earlier, historical] Messiah.

Let it be understood, as a matter of certainty, that the Messenger of Allah, the Messiah son of Mary has, indeed, died and, subsequent to his death, Allah the Exalted granted him the same kind of life which He has eternally been granting to the Prophets, the truthful ones [*sid'dee'qeen*], and the martyrs[371] [*sho'ha'da*]. Thus, he was [spiritually] elevated towards God the Exalted, characterized by a pure and inscrutably sublime 'life', which is completely free from the material body and its inevitable attachments of impurities and turbidities, and he joined the company of those who had [been blessed with] this kind of life. Had he been lifted up with the same material body, the inevitable attachments of that material body, too, would have accompanied him. This is so, because Allah, Glory be to Him, has said[372] [Arabic:] We have not created any such material body that may be alive even though it does not eat food. Yet, people like you believe that now the body of the Messiah son of Mary, in heaven, is such that it surely does not have the inevitable characteristics of a material body: it does not grow old, lapse of time does not have any effect on it, and it does not depend on food-grains and water. Thus, in a sense you have, in effect, conceded that it is a body of an entirely different kind and capabilities. You are aware that, during the Night of Ascension [*me'a'raaj*] our Holy Prophet [s.a.s] saw Prophets in the heavens, did he see the Messiah [Jesus] exclusively with a body ─ and saw only the souls of the others ─ instead, it is apparent that he saw everyone in a composite entity of both body and soul, and he also narrated the bodily appearance of everyone: and he gave a description of the external appearance of the Messiah that was completely opposite to [the one he had given of] the awaited Messiah, who was to come. Thus, is it not a potent argument in support of the idea that, after his death, the Messiah [Jesus] was granted the same kind of body as had been granted to Prophet Yayha [i.e. John the Baptist], Idris[373], Yusuf [Jospeh], Hadhrat Moosa [Moses], and Hadhrat Ibrahim [Abraham]? Was something observed that was uniquely specific to the Messiah [Jesus] that was not present in the others? So now, when the death of the Messiah [Jesus] and then his becoming 'alive' ─

[371] The implied reference, here, seems to be to the Holy Qur'an (4:70). [Translator]
[372] The Holy Qur'an (21:9). Translation: And We did not give them bodies that ate no food, nor were they to live for ever. [Translator]
[373] Most Commentators of the Holy Qur'an seem to believe that Idris was Enoch of the Bible. [Translator]

like other Prophets, the truthful ones, and the martyrs, and, likewise, his being [spiritually] elevated to the heaven ─ is established with such clarity of exposition, then why, for no reason, so much insistence is placed upon the earthly and [materially] dense body, and impermanent life of the Messiah [Jesus]; and whereas one death is accepted for everyone else, but why are two deaths ascribed to him? The Holy Qur'an states in reference to Prophet Idris [Arabic:] [374] and there is no mention of the word *'tawaffi'* in that context, yet the religious scholars [*ulema*] are convinced of his death and say that he was taken up from this world in such a way that now he will never revisit it, i.e. he died; because, no one can depart from this world forever, with the exception of one's dying. The reason is that death is the door [for one to pass through], both for departing from this world as well as entering Paradise [Arabic:][375]. And when they are asked, 'Did Idris die while in heaven, or will he come back and then die? Or, is it that his soul will be taken possession of in heaven?', they categorically deny the coming back of Idris to this world. And, since death is an inevitable eventuality before entering Paradise, therefore, they concede the death of Idris as having occurred. And they say that, in this stated context, the word "*rafa'a*" does indeed mean death. However, when [in the case of the Messiah, Jesus], the word "*tawaffi*" [i.e. causing someone to die] is present, in addition to the word "*ra'fa'a*" [i.e. He elevated him] then why, and on the basis of which argument, have they made an uproar of unprecedented proportions?

It is so sad that when the contemporary *maulavis* see that the Holy Qur'an has [categorically] proclaimed the death of the Messiah son of Mary, and that there is no authentic Hadith that negates it or runs counter to it, then, in a state of helplessness, they rush towards [trying to find support in] consensus [*ij'maa*], in spite of the fact that these people are repeatedly admonished that: Folks! The word "consensus" cannot, inherently, be ever associated with Prophecies. Before the actual manifestation of a Prophecy, it is possible for even a Prophet's discretionary interpretation of it to be in error. Yet these people do not concede this; nor do they even know that that it is certainty and complete disclosure that furnish the foundation of consensus [*ij'maa*]. But, the foregone ancestors ─ to whom the alleged consensus is attributed ─ possessed neither complete certainty nor perfect disclosure [in the matter of realization of Prophecies]. Had their thoughts been based on perfect certainty, they would not have given expression to conflicting statements; and, in the books of exegesis, six or seven mutually contradictory meanings would not have been written under the verse

[374] The Holy Qur'an (19:58). Translation: 'And We exalted him to a lofty station' [Translator]

[375] The Holy Qur'an (29:58). Translation: Every soul shall taste of death. [Translator]

[Arabic:][376] Instead, they would all have been consistently believing in the same undisputed meaning. And if perfect disclosure had been as part of their lot, they would have indeed written, with reference to the Holy Qur'an and the authentic Ahadith, that the awaited Messish son of Mary is, in reality, the self-same Messiah son of Mary, the Messenger of Allah, to whom *Injeel* [i.e. the Gospel of good news] was revealed, the one who was an Israelite Prophet. Instead, they did not even exclaim as much as a breath in the explication of this matter and, having ascribed the real meaning of it to [the knowledge of] God, they moved on; just in keeping with the inherent nature of the pious. This situation continued until the time came when Allah the Exalted revealed the real fact to one of His servants, and He made manifest to him the secret that has thus far remained hidden, so that this extraordinary explication ─ the discovery of which defied the reasoning capacity of all the religious scholars ─ may be counted as a miraculous act, in support of him. [Arabic:][377]

Therefore, O my brothers! For God's sake, do not be hasty, and do not put a blemish on your knowledge and on your insight. Know it for sure that all escape routes of evasiveness are closed, and all the avenues of disbelief are sealed. If this undertaking had been of human contrivance, or had it been based on prevarication, then these manifestly robust arguments may not, at all, have accompanied it. Some assert that: Even if we accept that the Messiah son of Mary, the Messenger of Allah, has passed away then what is the proof that it is indeed you who has been sent to fulfill his role. The reply to that is that every man is recognized by his deeds. Although in the sight of common people it is something subtle and abstruse, but astute people do know that no greater proof is possible to establish the truth of such a one who is commissioned from Allah that ─ keeping in view the service, which he claims to have been sent to perform ─ if he does perform that service in such an admirable way, and in such a grand manner, that nobody else may be able to share with him in performance, then it will indeed be inferred from it that he was true in his claim: because everything is identified and recognized on the basis of its ultimate cause [*'illat-e-gha'ee*]. And this notion is completely useless that the one who is called the "Reflection of the Messiah" [*matheel-e-Massih*] he must bring the dead back to life, like the Messiah, or restore the sick to health; because, the resemblance is in the final cause [*'illat-e-gha'ee*] ─ the resemblance existing in the range of intermediate deeds is not an authentic criterion. Those who study the books of the Bible know that the extraordinary feats that have been ascribed to the Messiah [Jesus] viz.

[376] The Holy Qur'an (3:56). Translation: When Allah said, 'O Jesus, I will cause thee to die *a natural death* ... [Translator]

[377] This phrase is also a part of the Holy Qur'an (5:55). Translation: That is Allah's grace; He bestows it upon whomsoever He pleases. [Translator]

bringing the dead back to life, and restoring the sick to health, these are not unique to the Messiah [Jesus]. Rather, there have been some Israelites who were equal to the Messiah son of Mary in the performance of such deeds, or had even surpassed him. Yet they are not called the "Reflection of the Messiah", nor is the Messiah called their "Reflection" [*matheel*]. Likewise, our Holy Prophet[s.a.s.] has been called the "Reflection of Moses" [*matheel-e-Moosa*] ─ as proclaimed by the Holy Qur'an[378]. But, no one would have ever heard that the Holy Prophet[s.a.s.] may have created a serpent, like Moses, through the use of a staff, or that he may have caused blood, lice, toads to rain down from the heaven. Rather, in this context, too, the resemblance in the ultimate cause [*'illat-e-gha'ee*] is meant. Since Hadhrat Moosa [Prophet Moses] had been divinely commissioned to secure the liberation of the Children of Israel, so therefore the same service was divinely assigned to the Holy Prophet[s.a.s.] so that he may secure the liberation of the believers, with a mighty onslaught, from the clutches of the "Pharaohs" of that age. And just as the divine help accompanied Prophet Moses, in a special way, so also did the divine help, in a different manner, accompany our Holy Prophet[s.a.s]. And, in reality, it is the same divine help which, when it is manifested at the appropriate occasions, is termed as representing myriads of miracles. Thus, I know it very well that just as divine help was granted to Hadhrat Messiah [Jesus], I, too, will not remain bereft of this divine help. However, it is not essential that this help may only be manifested in terms of restoring the sick people to health. If fact, God the Exalted has told me through a revelation that that help will dispel the spiritual diseases of the people, and their doubts and suspicions. As I have already written [about it], so also I do observe, that the actively inclined hearts consistently keep coming under the influence [of this divine help], the old spiritual maladies continue to be cured, and divine help continues to operate in subterranean ways. And God the Exalted said, through His exclusive revelation, referring to me that, if one views it in the context of the conduct of the Prophet [Jesus] of Nazareth, it will become apparent that He is exceedingly curing the spiritual maladies: much more so than the physical ailments have ever been cured.

Contemporary 'naturists' ─ in whose hearts nothing now remains of the great value which is associated with 'that which Allah has said', and 'that which the Messenger of Allah has said' ─ present this baseless idea that all the prophecies, which are found in *Sihaah* [i.e. the six most authentic books of Ahadith], regarding the advent of the Messiah [Jesus] son of Mary, are wrong. Perhaps, by making such pronouncements, their purpose is to ridicule the claim of my humble-self and somehow falsify it. However, by negating so many of the

[378] The implied reference, here, is to the Holy Qur'an (73:16). [Translator]

mutawaatir[379]Ahadith, they endanger their own state of faith. It is evident that *tawaatur*[380] is such a thing that even if it is found in the historical narratives of the other nations, we still have to accept it; e.g. we believe in the historical existence of the saints of Hindus, such as *Ramchandar* and *Krishan*, on the basis of this *tawaatur*. Although the Hindus are quite inexperienced in research and investigation of historical events but, due to the successive narration that is consistently found in their writings, one can certainly not conjecture that Raja *Ramchandar* and Raja *Krishan* may be just fictitious names.

Now one should understand that although, in an overall summative sense, the Holy Qur'an is the most perfect and complete book, but we have indeed derived a large part of our Faith, and the detailed and extensively articulated description of various acts of worship, from Ahadith. And if we were to regard the Ahadith as completely untrustworthy then it will be difficult for us to prove even this much that Hadhrat Abu Bak'r [r.a.], Hadhrat Omar [r.a.], Hadhrat Usman [r.a.] [381] and Hadhrat Ali Murtaza [r.a.] [382] were, in actual fact, the honored Companions of the Holy Prophet [s.a.s.] and were, respectively, the Leaders of the Faithful ─ they did exist in history, and they are not just fictitious names ─ because the Holy Qur'an does not mention any of them by name. Albeit, should there be such a Hadith that runs explicitly opposed to, and contrary to, any verse of the Holy Qur'an ─ for instance, the Holy Qur'an proclaims that the Messiah son of Mary died, whereas the Hadith may state that he did not die, then, in such a situation, that particular Hadith will be worthy of rejection and will be not believable. But, a Hadith that is not contrary to the Holy Qur'an ─ rather, it further dilates upon the statement of the Holy Qur'an ─ provided such a Hadith is free from having been called into question, then such a Hadith is worthy of being accepted. Thus, it is exceedingly unfortunate, and constitutes a blunder, if suddenly all the Ahadith are to be considered untrustworthy, *en masse*. And start placing under the category of fabricated material all those successively-occurring [i.e. *muta'waa'tar*] Prophecies which had already spread throughout the Muslim countries within the blessed Century in which the Holy Prophet [s.a.s.] lived, and which were regarded as unanimously agreed upon. This is no secret that the Prophecy regarding the advent of the Messiah son of Mary is a first-rate Prophecy, which everyone has unanimously accepted, and of all the Prophecies that have been included in the

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[379] A *muta'waa'tar hadith* is one that has a 'successive' narration, i.e. it has been conveyed by narrators so numerous that it is not conceivable that they have agreed upon an untruth thus being accepted as unquestionable in its veracity. [Translator]

[380] *Ta'waa'tur* means successive occurrence. [Translator]

[381] Hadhrat Usman is known as "*Zun-Noo'ray'n*", i.e. one who was characterized by Two Divine-Lights, because he became the son-in-law of the Holy Prophet [s.a.s.] twice in his life. [Translator]

[382] Hadhrat Ali's name is often followed by a prayerful phrase, "*Karram Allah-o waj-ha-hu*", i.e. May Allah honor him. [Translator]

six most authentic books of Ahadith, there is none that can be shown to be its equal in rank and substance. It is characterized by the foremost rank of successive-occurrence [i.e. *ta'waa'tur*]. The Gospel [i.e. *Injeel*], too, is supportive of it. To disregard so much proof, and to allege that all these Ahadith are fabrications, it is in fact the handiwork of those people whom God the Exalted has not endowed with even a modicum of religious insight and capacity to recognize the truth, and due to the fact that there no longer remains in their hearts any great value associated with 'that which Allah has said', and 'that which the Messenger of Allah has said', therefore, whatever matter is beyond there comprehension, they categorize it as something that is impossible to occur, or as something forbidden. The law of nature is, no doubt, an instrument to put to test the truth and falsehood. However, this is not the sole factor to rely upon for every kind of test. In addition to this there are, after all, other methods and touch-stones through which high-grade verities are put to test. In fact, to be honest, all the verities that come to our knowledge through the 'law of nature', as a term coined by the scholars, those are all truths of a lower rank. However, comparatively higher up from this philosophical 'law of nature', there is yet another Law of Nature which is very complex and cryptic which, on account of its complexity and arcane nature, is hidden from all those who do not have subtlety of perception. Indeed, it opens up only to those who have perceptive-knowledge, and it is revealed to only to those who efface their identity [in the Divine realm]. The earthly wisdom and the worldly scientific explorers of material laws cannot identify it and, therefore, remain its deniers. That is the reason why all the matters that have so far been proven on the basis of it, and the verities that have been conclusively proven by dint of it, are considered by these materialist philosophers to be of apocryphal validity. These people consider the angels to be no more than various forces; and they regard Divine Revelation [*wah'ye*] as only a product of thinking and contemplation, or every impulse they get, they name it a Revelation; and they consider the Holy Qur'an and other Divine Books as if the Prophets themselves fabricated those. The reason is that they do not have any perception of the awe-inspiring greatness of the One Who is the Most Powerful, and the Sustainer of all Life, Who is the Designer and Manager of the explicit as well as implicit realms of this universe, and He has been considered to be one who is dead, or asleep, or feeble, or unaware. And they are thinking about attempting to demolish His entire edifice of Nature; they altogether deny miracles and reject all the Prophecies of the Holy Qur'an; and due to their own [spiritual] blindness, they do not regard the Holy Qur'an to represent even a minor miracle, although it stands as far superior, and the highest ranking, compared to all the miracles. They interpret the Paradise and Hell in such a feeble manner which can only indicate their being the deniers of these. They altogether reject the

resurrection of bodies after death; they hold to ridicule the acts of worship, fasting and observing daily prayers; and, in their way of thinking, making a recourse to the material sources is superior to turning to God ─ and whoever turns to God, such a one, in their estimation, is a simpleton, stupid, and a foolish ascetic. It is unfortunate for Muslims that this sect, too, has appeared in Islam and, as time passes, they are advancing evermore in the realm of atheism.

O God! O my God of Transcendent Power! Come to help, because people have adopted ways of either one extreme or another. Some people abandoned the explicit verses of Thy Word, the (metaphorical) allusions of Thy Word, the guidance and instructions of Thy Word, and altogether gave up the tenor and purport of Thy Word and, in its place, opted for an unfounded line; and there are those who abandoned both Thy Word and this line and selected only their own imperfect faculty of reason to be their ultimate guide and, after leaving the Leader of All the Prophets, they chose the benighted and obscure European philosophers as their guide.

O my friends! Now listen to a last testament, and remember very well the secret I am telling you: You should change the focal point of all the debates with Christians that you engage in, from time to time, and you must conclusively prove to Christians that in reality, the Messiah [Jesus] son of Mary has died forever. This is the only one contention that, by achieving victory in it, you will fold up and dispatch the Christian religion from the face of the earth. There is no need, at all, for you to waste your precious time in any other longwinded disputes. You should only lay emphasis on the death of the Messiah [Jesus] son of Mary and, by virtue of forceful arguments, render the Christians stupefied and speechless. When you will have established that the Messiah [Jesus] is among the dead, and made it ingrained in the hearts of Christians, on that day you will know that the religion of Christianity has departed from this world. Know it for sure that, until and unless their 'God' dies, their religion, too, cannot perish. All other debates with them are useless. Their religion rests on a single pillar, i.e., the Messiah [Jesus] son of Mary is still alive and is sitting in heaven. Smash this pillar into smithereens and then look up and dart your glance: Is Christian religion anywhere in sight, around the world? Since God the Exalted, too, wants to have this pillar smashed to bits and cause the breeze of Oneness of God to flow through Europe and Asia, therefore, He sent me and revealed to me through His momentous Revelation that: The Messiah son of Mary has passed away. Thus, His Revelation is as follows: The Messiah son of Mary, the Messenger of Allah, has died; and, having

been rendered in his image, you have been [divinely] commissioned as promised. [Arabic:] [383]

In this book, through very robust proofs, I have established that the Messiah [Jesus] has died and is included among the dead. And I have taken this issue to the level where it became self-evident that the Messiah [Jesus], in a state of being alive, was definitely not taken up into heaven in his material body. Instead, death came upon him, just like all other Prophets, and he departed from this world forever. If there is anyone who solely worships the Messiah [Jesus], then let him realize that he has died and has entered the category of the dead forever. Thus, you should benefit from this book, in the cause of supporting the truth, and enthusiastically stand up to the Christian missionaries. This single issue ought to be always under your consideration, and worthy of your full trust that, in reality, the Messiah [Jesus] son of Mary is included in the category of the dead. In this book, maintaining great interest all along, I have concluded this debate supported by perfect and robust proofs. And God the Exalted has helped me to such an extent, in writing this book, that I am not even able to express it. And I proclaim it with great emphasis and perseverance that I am established on truth and, in this realm, by the grace of God the Exalted, the victory is indeed mine. And as far as I foresee, with far-reaching vision, I see the whole world in subservience to my truth. It is near at hand that I may achieve a momentous victory, because there is another tongue that is speaking in my support and there is another hand that is operating to strengthen my hand, one that the world does not see but which I am seeing. A heavenly spirit is vocal inside me, which infuses with life every word of mine, even every letter of it. And there has been an ebullience and exuberance in the Heaven which has caused this handful-of-dust [my humble-self] to stand up, like a marionette. Every individual, on whom the door of repentance has not already been shut, will soon see for himself that I am not self-commissioned. Do those eyes have vision, which are incapable of recognizing the one who is true? Is he to be considered alive, who is impervious to the call from heaven?

The Timeframe and Period of the Descent of the Promised Messiah, based on the Statements of the Earlier Notables, and some Other Matters – Excerpted from the Book, *Aa'saar ul Qiyaa'mah*

[383] Translation: And Allah's promise was bound to be fulfilled one day. You are with Me and you are established upon the manifest truth. You are in the right and are a helper for the truth. [Translator]

Maulavi Sayyad Siddique Hasan Khan, whom Maulavi Abu-Saeed Muhammad Hussain has already declared to be a *mujaddid* [spiritual reformer], has written with explication in his book *Aasaar ul Qiyamah*, on page 395, that the advent of the *Mahdi*, the descent of *Eesa*, and the rise of the *Dajjal*, all of these will occur in the same century. He has further written that it was the Prophecy by Imam Ja'afar Sadiq that the advent of the Mahdi will be in the year 200 of the Hijra calendar; however, that time has passed now and the Mahdi has not appeared. If this Prophecy was based on any vision or revelation, then either it will have to be appropriately interpreted, or that vision will be considered in error. He further writes that it is indeed the belief of the *Ahl-e-Sunnah* sect that [Arabic:][384] i.e. after the passage of 1200 years, these Signs will commence, and the time for the advent of the Mahdi, the Messiah, and the Dajjal, will draw near. He writes further, with reference to Na'eem bin Hammad, that it has been stated by Abu Qabeel that the advent of the Mahdi will take place in the year 1204 of the Hijra calendar. However, this statement, too, did not come true. Subsequently, he writes about a vision of Shah Wali'ullah Muhaddith Dehlavi that he learned through that vision that was from Allah, the date of the advent of Mahdi, coded in the phrase "*Chi'raagh Deen*[385]" which, under the numerical system of *jummal*[386], has the numerical value of 1,268. Following this, he writes that this particular year, too, has passed and there was no clue of the Mahdi anywhere in the world; the inference from this is that this vision or revelation of Shah Wali'ullah was in error. To this, I say that only the [uneventful] passage of the appointed years does not indicate that the vision was erroneous; albeit, it points to an error in comprehending it, because the time reference contained in Prophecies is not an indicator of precision. Quite often, there are metaphors embedded in them, for instance 'days' are mentioned but they are taken to mean 'years'. Then, in reference to the book by Qazi Sana'ullah Panipati, *Saef-e-Maslool*, he writes that it is stated in this book that the scholars of both categories ─ those who are outwardly accomplished in knowledge, and those who are innately endowed with it ─ are agreed on it, on the basis of their conjecture, or estimation, that the appearance of the Mahdi will take place in the earlier part of the 13th Century, Hijra. He writes further that some saintly personages have also state on the basis of their visions that the advent of the Mahdi will be after the year 1200 [*Hijra*] and it will not exceed the 13th Century [*Hijra*]. He then writes that these years, too,

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[384] Translation: 'The Signs will be after two-hundred years'. [Translator]

[385] *Chiraagh* is Persian word meaning 'lamp', and *Deen* is Arabic, meaning 'religion'. Together, it means a 'luminary of religion'. [Translator]

[386] *Hisab al-Jummal* is somewhat similar to the historical tradition of *gematria*, where encoding a numerical value in an apparently meaningful word, or phrase, is intended to pass on to the discerning reader a prophetic message, or a piece of information, that is of significant value to the future generations. [Translator]

have passed and only ten years are remaining for the 13th Century to draw to a close and neither Mahdi nor Eesa has appeared in this world: what is happening? Then he expresses his own opinion that: I conjecture, on the basis of strong contextual points that his advent will be in the very beginning of the 14th Century. He writes further that the trials posed by the *Dajjal* have strongly manifested themselves during the 13th Century, and are appearing like the patches of a dark night; and the fact of the 13th Century being a combination of a variety of such trials and tribulations is something that has gained currency in the utterances of everyone, whether minor or major, young or old. So much so that when in our childhood we use to hear from old women that the 13th Century is of such a character that even animals have sought protection against it [so to speak]. He writes further that, although this theme is not accurately derivable from any authentic Hadith, but when one examines the revolutionary changes taking place in the world, and consider the evident change that has taken place in the human condition, then one finds these to represent a true witness that corroborates the observation that prior to the contemporary age, the world did not look like it does now. Thus, although the spiritual visions of saintly persons are not worthy of complete reliance, because there does exist a significant margin of error [of interpretation] in visions, but still we can posit that the time is near at hand when the Mahdi and Eesa will appear. This is so, because the relatively minor signs, taken as a whole, have already been fulfilled and there is a great transformation underway in the world, and the condition of people in the world has undergone a change of remarkable proportions; and the greatest degree of feebleness has taken a hold on [the adherents of] Islam; and the illuminating reality which is called 'knowledge' has departed from this world, whereas ignorance has grown and become disseminated; debauchery and iniquity has become the order of the day; spitefulness, jealousy, and enmity has spread; the love of material wealth has grown exceedingly, and human drive has suffered a setback in seeking means of livelihood, the Hereafter has been completely consigned to oblivion, and exclusive focus on worldly pursuits has been adopted. Thus, these manifest indications and grand signs are to this effect that now that specific time has drawn very near. I say that the statement by Maulavi Siddique Hasan that there is no specific time of the advent of the Messiah that one can ascertain on the basis of any authentic Hadith ─ and it is only found through the visions of some saints that the ultimate limit of this timeframe is the 13th Century ─ Maulavi Sahib is out and out in error. And he himself has conceded that it has been established on the basis of authentic Ahadith that the age of the world, counting from the birth of Prophet Adam, is 7,000 years and now very little is remaining of the life-span of the world. He writes further, on page 358, that Ibn-e-Maajah has noted this Hadith, related by Anas, which Haakim has also recorded

in his Mustadrik, that [Arabic:] i.e. there is no Promised Mahdi, except Eesa son of Mary. Then he writes that this Hadith falls into the category of a weak narrative [*za'eef*] because the advent of Mahdi is established on the authority of many Ahadith. To this, I say that the narratives regarding Mahdi are not free from the weakness of narration [*zo'ef*], and that is the reason why the two Imams[387] of Hadith have not taken these. Further, we have just seen the Hadith from Ibn-e-Maajah, and the one also noted in Mustadrik, which states that 'Eesa is indeed the Mahdi'. However, it is possible for us to seek congruence by interpreting it this way that person who is foretold in the Ahadith to appear under the name Eesa, he is indeed the only Mahdi and the only Imam of his time; and it is possible for another Mahdi to arise after his time; and this is also the belief of Hadhrat Isma'il Bokhari ─ because if he had any other belief that was different from it, he would certainly have given expression to it in his compilation. But, he became reticent after saying only as much that: the 'son of Mary' will descend among you, and he will be your Imam from among you. Now, it is obvious that the Imam of the Age is only one. Further, on page 425, he writes that all the bygone religious scholars have consensus on this matter that when Eesa will descend, he will be included among the followers of the Holy Prophet Muhammad [s.a.s.] And he further writes that Qustalani, too, has written the same thing in his Mawaahib al-Ladunniya; and ever more strange is this that he will be an *ummati* [i.e. among the followers of the Holy Prophet Muhammad [s.a.s.]] but, still he would be a Prophet as well. But, it is sad that the deceased Maulavi [Siddique Hasan] could not understand that one who possesses absolute Prophethood, such a one can certainly not be among the followers of anyone else. And a person who is called the Messenger of Allah in the full and complete sense, it is completely forbidden for such a one, under the explicit verses of the Holy Qur'an as well the Ahadith, to be fully subservient to, and a follower of, another Prophet. Allah, glory be to His name, says, [Arabic:][388] i.e. every Messenger is sent in order for him to be the one who commands obedience and acts as the Imam. He is not sent so that he may become obedient and subservient to anyone else. Albeit, a *muhaddith*, who is among those who are divinely commissioned, is at the same time an *ummati* and is – in an incomplete sense – a Prophet. He is an *ummati* for the reason that he is exclusively subservient to the *shariah* of the Messenger of Allah and beneficiary of the luminous lamp of Messengership, and he is a Prophet for the reason that Allah the Exalted treats him as He treats the Prophets. And the entity of a Muhaddith is created by Allah the Exalted among Prophets, and within their followers, analogous to purgatory: although he is

[387] i.e. Imam Bokhari, who compiled *Sahih Bokhari*, and Imam Muslim who compiled *Sahih Muslim*. [Translator]

[388] The Holy Qur'an (4:65). Translation: And We have sent no Messenger but that he should be obeyed by the command of Allah. [Translator]

completely an *ummati* but, from one aspect he is a Prophet, too. It is essential for a *muhaddith* that he may be a reflection [*matheel*] of a Prophet and, in the sight of God the Exalted, he may receive the same name as that of the Prophet [of whose reflection he is].

Now, it must be understood that because it was destined that in the Latter Days the false ideas of Christians and Jews will permeate the whole world like a deadly poison, and their evil influence will reach the people not through just a single means but in thousands of ways; and regarding this age it had been foretold in the Ahadith that the evil traits of Christianity and Judaism will gain ascendancy to such an extent that the Muslims, too, will be severely impacted by it: the Muslims' manners, practices, and appearance will become totally resembling those of the Jews and Christians, and the traits that had, earlier, [spiritually] undermined the Jews and Christians, the same habits will creep into the Muslims due to the creation [and availability] of the means of imparting those influences. This points to the age when the Christian society − which also embodies the traits of Jewish society − will cast a broad spectrum of its ideas and influence on thought patterns, habits, attire, and style of living of Muslims. Thus, in fact, this is that age when spirituality has completely vanished. I was willed by God the Exalted that He may send such a Reformer for this age who may eradicate the venomous traits of the Jewish and Christian ideologies from within the Muslims. So, He sent a Reformer, under the name of "son of Mary" so as to let it be known that those he has been sent to have also become like the Jews and the Christians. Thus, in the context where it is written that the 'son of May' will descend among you, it contains a broad hint that, at that time, your condition will be very similar to the condition of the Jews at the time when the 'son of Mary' was sent to them. In fact, this phrase [*Ibn-e-Maryam*, i.e. son of May] was chosen for the sole purpose of embodying that hint, so that everyone may [take the hint] and realize that God the Exalted has first determined those Muslims to be [virtually] 'Jews', in whom the commissioning of the 'son of Mary' was promised. It is sad that no one among the Muslim religious scholars comprehends this hint and ─ just like the Jews[389] ─ they latch on to the apparent words, quite literally, and repeatedly make the same assertion that it is imperative for the self-same 'son of Mary' to actually come. They do not ponder over it, even a little, that if it is said, "You have become corrupted like Pharaoh; now, to set you right, Moses will come", then can this statement mean, at all, that in actual fact the Messenger of Allah, Moses, on whom the Torah was revealed, will be restored to life and come

[389] Apparently, it is an implied reference to Matthew (11:11, 14-15) in the *New Testament*, where Jesus proclaims that John the Baptist is indeed the Elijah who was to come. "And if you are willing to receive *it*, he is Elijah who is to come. He who has ears to hear, let him hear!" and also Matthew (17: 10-13). [Translator]

back? Obviously, it will not be interpreted in this manner. Instead, the interpretation of such a statement will be that: Someone, who will be a 'reflection of Moses' will come to set you right. Thus, it must be realized that the essence and summary of the Ahadith of the Holy Prophet s.a.s. is that he says: When, in the Latter Days, you will have corrupted yourselves (morally and spiritually) then Eesa son of Mary will be divinely sent to rectify you. That is to say: When, due to your mischievous transgressions, you will have rendered yourselves [like] the Jews, then I will also send someone [like] Eesa son of Mary towards you. And when, due to your extreme degree of transgressions, you are [divinely] determined to deserve punishment, then Muhammad, son of Abdullah will arise, who is the Mahdi. Let it be clearly understood that both these promises (i.e., Muhammad, son of Abdullah will come, or that Eesa son of Mary will come), resemble each other in terms of their purpose and meaning. The purpose behind the advent of Muhammad, son of Abdullah is that, when the condition of the world will have become such that it will require punishment to bring about its reformation, at that time a person will appear as a 'reflection of Muhammad', peace and blessings of Allah be on him. It is not essential that his name must, in actual fact, be Muhammad ibn Abdullah. Instead, the meaning of the Ahadith is that in the sight of God the Exalted his name will be ' Muhammad ibn Abdullah', because he will come as the true reflection of the Holy Prophet s.a.s. Likewise, the purpose behind the advent of Eesa son of Mary is that when, due to the perverse use of human capacity to reason, people of the world will have acquired the hue of the Jews and will abandon spirituality and reality, and their hearts will have become bereft of worshipping God and having love of God, then at that time those people will be in great need of such a Reformer who may draw their attention to the spirit [of faith], reality, and genuine virtue ─ and, in so doing, he may have nothing to do with battles and armed conflict ─ and this role is specially reserved for the Messiah son of Mary, because he had been [divinely] commissioned especially to accomplish such a task; and it is not essential that the name of such a person who was to come must, in actual fact, be Eesa son of Mary. Instead, the meaning of such Ahadith is that in the sight of God the Exalted his name is certainly Eesa son of Mary. Just as God the Exalted named the Jews as pigs and apes and proclaimed [Arabic:][390] , similarly, by proclaiming the people of disorderly nature in this ummah as 'Jews', He named my humble-self as 'Messiah son of Mary', and stated in His Revelation, [Arabic:][391]
Further, Maulavi Siddique Hasan writes in his book that when Eesa son of Mary will descend, all the injunctions of the Holy Qur'an will be manifested to him

[390] The Holy Qur'an (5: 61). Translation: *They are* those whom Allah has cursed and on whom His wrath has fallen and of whom He has made apes and swine ... [Translator]
[391] 'We have made you the Messiah son of Mary.' [Translator]

through Archangel Gabriel, on whom be peace, i.e. he will be receiving Divine Revelation, but he will not make a recourse to the Ahadith because the exegesis of the Holy Qur'an will be made available to him through Revelation, which will free him of the need of Ahadith.

He further writes that some people are also of the opinion that when Eesa son of Mary will descend he will be just an *ummati* at that time: he will not possess even an iota of Prophethood or Messengership. He further writes: the truth of the matter is that he will be both an *ummati* and a Prophet. And, just like the case of ordinary *ummati* persons, he will be required to be subservient to the Holy Prophet [s.a.s.], and he will have to believe in all such matters on which the consensus of the *ummah* already exists. And since he has already seen the Holy Prophet [s.a.s.] on the Night of Me'raaj [i.e. Ascension], therefore, he is also a Companion [*sahabi*] and is included among their ranks as well. But, by the consensus of the *ummah*, [Hadhrat] Abu Bakr has the most superior rank among all the Companions. He writes further: why will he [i.e. the Messiah] become an ummati, despite his [already] being a Prophet? He replies to this by writing that he had prayed: O God! Count me among the *ummah* of the Prophet of the Latter Days. Therefore, God the Exalted made him an *ummati*, despite his being a Prophet. He further writes, on page 427, that he will be the Reformer [*mujaddid*] of the time, and will be ranked among the other Reformers of this *ummah*. However, he will not be the Leader of the Faithful [*Ameer ul Monineen*], because the Khalifa [i.e. successor] ought to be from the Quraish: how can the Messiah son of Mary encroach upon their right? Thus, he will not perform any duties of Khilafat ─ neither armed combat, nor engaging in any hostilities ─ instead, he will come as a subordinate to the Khalifa of the time and take orders from him.
In this context, the major doubts that arise here are that while, at the time of his advent, the Messiah son of Mary will be completely an *ummati*, then due to being an *ummati* he cannot, in any way, be a Messenger; because, the meanings of Messenger [*rasool*] and *ummati* [i.e. the follower of a *rasool*] are mutually incompatible and, furthermore, the fact of our Holy Prophet Muhammd [s.a.s.] is prohibitive of the advent of an ulterior Prophet. Albeit, a Prophet who receives light from the luminous lamp of the Prophethood of Hadhrat Muhammad [s.a.s.], and does not have absolute Prophethood [independently] ─ such a one who, in other words, is called a *muhaddith*[392] ─ is beyond the purview of this demarcation. This is so because, due to his devoted obedience and also his having reached a state of having lost his own identity within that of the Messenger [s.a.s.], he is counted within the entity of the Holy Prophet, the Ultimate among all the Messengers: just

[392] *Muhaddith* is a recipient of Divine Revelation, i.e. he is blessed with converse with God the Exalted. [Translator]

as a part is embodied in the whole. But, the Messiah son of Mary, to who the Gospel [*Injeel*] was revealed ─ accompanying whose descent, the descent of Archangel Gabriel, too, has been considered an inevitable aspect ─ cannot, in any way, be an *ummati*. This is so, because it will be incumbent on him to obey the Revelation that will descend on him from time to time ─ as is in keeping with the great rank of Messengers of God ─ then, while he will be one following the Revelation given to him, and he will also follow the new book revealed to him, how can he then be termed an *ummati*? And if you were to say that the injunctions that would be revealed to him would not run counter to the injunctions of the Holy Qur'an, then I say that he cannot be regarded as an *ummati* just on account of this fortuitous identity between the two. It is evident that a significant portion of the Torah is completely congruent with the Holy Qur'an; then, God forbid, would our Holy Prophet [s.a.s.] be counted as part of the *ummah* of Prophet Moses [a.s.], only due to this common factor? A fortuitous identity between two things is one thing and one's becoming obedient to someone else due to being subservient to him is something quite different. I have just noted above, that God the Exalted says in the Holy Qur'an that no Messenger comes into the world as obedient to, and governed by, someone else. Instead, he commands obedience [from others] and he is a follower of only the Revelation which descends on him through Archangel Gabriel [a.s.]. Now it is a straightforward matter that when Hadhrat Messiah son of Mary will descend, and Hadhrat Gabriel will start to regularly bring Revelations for him from heaven ─ and thus, through Revelation, he will be taught all the Islamic beliefs, and fasting, daily prayers, *Zakaat*, and *Hajj*, all the matters of jurisprudence will be taught to him ─ then, necessarily, the compendium of all these religious injunctions will be termed as a Book of God. If you were to assert that the Messiah will instructed only this much, through Revelation that: You should act upon the Holy Qur'an, and then Revelation will be discontinued for a very long time, and Hadhrat Gabriel will never again descend on him and, instead, he will become completely stripped of Prophethood and be rendered just like ordinary *ummatis*, then such a childish thought is ludicrous. Obviously, even if one assumes only a single count of Revelation descending to him and Hadhrat Gabriel is assumed to bring only a single statement of Revelation, becoming reticent thereafter, even this scenario, too, runs contrary to *Khatm-e-Nabuwwat*. This is so, because when the seal of *Khat'm* [i.e. finality] is broken and the Revelation of Messengership started once again, then it amounts to the same outcome whether the Revelation was of a smaller or greater magnitude. Every wise person can understand that if God the Exalted is true in delivering all he promises and, if what has been promised in the verse of *Khatam-an-Nabiyyeen*, and of which the explication is found in the Ahadith, that now ─ after the death of the Holy Prophet [s.a.s.] ─ Gabriel has been

stopped forever from conveying the Revelation of Messengership, if all of these matters are true and accurate then no person can come at all, in the capacity of a Messenger, after our Holy Prophet [s.a.s.]. But, even if we were to concede, for the sake of argument, that the Messiah son of Mary will come back to life and return to this world then we cannot, in any way, deny that he is a Messenger and will come in the capacity of a Messenger and [in consequence] the practice of descent of Gabriel and the continuation of Revelation of the word of God will resume. Just as it is not possible that the sun may rise but it may not be accompanied by light, similarly it is not possible that a Messenger may come into this world for the reformation of the people created by Allah but he may not be accompanied by the Revelation from God, and Gabriel. In addition, every sensible person can make an inference that if the practice of the descent of Gabriel and of the Divine Revelation were to be completely discontinued at the time of the descent of Hadhrat Messiah, then how will he be able to read the Holy Qur'an which is in the Arabic language? Will he sit in a school for a couple of years after his descent, and accomplish learning of the Holy Qur'an with the help of a religious cleric? If one assumes that this is exactly what he will do then, without the Revelation of Messengership, how will he be able to derive from the Holy Qur'an the details of the religious matters, e.g. the number of *sunnah* prayer-units offered in the post-midday prayer (*zuher*) and the number of *sunnah* prayer-units in the prayer offered right after sunset (*maghrib*), and who are the people that are eligible to pay the *zakaat,* and at what applicable rates? It has been made evident that he will not make recourse to the Ahadith. But, if he will be imparted all this knowledge through the Revelation of Prophethood then, without a doubt, the discourse through which he will learn all these details it will be called the Book of Allah, on account of its being the Revelation of Messengership. Thus it is quite evident how many problems and difficulties his second advent will entail. Included among these will be another one that, on account of his not being of Quraish ethnicity, he cannot be the Ameer under any circumstances. Having no other recourse, he will have to take the oath of allegiance at the hands of someone else who will be the Imam and Ameer. Particularly, when it is being believed that, before his advent, everyone will have already entered into an oath of allegiance with Muhammad son of Abdullah, Mahdi. In that case, another serious problem that will arise will be that if he desists from getting initiated at the hands of the Mahdi, it would amount to a grave sin. Rather, in view of [the warning in] the Hadith, [Arabic:][393] he will definitely take the oath of allegiance to the Mahdi; otherwise, on account of his not accepting the Khalifa, an edict [*fatwa*] to that effect will be issued against him.

[393] Translation of Hadith: One who adopts deviant behavior (*vis–à–vis* the Jama'at), such a one will be cast into the fire. [Translator]

Further, it is written on page 427 of the same book, *Aasaar-ul-Qiyaamah*, that it is a statement by Ibn Khaldoon that the *sufi* mystics have conjectured on the basis of their visions that the Dajjal will arise in the year 743. He then writes: this vision, too, was not realized. He writes further that Yaqoob bin Is'haq Kindi, too, had inferred on the basis of a vision that there were 698 years before the descent of the Messiah, but a time span much more than that has passed and the Messiah has not come yet. He writes further that it is related by Abu Hurairah that the Holy Prophet [s.a.s] had said that: I hope that, if I will have a relatively longer life, then Eesa son of Mary will arise within my lifespan ─ i.e. it is not necessary for Muhammad bin Abdullah, *Mahdi*, to appear in between; instead, it is not beyond the realm of reasonable expectation that the advent of the Messiah son of Mary may occur during my time ─ however, if I do not live long enough, then whosoever sees him let such a one say *Assalaam-o Alaikum* (Peace be on you!) to him, for me. This Hadith has been recorded by [Imam] Muslim and [Imam] Ahmad [bin Hanbal] as well. In this context, Maulavi Siddique Hassan writes: If Hadhrat Massih comes during my lifetime, it is my earnest wish that I may be the one to convey the greetings of peace by [Hadhrat Muhammad] the Seal of Prophets to him. However, it was merely a wish; may God the Exalted treat him with mercy. Hadhrat Mujaddid Alf Thaani has correctly written that when the Messiah will come, all the religious clerics [*maulavis*] will be poised to oppose him, and they will believe that this person is driven by his own opinion, he abandons consensus, and turns upside down the meanings of the Word of God. He further writes that a conflict of opinion exists regarding the death of Eesa prior to his ascent: some hold that he was caused to ascend after his death and, after his advent, he will die another time, therefore he is destined to have two deaths. And, although in the verse [Arabic:] [394] the death of [Prophet] Idrees is not implied, but the correct belief is indeed that he, too, was caused to ascend after his death. He further writes: the *Shia* [sect] also believes that there is really no Eesa who will come from the heaven; in reality it is the Mahdi who is termed as Eesa. He further writes that some *sufi* mystics, based on their visions, have accordingly interpreted this Hadith [Arabic:][395] that Mahdi who is to come is, in reality, Eesa: there is no need for any ulterior Eesa who may descend from heaven. And this is how the sufi-mystics have held that the Mahdi of the Latter Days is "Eesa", because he will come to serve the *shariah* of Hadhrat Muhammad [s.a.s.] in the same style and manner as did Eesa: in the service of, and obedience to, the *shariah* of Prophet Moses [a.s.]

[394] The Holy Qur'an (19:58). Translation: And We exalted him to a lofty station. [Translator]
[395] Translation: There is no *Mahdi* other than *Eesa*. [Translator]

Further, on page 431, he writes that it is established on the basis of Ahadith that, after his descent, Eesa will continue to be the recipient of the Revelation of Prophethood, in the manner of Messengers of God. For instance, in view of [Imam] Muslim, the Hadith related by Nawas bin Sam'aan states that [Arabic:][396] i.e. when Eesa will kill the Dajjaal, the Allah the Exalted will send Revelation to him. He writes further that the carrier of Revelation will be [the Archangel] Gabriel, because it is Gabriel who brings the Revelation to the Messengers [of God].

From the foregoing discourse we find out that for a period of forty years ─ which is determined to be the period of stay of Hadhrat Messiah [Jesus] in this world, after his second coming ─ Hadhrat Jibra'eel [Gabriel] will continue to descend, carrying with him the Divine Revelation. Now, every sensible person can assess that while in a period of twenty-three years the Holy Qur'an, which consists of thirty parts, was reveled then it is essential that, during this forty year period, a Book of Allah that may consist of at least fifty parts may be revealed to Hadhrat Messiah. And it is quite obvious that, it is 'inevitably attached to the impossible' that, after the Ultimate among the Prophets [*Khaatam an-Nabiyyen*] Jibraeel [a.s.] may start visiting the earth with the Revelation of Prophethood and, consequently, a new Book of Allah may come into existence, even if its message concurs with that of the Holy Qur'an. And a matter that is 'inevitably attached to the impossible' is itself an impossible matter. So, just ponder over it.
And one should also carefully examine the great transformation in circumstances that will have taken place because Hadhrat Messiah (if one assumes his advent) will come under such circumstances when he will be least familiar with the Shariah of Hadhrat Muhammad [s.a.s.], which is in a language he is not conversant with, and he will be in need of being instructed in the teachings of the Holy Qur'an; and that he may also become aware of the details of the instructions regarding religious observances that one learns from the Ahadith. In short, it will be essential for him to learn all the components of the Shariah of Hadhrat Muhammad [s.a.s.], whether they be in the set of beliefs, or acts of worship, or in the nature of dealings in a variety of life-situations, or in the category of rules of adjudication and settlement of disputes. And, on account of his being quite old, it is not even possible for him to become a pupil of other people and spend a significant part of his life, therefore it will be inescapably essential for him that all the components of the Shariah, in their entirety, must be revealed to him because, except for this, there is no method left for him to seek information about what is unknown to him. And for imparting knowledge and information to the

[396] Translation: When Eesa will kill the Dajjaal near the eastern gate of Ludd then, in that state, between the two of them, Allah the Exalted will cause the Revelation to descend on him. [Translator]

Messengers this practice of Allah has been in operation since ancient times that these are taught through the instrumentality of [the Archangel] Jibra'eel, on whom be peace, and through revelation of the Word of God and the discourse of God the Gracious. And, in this scenario, when the entire Holy Qur'an and the authentic Ahadith of the Holy Prophet [s.a.s.], will have been revealed anew to Hadhrat Messiah, in his own language, through the instrumentality of Hadhrat Jibra'eel, and some commandments may also be abrogated, e.g. the *Jizyah* tax, as mentioned in Ahadith, then it is obvious that as a result of the revelation of this new book, the Holy Qur'an will be abrogated just like the case of the Torah and the Gospel [*Injeel*] and the new 'Qur'an' of the Messiah, which will be somewhat different from the Holy Qur'an, will issue forth and become disseminated: Hadhrat Messiah will recite his own 'Qur'an' in the daily prayers and the mandatory instruction of the same 'Qur'an' will also be coercively given to others. And, apparently, it seems that the *Kalimah*[397] creed will also be liable for being somewhat modified or rescinded; because, while the whole Shariah of Hadhrat Muhammad [s.a.s.] is, God forbid ─ [and being mindful, here, that] copying a statement of disbelief does not, in itself, constitute disbelief ─ undermined, and another 'Qur'an', even though it may be somewhat congruent with our Holy Qur'an, will have been revealed from the Heaven, then the *Kalimah,* too, will be deservedly changed. Some people respond, sheepishly, that although these perverse outcomes will undeniably entail but what can we do when, in reality, a consensus has been reached that Hadhrat Messiah will descend while he will be a Messenger of Allah, and Hadhrat Jibra'eel, on whom be peace, will continue to descend on him [with revelation] for a period of forty years; and the same ensues from the Ahadith as well. In reply to this, I say that this much is completely true that, if and only if, the self-same Messiah will come with a Book, on whom Jibra'eel used to descend with revelation, then he will certainly not become anyone's disciple to learn about the laws of the Shariah of Hadhrat Muhammad[s.a.s.]; instead, in keeping with the practice of Allah, Divine Revelation will descend on him through Jibra'eel, and all the rules and regulations of the Shariah of Hadhrat Muhammad [s.a.s.] will be revealed to him afresh, in a new apparel and with new ornaments, and a new language; and, in the face of this new Book that will have been revealed from the Heaven, the Holy Qur'an will stand abrogated. But, God the Exalted will certainly not allow such humiliation and disgrace for this *Ummah*, and such insult and dishonor to His loved Prophet, the Seal of Prophets, that by sending another Messenger, the accompaniment of Jibra'eel with whom is imperative, He may dislodge Islam ─ although He has already promised that no Messenger will be sent after the Holy Prophet, peace

[397] Translation: "There is none worthy of worship except Allah; Muhammad is the Messenger of Allah" [Translator]

and blessings of Allah be on him. Those who study Ahadith, have certainly committed a great blunder that whenever they saw the word Eesa, or son of Mary, they just believed that as a matter of actual fact the self-same 'son of Mary', who was a Messenger of Allah, will descend from heaven; and they never gave it a thought that [if this literal interpretation was taken then] his advent will imply Islam's departure from this world. So, that is what entails your [perceived] consensus-belief. And, there is a *hadith* in [Sahih-] Muslim that the Messiah will come while he will be a Prophet of Allah. Now, if taken metaphorically, the words Messiah or son of Mary implies an *ummati* person [i.e. follower of the Holy Prophet's *shariah*], who has the rank of *muhaddith'iyyat* [398] then it entails none of these perverse outcomes, because a *muhaddith*, in one aspect, is also a Prophet; but he is such a Prophet who derives light from the light-source of the Prophethood of Hadhrat Muhammad [s.a.s.], and he does not acquire knowledge personally and directly; instead, he receives knowledge through the [spiritual] munificence of his Prophet, as a revelation of my humble-self, written on page 239 of *Baraheen-e-Ahmadiyya*, which is [Arabic:][399] i.e. every single blessing which continues to descend on my humble-self, in terms of divine revelations and visions, it is all through the agency of, and the medium of, the Holy Prophet Muhammad [s.a.s.] . Thus, there are numerous blessings inherent in the person who taught, i.e. the Holy Prophet[s.a.s.], and so also there are numerous blessings inherent in the person who learned, i.e. my humble-self. In contrast, if one interprets the advent of the Messiah son of Mary, as a matter of actual fact and in real, literal, terms, then innumerable perverse outcomes ensue. And there are definitive and explicit contextual parameters to understand this point that, in this particular context, descending in the literal sense is certainly not implied; instead, in keeping with another metaphor used [elsewhere], yet another metaphor is used here: when the [Latter Day] members of this *Ummah* were metaphorically referred to as the 'Jews' — and it was described how all those vices will permeate in them which had found their way [among the Jews] at the time of Hadhrat Messiah [Jesus] — then, in keeping with this similarity, it was also stated that for your reform, and to mediate between various religious denominations of yours as an arbitrator [*hakam*], a person from among yourselves will be sent whose name [under the same metaphor] will be Messiah, or Eesa, or son of Mary. This has a point embedded in it that: this *Ummah* is not so ineffectual and ignorant that it only possess the innate tendency to become a replica of those wild-natured Jews who existed at the time of Hadhrat Messiah [Jesus]; instead, the Messiah can also materialize from this *Ummah*. Thus, when some will become like those

[398] A *Muhaddith* is a recipient of Divine Revelation, i.e. he is blessed with converse with God the Exalted. [Translator]

[399] Translation: "All the blessings are from Muhammad, peace and blessings of Allah be upon him; so, blessed is the one who taught and the one who was taught." [Translator]

Jews, then there will be some who will arise as 'Messiah son of Mary', so that people may come to know that just as this *Ummah* contains among its multitudes of people, those who are of low moral fiber and are of carnal nature, similarly such people are also among its ranks who, due to their spiritual prowess, may be called 'Eesa son of Mary', or 'Moses son of Imran': both kinds of capacities are found within this *Ummah*. [Persian:][400]

Let it be clearly understood that Hadhrat Eesa son of Mary, too, for accomplishing the same task, and he came at a time when the Jews, like the contemporary Muslims, had split into numerous factions; and they had just latched on to the apparent words of the Torah and had abandoned its spirit and real essence; and internecine conflicts, rooted in trivialities, had broken out among them; and due to mutually exhibited malice and mean-spirited behavior, an overflow of feelings of grudge, jealousy, and spitefulness had spread among these various sects: one could not see the other do well and, like the inherent enmity between a lion and a goat, they had reached the level of personal vendetta among themselves. Due to differences in religious interpretations, they had no longer any affection left towards their brethren ─ instead, barbarism had spread ─ and their moral condition had become exceedingly corrupt, and they had become entirely bereft of mutual compassion and sympathy. They had become so much like animals that they could no longer recognize genuine virtues. Rancor and jealousy had become the order of the day, and only a few rituals and habitual acts had been taken for religion. Thus, the Holy Prophet, peace and blessings of Allah be on him, had foretold his Ummah that: In the Latter Days, you will also experience the same situation. Numerous religious sub-denominations will emerge within you, and many conflicting ideas will surface and, in the manner of the earlier Jews, every group will consider the other groups to be unbelievers: and even if ninety-nine facets of Islam will be present in someone, only one facet will be taken to be the reason for being an unbeliever, and such a one will be proclaimed an unbeliever. Thus, due to mutually proclaimed edicts of unbelief, extreme hatred, malice, and mutual enmity will proliferate. And, due to differences of opinion, spitefulness, jealousy, and beastly traits will become rampant, and that trait of Islam ─ that requires perfect unity, like that of a whole body, and which is full of mutual love and empathy ─ will completely depart from you, and one will regard the other person a stranger to such an extent that your mutual bond of religion relationship will be completely eroded. And one group will endeavor to have the other group proclaimed as unbelievers [*kafir*] just as was the case of the Jews at the time of

[400] Translation from Persian: "It is capable of being like a Jew, and it is also capable of being like the Messiah" [Translator]

the advent of Hadhrat Messiah [Jesus] son of Mary. And due to these internal rifts, rancor, jealousy, and mutual enmity you will become extremely insignificant, despised, and feeble in the sight of the other nations. And due to this reversal in progress, which will reach its peak due to the presence of internecine disputes, you will be on the verge of extinction; and you will endeavor to devour each other up like insects, and you will provide the opportunity for external attacks to take place upon you ─ just as it transpired with the Jews of that era, that due to their internal factionalism they lost control of their state and they started living like slaves under the yoke of Caesar. Thus, God the Exalted proclaimed, through His Messenger, that in the Latter Days you will experience a similar fate. Your religious disputes with your own brethren will reach an extreme degree, and you will be permeated with rancor, jealousy, and spitefulness. As a result of this inauspicious development, neither your worldly condition will remain good, nor will be your spiritual condition, or the state of your human morals; you will be left with neither fear of God nor the ability to recognize the truth. You will fully degenerate into wild-beings, transgressors, and ignorant ones, and that kind of knowledge which casts a virtuous impact on the hearts, will not survive among you. Furthermore, all this anti-religious development, lack of fear of God, and lack of mutual empathy will, of course, first spawn in the Eastern countries and it is in these countries that the *Dajjaal* as well as the Gog and Magog will rise up i.e. they will be a visible presence due to their strength and power. The reference to Eastern countries implies the country of Persia, Najd, and India, because all these countries are located to the east of the land of Hidjaz, and it was imperative that, in accordance with the Prophecy of the Holy Prophet [s.a.s.], the phenomenon of unbelief and heathenism should forcefully manifest itself, and the Dajjaal should have arisen from somewhere within these group of countries and the Messiah, too, should have descended somewhere within these countries, because [it is logical that] the location which becomes the seat of unbelief and treacherous conspiracies, the same location ought to be appointed for laying the foundation of reform and faith. Thus, among these Eastern countries, just as India had become, to a comparatively greater extent, the seat of unbelief, treacherous conspiracies, factionalism, rancor, and spitefulness, so also it was comparatively more deserving that the Messiah, too, should become manifest in this very country. And just as, [in the earliest days] after Adam's exodus, this country was the first one to benefit from the Divine mercy, so also in the Latter Days the same country may benefit from the Divine mercy. I have already described above that the Holy Prophet [s.a.s.] had foretold concerning his *Ummah* that: In the Latter Days, by completely treading in the footsteps of the Jews, you will become the 'Jews', and in the Latter Days such tribulations will proliferate the most within the Eastern countries, i.e. India and Khorasan etc. Consequently, at

that time, Messiah son of Mary will descend, i.e. he will be Divinely appointed, to uproot this 'Jewishness' [in the *Ummah*]. He further said that, just as this *Ummah* will become [like] the Jews, so also the 'son of Mary', in his metaphoric form, will be born within this very *Ummah:* it will not transpire that although it is this *Ummah* that became [akin to] the Jews, yet the 'son of Mary' may arise from among the Children of Israel. Holding such a view amounts to an indignity to our Holy Prophet [s.a.s.] and, further, it runs counter to the Holy Qur'an's verse [Arabic:][401] In this context, it should also be remembered that according to the taste of sufi-mystics, the terms ascension [*so'oud*] and descent [*no'zoul*] have special connotations, namely: when a man brings about complete severance from all the creatures of Allah and moves towards God the Exalted [to have exclusive recourse to Him] then, in the parlance of sufi-mystics, it is called *so'oud* [ascension]; and when, after being appointed [i.e. *mamoor*] he comes down for reforming the creatures of Allah, then such a state is termed as *no'zoul* [descent]. It is in the sense of this nomenclature that the word *no'zoul* has been used, and it is in reference to this connotation that Allah the Glorified says in this verse [Arabic:] [402]. Now, on the basis of all the foregoing analysis, it is evident that the Messenger [s.a.s.] of Allah certainly did not interpret the expression 'son of Mary' [*Ibn e Maryam*] as that specific 'son of Mary' who was a Messenger of Allah, on whom the Gospel [Injeel] was revealed. Instead, first he metaphorically described the Latter Day people as 'Jews' — and after declaring them to be a reflection, in every aspect, of those Jews who existed at the time of Hadhrat Messiah son of Mary — in keeping with the first metaphor, he subsequently made another Prophecy in metaphoric terms, that: When you will have become that kind of 'Jews', then it will be in consonance with your condition at that time that a 'Messiah' will be granted to you from among yourselves. And he will be the arbiter [*hakam*] among you, who will dispel your mutual spitefulness and rancor; he will place a lion and a goat [peacefully] side by side; he will eradicate the venom of snakes, and your children will play with serpents and scorpions and will not be harmed by their venom. All these indicators allude to the fact that when your religious disputes will have been resolved, then the spring of your natural affinity will suddenly gush forth and the rancor and jealousy will disappear, and the venoms of prejudice will be removed, and one brother will produce a mutually benign view of his brother. Then Islam will revert to the period of blessing and ascendency, and everyone will join hands in the endeavor to spread the message of Islam and have Muslims in great numbers: as compared to the efforts that are being made these days that as much as possible the number of

[401] The Holy Qur'an (56: 40-41). Translation: "A large party, from among the early *Muslims*, and a large party from the later ones." [Translator]
[402] The Holy Qur'an (17:106). Translation: "And in truth have We sent it down and with truth has it descended." [Translator]

Muslims should be decreased ─ and, under the command of, and edicts issued by, the evil-natured *maulavis* they may be thrown out of the purview of Islam ─ and even if there are a thousand reasons found in one to affirm his Islam, still seek out just one pretext, that is absurd and baseless, and use it to declare one an unbeliever [*kafir*] of such a grade that such a one is to be regarded as inferior to the Hindus and Christians [in this regard]. And this drive is underway, not just due to perverse uses of the Sharia, but people of such ilk are [allegedly] receiving revelations, too, that such and such Muslim is an unbeliever and this or that Muslim is hell-bound, and that particular Muslim is so steeped in unbelief that he will certainly not become rightly-guided. And due to their beastly passions, a great deal of emphasis is place on invoking curses; and in order to frolicsomely curse each other, edicts are issued for Muslims to mutually enter into prayer-duels [*muba'hilah*]. And all these mullahs or, in other words, all these cannibalistic insects cannot perceive the underlying fact that in all the Muslim sub-denominations, the marginal differences are an ongoing phenomenon and whereas in a specific matter one sect is in error, in another matter some other sect is in error. Now, is this a trait of humanity, or can it ever be a part of empathy and compassion, that the method of resolving these differences may be proposed according to which all the Muslims ─ whether they are followers of the four rightly-guided Imams, or the followers of *muhaddith* saints, or sufi-mystics ─ they should all be arrayed against each other in the realm of *mubahilah* and, based on such trivial differences, proceed to hurl curses at each other? A sensible person can now foresee that, after executing the *mubahilah* and invocation of curses, if it is imperative for the lightning of God's wrath to strike the faction that is in error, then would there be any outcome other than that God the Exalted will suddenly destroy all the Muslims *en masse*: and each group will be destroyed due to its own respective error of religious interpretation [*ij'tehaad*]? These ignorant ones assert that the request for *mubahilah* by Ibn Mas'ood furnishes precedence that *mubahilah* among Muslims is permissible. Nonetheless, they cannot prove that Ibn Masood had not retracted his position regarding *mubahilah*; nor can they prove that the *muhahilah* took place and those who were in error had to face divine chastisement. The truth of the matter is that Ibn Mas'ood was an ordinary man ─ he was not a Prophet or Messenger. If he was overcome by passion and made a mistake, should his statement be counted as [Arabic:][403]? Look at the squabbles and disputes among the Companions[r.a.] [of the Holy Prophet [s.a.s.]], which sometimes led to drawing swords and spears. Hadhrat Mu'aviyah, too, was a Companion, after all, who by sticking to his error spilled the blood of thousands of human beings. So, if Ibn Masood erred then

[403] The Holy Qur'an (53:5). Translation: "It is nothing but *pure* revelation *that has been* revealed *by God*." [Translator]

why is that so disquieting? And, without a doubt, if he asked for entering into a prayer-duel [*mubahilah*] on account of marginal differences, then he grievously erred. Whereas it is admissible for a Companion to possibly err in other matters then is it not possible for him to err in the matter of asking for *mubahilah*? It is evident how many differences [of understanding and interpretation] existed among the Companions [r.a.]: someone understood the Jassasah-related Dajjal[404] to be the promised one, whereas another one proclaimed under oath that it was Ibn-e-Sayaad who was, indeed, the *Dajjal*. Someone believed the Ascension [*Me'eraaj*] to be a physically transpired reality, whereas some others described it as a rarefied spiritual vision; and someone regarded some chapters of the Holy Qur'an, e.g. the *Mu'awwu'za'tain*[405], to be a part of the Holy Qur'an, whereas someone considered them to be outside the text of the Holy Qur'an. Now, were they all upon the truth [in their conflicting stances]? And when one committed one kind of mistake, then such a one can possible commit an error of another kind, too. How ignorant it is to regard any Companion to be completely free of any kind of mistake or error and, in this regard, to consider one's own stance to be so acceptable as one may accept a statement of the Holy Prophet [s.a.s.]!
O ye Muslims! Come on! Feel a sense of shame in front of God, and do not put on display this [deplorable] example of your religious learning [*maulaviyyat*] and comprehension of religious knowledge. The Muslims are already small in numbers: do not attempt to further decrease those who are already a minority, and do not help increase the number of unbelievers. And if my exhortation produces no effect on you, then at least read, abashedly, your own writings that have been published and desist from making statements that incite treacherous conspiracies.

Thirty Verses of the Holy Qur'an, which Prove the Death of the Messiah son of Mary

1. **First verse:** [Arabic:][406] i.e., O Eesa! I am going to cause you to die and, subsequently, I am going to honorably exalt you towards Myself, and will absolve you of all the calumnious allegations of the disbelievers, and will

[404] E. W. Lane's *Arabic-English Lexicon* defines the word "*jassasah*" as: A certain beast, that will be in the islands, that will search after news, or tidings, and bring them to El-Dejjal. [Translator]
[405] *Ma'uwwu'za'tain* refers to the last two chapters of the Holy Qur'an, i.e. Chapter 113 (*Al-Falaq*) and Chapter 114 (*Al-Nas*). [Translator]

[406] The Holy Qur'an (3:56). Translation: When Allah said, O Jesus! I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges of* those who disbelieve, and will place those who follow thee, above those who disbelieve, until the Day of Resurrection; ... [Translator]

grant ascendency to those who believe in you, over those who deny you, until the Day of Resurrection.

2. **Second verse**, which establishes the death of the Messiah son of Mary, is [Arabic:] [407] i.e., the Messiah, son of Mary, did not get slain, or crucified to death, and therefore ─ contrary to the perception of the Christians and the Jews ─ he did not the die in a manner of death that is associated with the despised and the accursed. Instead, God the Exalted elevated him with honor, towards Himself. It must be realized that the word *ra'fa'a* [i.e. He elevated], in this context, means the death that is honorable, as established by another verse [Arabic:][408] . This verse is in regard to Hadhrat Idrees, and there is no doubt that that the meaning of this verse is simply that We caused Idrees to die, and caused him to reach a high station. Because, if he had ascended the heaven without dying, then on account of the necessity of dying, which is imperative for every human being, one will have to believe that either he will die up there, at some point in time, or he will return to earth and die here. But, both these eventualities are precluded from occurrence, because it is proclaimed in the Holy Qur'an that the earthly body, after death, is again made to enter the earth; it reverts to the earth and its resurrection will occur from the earth. Further, the return of Idrees to earth, and his coming from the heaven once again, is not established on the basis of the Holy Qur'an and Ahadith. Thus, it is proven that the word ra'fa'a, in this context, means death ─ but, a death which is associated with honor ─ as is granted to those who have nearness to God so that, after death, their souls are taken to reach the highest heaven [Arabic:][409].

3. **Third verse**, which openly testifies to the death of Hadhrat Eesa, son of Mary, is [Arabic:][410] i.e. [Hadhrat Eesa says to Allah that] after You caused me to die, then, only You were watching over them. I have proven in the foregoing that in the entire Holy Qur'an the meaning of the word "*ta'waffa*" is: to take possession of the soul and abandon the body. For instance, Allah the Glorified says that [Arabic:][411] and moreover He says [Arabic:][412]

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[407] The Holy Qur'an (4:159). Translation: On the contrary, Allah exalted him to Himself. [Translator]
[408] The Holy Qur'an (19:58). Translation: And We exalted him to a lofty station. [Translator]

[409] The Holy Qur'an (54:56). Translation: In the seat of truth, with an Omnipotent King. [Translator]
[410] The Holy Qur'an (5:118). Translation: '... but since Thou didst cause me to die, Thou hast been the Watcher over them.' [Translator]
[411] The Holy Qur'an (32:12). Translation: Say, 'The angel of death that has been put in charge of you will cause you to die ...' [Translator]
[412] The Holy Qur'an (10:105). Translation: '... but I worship Allah *alone* Who causes you to die ...' [Translator]

and He further says [Arabic:][413] and, in addition, says [Arabic:][414] and He further says [Arabic:] [415]. Similarly, in twenty-three different locations in the Holy Qur'an the meaning of the word "*ta'waffa*" is consistently: death [*ima'tat*] and taking possession of the soul. But, it is sad that some religious divines, out of deviation from truth and introducing corruption in the meaning, have taken the word "*ta'waffai'tani*" [i.e. you caused me to die] to mean "*rafa'tani*" [you elevated me], and have not given it even a cursory thought that such a meaning is contrary to the [Arabic] lexicon, but run counter to the entire Holy Qur'an. Thus, this is indeed their deviation from the truth that the specific meaning which the Holy Qur'an has consistently maintained, from its beginning to the end, they have abandoned that meaning without the presence of any robust aspect related to the context. The word "*ta'waffa*" is surely used, not only in the Holy Qur'an but also frequently used in the Ahadith, in the sense of 'causing to die' and 'taking possession of the soul'. Thus, when I meticulously perused the six authentic books of Ahadith [i.e. *Sihaah Sittah*] I found that every time the word "*ta'waffa*" was uttered by our Holy Prophet [s.a.s.], or by any Companion, it was limited to this specific meaning. I make an emphatic claim that one would not find even a single authentic Hadith in which the word "*ta'waffa*" may have another meaning. I have discovered that, in Islam, this particular word has been designated as specific terminology for expressing 'taking possession of the soul', so as to indicate that the soul lives on, without perishing.

It is sad that when some religious scholars notice that the meaning of the word "*ta'waffa*" is, in reality, 'to cause someone to die', then they offer another interpretation that the kind of "*ta'waffa*" that is mentioned in the verse[416] "*fa-lamma tawaff'aitani*", that will transpire after the descent of Hadhrat Eesa. But, it is surprising that they do not even a wee bit ashamed of themselves due to their resorting to so many flimsy interpretations. They do not realize that, before the verse "*fa-lamma tawaff'aitani*" occurs, there is the following preceding verse, [Arabic:] [417] And it is evident that the verb "*qaa'la*" [or, he said] is a case of past tense, and it is preceded by the word "*izz*", which is especially used to refer to

[413] The Holy Qur'an (4:16). Translation: '... until death overtake them ...' [Translator]
[414] The Holy Qur'an (7:38). Translation: '... till when Our messengers shall visit them to take away their souls ...' [Translator]
[415] The Holy Qur'an (6:62). Translation: '... until, when death comes to anyone of you, Our messengers take his soul ...' [Translator]
[416] The Holy Qur'an (5:118). Translation: '... but since Thou didst cause me to die, ...' [Translator]
[417] The Holy Qur'an (5:117). Translation: And when Allah said, "O Jesus, son of Mary, didst thou say to men 'Take me and my mother for two gods besides Allah?' ", he will answer ...' [Translator]

the past tense, which proves that, at the time of the revelation of this verse, this dialogue was a matter of the past and did not refer to any time in the future. Then, in conformity with it, the response from Hadhrat Eesa, i.e., "*fa-lamma tawaff'aitani*" [or, ever since you caused me to die] that, too, is couched in terms of the past tense. Further, prior to this narrative, there are other narratives that are stated in the Holy Qur'an in the same style: those, too, confirm the correctness of the aforementioned meaning. For instance, the following narrative, [Arabic:][418] Now, should it be taken to mean that God the Exalted will say this to the angels at some time in the future? In addition to this, the Holy Qur'an has numerous this, and the Aladith also confirm this, that questions are also asked after death ─ and before the Day of Resurrection ─ for calling someone to account.

4. **Fourth verse**, which establishes the death of the Messiah [Jesus] is the following verse, [Arabic:] [419], and I have already presented an exegesis of this verse in the present book.

5. **Fifth verse** is as follows, [Arabic:] [420] i.e., the Messiah [Jesus] is only a Messenger; other Messengers prior to him have passed away; and his mother is a righteous woman; when both of them were alive, they use to eat food. This verse, too, is a forthrightly explicit verse of the Holy Qur'an, because it has been explicitly stated in this verse that now Hadhrat Eesa and his mother Mary no longer eat food ─ though at one time, they used to ─ as is evidenced by the word "*kaa'naa*" [i.e. both of them used to] which departs from the present tense and provides information about the earlier times. Now, everyone can understand that Hadhrat Maryam [Mary] is precluded from eating food anymore only because she died, and since the word "*kaa'naa*", which is the dual-form [*tath'niyyah*], includes Hadhrat Eesa along with Hadhrat Maryam [Mary], and the twain are subject to the same verb-description, therefore, along with accepting the death of Madhrat Maryam, the death of Hadhrat Eesa, too, will have to be conceded. Because, in the aforementioned verse, it has certainly not stated that Hadhrat Maryam was precluded from eating food on account of her death, but Hadhrat Eesa was precluded [from eating food] due to

[418] The Holy Qur'an (2:31). Translation: And when your Lord said to the angels, 'I am about to appoint a vicegerent in the earth' [Translator]
[419] The Holy Qur'an (4:160). Translation: And there is none among the People of the Book but will believe in it before his death: and on the Day of Resurrection, he [Jesus] will be a witness against them ... [Translator]
[420]The Holy Qur'an (5:76). Translation: The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have passed away. And his mother was righteous. Both of them used to eat food. [Translator]

some other reason. And when we read the aforementioned verse in conjunction with the following verse [Arabic:][421] ─ which means that: We have not created any such body as may be alive, yet without eating food ─ then we will reach this certain and definitive conclusion that as a matter of fact Hadhrat Messiah [Jesus] passed away. Because, the earlier verse establishes that he no longer eats food, whereas the latter verse proclaims that as long as this physical body is alive, it is imperative for it to subsist by eating food. The definitive conclusion that flows from this is that he is not alive now.

6. **Sixth verse** is [Arabic:][422], which has already been mentioned in connection with the fifth verse and, in fact, this verse alone is sufficient to adequately prove the death of the Messiah [Jesus] because when no eartly body can live without eating food ─ and this is the established practice of Allah ─ then how could Hadhrat Messiah [Jesus] be still alive, without eating food? And Allah the Exalted says [Arabic:][423] But, if someone asserts here that: the *Ashaab al-Kahaf* are still alive, without eating; then, my reply is that their life, too, is not the life in this world; and the Hadith in [Sahih-] Muslim that refers to the period of 100 years, too, has also declared them to have died. Indeed, we do affirm belief in that the *Ashaab al-Kahaf*, too, are alive in the sense in which the martyrs [*sho'ha'da*] are alive. Their life, too, is perfect, although they have been delivered from the imperfect, dense and crude, life-form of this material world. What is the worth of the material life, and what significance attaches to it, after all. An ignorant person regard this life as having a great significance and despite the variety of life-forms mentioned in the Holy Qur'an, such a person just continues to drag his life towards this material category of existence. He does not realize that the worldly life is a low-grade form of existence, from whose tail-end ─ which has many harsh, repugnant and repulsive, accompaniments ─ the Seal of Prophets, peace and blessings of Allah be on him, has also sought refuge [with Allah]. What can constitute a better outcome if one is delivered from this earthly, lowly, life while the practice of Allah is maintained?

[421] The Holy Qur'an (21:9). Translation: And We did not give them [i.e. the Messengers] bodies that ate no food, nor were they to live forever. [Translator]
[422] *Op cit.* (21:9)
[423] The Holy Qur'an (33:63). Translation: ' ... and thou wilt not find any change in the way of Allah.' [Translator]

7. **Seventh verse** is [Arabic:][424] i.e Hadhrat Muhammad s.a.s. is only a Prophet; all Prophets before him have died. If now he, too, were to die or be slain, will that become a blot on his Prophethood due to which you may recant your faith? The essence of this verse is as follows: If it is essential for the Prophets to live forever, then present such a Prophet from among the earlier Prophets who may still be alive. It is evident that, if the Messiah son of Mary is still alive then this argument which was presented by God the Exalted was, perhaps, incorrect!

8. **Eighth verse** is [Arabic:][425] i.e., before you, We have not made any human being to live forever, and remain in an unchanged state. Thus, if you are to pass away, will they remain here, living forever? The intent of this verse is to convey that all people are under the same established practice of Allah ─ and none has ever escaped, nor anyone ever will, the inevitability of death. And, according to the lexicon, it is inclusive in the meaning of the word *khu'lood* [used here] that an entity may eternally remain in the same, unaltered, condition. Since change is the antecedent of decline and death, thus a negation of *khu'lood* [stated here] establishes that, due to the effect of elapsing time, every individual is involved in a movement towards death. And due to being driven towards old age and, with the impact of the passage of all this time on the Messiah, son of Mary, to become a decrepit old man, it all proves his death.

9. **Ninth verse** is [Arabic:][426] i.e., all the Messengers that have existed before the present time, they were a group of people who have all died. Their deeds are associated with them, and your deeds will be associated with you; and you will not be held accountable for their deeds.

10. **Tenth verse** is [Arabic:][427] I have already made a detailed comment on it in the present book. It further demonstrates that Hadhrat Eesa was enjoined upon to observe Prayer in accordance with the method laied down in the Gospel, and he performs Prayer in heaven in the manner of Christians ─ while, during his being engrossed in the act of Prayer, Hadhrat Yahya [or, John the Baptist] remains inertly lying right next to him, because he is 'dead', after all, is he not? And when Hadhrat Eesa will

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[424] The Holy Qur'an (3:145). Translation: And Muhammad is only a Messenger. Verily *all* Messengers have passed away before him. If then he dies or be slain, will you turn back on your heels? [Translator]
[425] The Holy Qur'an (21:35). Translation: We granted not everlasting life to any human being before thee. If then, thou shouldst die, shall they live *here* forever? [Translator]
[426] The Holy Qur'an (2:135). Translation: Those are a people that have passed away; for them is what they earned and for you shall be what you earn; and you shall not be questioned as to what they did. [Translator]
[427] The Holy Qur'an (19:32). Translation: '... and [He] has enjoined upon me Prayer and almsgiving so long as I live.' [Translator]

[allegedly] return to this world, he will observe Prayer as Muslims do ─ contrary to what was divinely enjoined upon him.

11. **Eleventh verse** is [Arabic:][428]. In this verse, the greatly significant incidents in the life of Hadhrat Eesa as an individual that have been mentioned are only three; although, if his ascent [*ra'fa'a*] and descent [*no'zoul*], too, are among the genuinely transpired events, then these, too, must have been mentioned. Should the ascent and descent of Hadhrat Messiah [Jesus], God forbid, not have been the recipient of the blessed peace from God? Thus, in this context, for God the Exalted to abandon any [mention of] ascent or descent, associated with the Messiah, son of Mary, that enduringly resides in the minds of Muslims, furnishes a clear evidence that this idea is non-existent and contrary to the facts. Instead, that ascent [*ra'fa'a*] consists of "the day I shall die" [*yaum-a amout-o*] and descent [*no'zoul*] is altogether wrong.

12. **Twelfth verse** is [Arabic:] [429] In this Allah the Exalted declares that the practice of God continues among you in only two ways: some of you die before reaching the usual human lifespan, whereas some do attain to the usual human lifespan: until they are driven to the most pathetic part of life and it reaches a point when, after having acquired knowledge [earlier on in their lives] they [once again] become utterly ignorant. This verse, too, establishes the death of the Messiah, son of Mary, because it shows that if a human being achieves a ripe old age, he then moves day by day towards decrepitude, until he becomes uninformed like an infant, and then he dies.

13. **Thirteenth verse** is [Arabic:][430] i.e. you will indeed reside on earth, with your material body, up until you complete your days of benefitting from this life and die [a natural death]. This verse precludes the material body from ascending into heaven because the word *'la'kum'* which is specific in its usage, in this context, is clearly signifies that the material body is incapable of getting into heaven; rather, it has been developed from within the earth [materials], it will reside on the earth, and it will eventually be buried in the earth.

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[428] The Holy Qur'an (19:34). Translation: 'And peace was on me the day I was born, and *peace there will be on me* the day I shall die, and the day I shall be raised up to life again.' [Translator]

[429] The Holy Qur'an (22:6). Translation: And there are some of you who are caused to die *prematurely,* and there are others among you who are driven to the worst part of life *with the result* that they know nothing after *having had* knowledge. [Translator]

[430] The Holy Qur'an (2:37). Translation: '... and for you there is an abode in the earth and a provision for a time.' [Translator]

14. **Fourteenth verse** is [Arabic:] [431] i.e. whoever We give a long life, We make [the spectrum of] his lifespan reverse, viz. the powers and faculties of his life [progressively] part company with him; his bodily faculties register a decline and his ability to think and reason continues to diminish. Now, if one assumes concerning the Messiah son of Mary that he is still alive, with his earthy body, then one must concede that, for a very long time, his human faculties must have altogether undergone a decline, and such a state is itself indicative of death, and one has to definitely concede that he must have met his death a long time ago.

15. **Fifteenth verse** is [Arabic:][432] i.e., God is such a God, Who created you in a state of feebleness, and then granted you strength following that weakness, and then again caused feebleness and decrepitude. This verse, too, provides a clear indication that there is not a single human being who is beyond this law of nature, and every creature is within the ambit of this law, that the passage of time exerts an impact on its life and existence, and this [process] continues until he becomes a dotard and eventually dies.

16. **Sixteenth verse** is [Arabic:][433] i.e., the example of this world is like that of water which We cause to descend from heaven, then the vegetation of the earth mixes up with it, then it grows and flourishes, and is eventually cut down -- that is, a human being's birth is similar to that of vegetation: first he progressively moves towards his perfection, after which his continued degeneration sets in. Has the Messiah [Jesus] been exempted from this Law of Nature?

17. **Seventeenth verse** is [Arabic:][434] i.e., God the Exalted causes you to progressively reach your full maturity then, after reaching your climax, you move towards your downfall up until you eventually die. That is to say: this is indeed the decree of God the Exalted for you, and there is no human being who is exempt from this Law of Nature. O God of Transcendent Power! Do grant the insight to understand this Law of Nature to those who believe the Messiah son of Mary to be beyond its purview.

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[431] The Holy Qur'an (36:69). Translation: And him whom We grant long life, We cause him to revert to a state of senility. [Translator]
[432] The Holy Qur'an (30:55). Translation: *It is* Allah Who created you in *a state of* weakness, and after weakness gave strength; then, after strength, cause weakness and old age. [Translator]
[433] The Holy Qur'an (10:25). Translation: The likeness of the present life is only as water which We send down from the clouds, then there mingles with it the produce of the earth, of which men and animals eat ... [Translator]
[434] The Holy Qur'an (23:16). Translation: Then after that you must surely die. [Translator]

18. **Eighteenth verse** is [Arabic:][435] In these verses, too, it is described by analogy that, like the case of vegetation, a human being gradually completes his lifespan and the he dies.

19. **Nineteenth verse** is as follows [Arabic:][436] i.e., all the Messengers We have sent before you, they all used to eat food and walked through public areas. This verse establishes that now all of those Prophets neither eat food nor do they walk through the public areas. And I have already established on the authority of a clear verse of the Holy Qur'an that eating food is one of the binding requirements of earthly life; and since all those Prophets no longer eat food now, therefore it proves that they have all died, and since this is an all-encompassing statement, therefore the Messiah [Jesus], too, is included among them.

20. **Twentieth verse** is as follows [Arabic:][437] i.e. those entities who, excepting Allah, are worshipped and called [for help], they were unable to create anything. They themselves have been long dead, not living, and they do not even know when they themselves will be resurrected. Just ponder over it, how transparently these verses are indicating the death of the Messiah [Jesus] as well as all those human beings whom the Jews, the Christians, and some groups of Arabs used to believe as their object of worship and used to pray to them. If even now you are not convinced of the death of the Messiah son of Mary, then why do you not simply declare, in a straightforward manner, that you have reservations about accepting the verdict of the Holy Qur'an. Is it the behavior of those who have firm faith, to listen to the verses of the Holy Qur'an [being presented as evidence] and yet not become awe-struck into stillness of credence?

21. **Twenty-first verse** is that [Arabic:][438] i.e., Muhammad, peace and blessings of Allah be on him, is not the father of any man among you, but he is the Messenger of Allah, and is the last of the Prophets. This verse, too, is clearly indicating that after our Prophet, , peace and blessings of Allah be on him, no Messenger will come into this world. Thus, this verse

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[435] The Holy Qur'an (39:22). Translation: Hast thou not seen that Allah sends down water from the sky and causes it to flow in the form of streamlets in the earth and then brings forth thereby herbage, varying in its colors? Then it dries up and thou seest it turn yellow; the He reduces it to broken straw. In that verily there is a reminder for men of understanding. [Translator]

[436] The Holy Qur'an (25:21). Translation: And We never sent any Messengers before thee but surely they ate food and walked in the streets. [Translator]

[437] The Holy Qur'an (16:21-22). Translation: And those on whom they call beside Allah create not anything, but they are themselves created. *They are* dead, not living; and they know not when they will be raised. [Translator]

[438] The Holy Qur'an (33:41). Translation: Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets ... [Translator]

also proves with great clarity that the Messiah son of May, the Messenger of Allah cannot now come into this world. This is because the Messiah son of Mary is a Messenger, and this aspect is inherent in the nature and essence of a Messenger that he must receive the instruction of a variety of branches of religious knowledge through the instrumentality of [Archangel] Gabriel; and it has just been established that now the Revelation associated with Prophethood has been discontinued till the day of Resurrection. This makes it inevitable for one to conclude that the Messiah son of Mary will certainly not come, and this in itself makes it imperative to concede that he had died. And the notion that he came alive, after his death, cannot benefit those who have a position contrary to ours, because even if he were to have come alive after death, still he is characterized by Messengership, which is an inseparable aspect of his being, and which precludes his re-advent into this world. In addition to that, I have already discussed that the coming alive of the Messiah [Jesus] after his death is not of the kind that is [generally] believed; instead, it is similar to the 'life' of martyrs which is characterized by ranks of nearness [to God] and spiritual perfection. There is frequent mention of this kind of life in the Holy Qur'an. For instance, the Holy Qur'an has a verse which records the following statement by Prophet Abraham[a.s.] [Arabic:][439] i.e., the God Who causes me to die and then grants me life subsequently. This death and life does not just refer to the death and life in the physical sense. Instead, it points to the 'death' and 'life' which the spiritual-wayfarer experiences on the milestones and sojourn on his spiritual journey. Thus, he meets death due to the personal love of the creatures of God, after which he is brought back to life due to the personal love of the Creator. And then he meets his death due to the personal love for his companions, after which he is brought back to life due to the personal love of [God] the Most Elevated Companion. And then he meets his death due to the love of his own self, after which he is brought back to life due to the personal love of [God] the Real Beloved. Several 'deaths' and several 'lives' of this kind are experienced by him on an ongoing basis until such a one attains to the rank of the perfect life. Thus, the particular 'perfect life' which is granted after one departs from this earthly sphere, it is not the life associated with the physical body; instead, it is a life of another connotation altogether, and another kind of magnificence. Allah the Exalted has said, [Arabic:][440]

[439] The Holy Qur'an (26:82). Translation: 'And Who will cause me to die, and then bring me to life *again*; ...' [Translator]

[440] The Holy Qur'an (29:65). Translation: '... and the Home of the Hereafter ─ that in deed is Life, if they but knew!'

22. **Twenty-second verse** is that [Arabic:] [441]i.e., if you are not knowledgeable about some issues that may arise among you, then you should make a recourse to People of the Book and look into the narratives of the incidents recorded in their Scriptures so that the actual reality [of a situation] may become explicitly obvious to you. Thus, in compliance with the commandment of this verse, when I turned to the books of the People of the Book ─ the Jews and the Christians ─ and sought to find out whether the re-advent of any earlier Prophet had been promised and did the self-same Prophet reappeared, or whether such narratives have ulterior meaning, then it became apparent that Hadhrat Massiah son of Mary himself had already resolved an issue very similar to the one that is currently in dispute; and the decree given by him is in agreement with the one I have given. Please refer to the book of Kings, the book of Prophet Malachi, and *Injeel* [New Testament] as to how Hadhrat Messiah [Jesus] has interpreted the descending from heaven of Elijah.

23. **Twenty-third verse** is that [Arabic:][442] i.e. O soul who has comfort from God, come back to your Lord, such that you are pleased with Him and He is pleased with you; then, after that, do thou join those of My servants who have departed from the world, and do enter My Paradise. It is clearly evident from this verse that a human being can definitely not join the contingent of the departed souls, up until one dies. But, on the basis of the Hadith describing the *Me'eraaj* [or, Ascension] which is recorded, in detail, by [*Sahih Al-*] *Bokhari* as well, it is proven that Hadhrat Messiah son of Mary is counted among the contingent Prophets who are already deceased. Thus, in accordance with the definitive indication of this verse one has to necessarily concede the death of the Messiah son of Mary. [Arabic text:][443]

24. **Twenty-fourth verse** is that [Arabic:] [444]. In this verse, Allah the Exalted describes His law of nature by saying that there are only four milestone-events in a human being's lifespan: first he is created then, for the process

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[441] The Holy Qur'an (16:44). Translation: '... so ask those who are custodians of divine scriptures, if you know not.' [Translator]

[442] The Holy Qur'an (89: 28-31). Translation: *And* thou, O soul at peace! Return to thy Lord, well pleased with Him and He well pleased with thee.

[443] [Arabic text from the author] Translation: We affirm belief in the Book of Allah, the Holy Qur'an, and we disbelieve in everything that is contrary to it. O ye people! Follow that which was sent down to you from your Lord, and do not follow any partners associated with Him. Indeed, there came to you the exhortation from your Lord, and a cure for whatever *disease* there is in the hearts. So, follow it; and not other ways lest they lead you away from His way. [Translator]

[444] The Holy Qur'an (30: 41). Translation: It is Allah Who has created you, *and* then He has provided for you; the He will cause you to die, *and* the He will bring you to life. [Translator]

of perfecting him and for his reformative-training he is granted sustenance ─ in spiritual as well as physical sense ─ that he is destined for; then he meets his death; then he is brought to life. Now, it is evident that there is no such exceptional clause in these verses through which the specific incidents pertaining to the Messiah [Jesus] may have been excluded; despite the fact that the Holy Qur'an, from its beginning to the end, consistently ensures that if an individual, human, is entitled to being made an exception, in the context of the mention of any incident then it immediately makes such an exception, under this consistent rule, otherwise it narrates its specific incidents.

25. **Twenty-fifth verse** is that [Arabic:][445] i.e. everything that exists on earth, or is extracted from within it, is in a state of ongoing decay: it is constantly moving towards its eventual annihilation. What it means is that every mortal body has a kind of movement toward extinction and there is no instant of time that is free of such a movement. It is the same movement in time that makes an infant to become a young man, and renders a young man and old man, and casts an old man into his grave. And there is none who is outside the purview of this law of nature. God the Exalted used the word "*faa'nin*" ─ He did not say "*yaf'ni*" ─ so as to let it be known that "*fa'naa*" [i.e. to cease to exist] is not something that will suddenly befall at some future point in time; instead, becoming extinct is a continuous and ongoing process. But, contemporary *maulavis* conjecture that the Messiah son of Mary, who has the same mortal body ─ which, according to this clear verse, is subject to the operation of the process of moving towards extinction every minute ─ is still sitting in heaven, without undergoing any transformation or change, and the elapsing time does not impact him; although, in this verse, too, Allah the Exalted has not made an exception of the Messiah from [the laws operative in] the universe that planet earth is a part of. O ye *Maulavis*! Whatever has happened to your faith in *Tauheed* [i.e., belief in the Oneness of God] and where are, now, your pretentiously lofty claims of being obedient to the Holy Qur'an? [Arabic:][446]

26. **Twenty-sixth verse** is that [Arabic:] [447] i.e., the righteous individuals, who give up all manner of transgression, due to their fear of God the Exalted,

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[445] The Holy Qur'an (55:27). Translation: All that is on it [earth] will pass away. And there will remain *only* the Person of thy Lord, Master of Glory and Honour. [Translator]

[446] Translation: Is there no man among you in whose heart there may be even an iota of a feeling for [upholding] the greatness of the Holy Qur'an? [Translator]

[447] The Holy Qur'an (54:55-56). Translation: Verily, the righteous will be in the midst of Gardens and streams − In the seat of truth, with an Omnipotent King. [Translator]

after they die they reside in the gardens of the Paradise and its flowing streams ─ within the seat of truth, in nearness to the Sovereign King. Now, on the basis of these two verses it is quite apparent that God the Exalted has struck an inevitable association between entering Paradise and residing in the seat of truth, i.e., one's attaining to a state of nearness to God the Exalted is held as inseparably linked to entering Paradise. Thus, if the expression [Arabic:][448] that the Messiah [Jesus] was elevated toward God the Exalted, then without any doubt he entered Paradise as well ─ just as another verse [Arabic:][449] which is synonymous with [Arabic:] [450] definitively establishes the same. It proves that (1) to be elevated toward God the Exalted (2) being counted among the congregation of the earlier ones who enjoyed nearness to God, and (3) to enter Paradise, all three meaning are simultaneously fulfilled. Therefore, this verse, too, proved only the death of the Messiah [Jesus] son of Mary. Thus, all praise truly belongs to Allah, Who firmly established the truth and conclusively falsified the falsehood, and helped His servant and supported His appointed one.

27. **Twenty-seventh verse** is that [Arabic:][451] i.e., those who are going to dwell in Paradise, and their status as would-be Paradise-dwellers has already been decreed by Us, they have been far removed from Hell, and they are steeped in the eternal pleasures of Paradise. This verse implies Hadhrat Uzair[452] and Hadhrat Messiah, and it established their entry into Paradise, which also furnishes proof that they have died.

28. **Twenty-eighth verse** is that [Arabic:][453] i.e., wherever you may be, death will capture you right there, even if you choose to reside in [the safety of] lofty bridges. This verse, too, definitively proves that death and conditions inevitably associated with death apply to a mortal body in every place. This is the wont of Allah. And, in the present context as well, there is no text, or even a word, written that could have made an exception of the Messiah [son of Mary]. Thus, without any doubt, these implied meanings of this verse are also pointing to the death of the Messiah son of Mary. The meaning of being chased by death is the impact of the elapsing time

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[448] *Raa'fe-o ka Ilayya*: It means, "I will elevate thee towards Me"
[449] The Holy Qur'an (89:29), phrase. Translation: Return to thy Lord ... [Translator]
[450] Translation: I shall raise thee toward Myself. [Translator]
[451] The Holy Qur'an (21:102-103). Translation: *Bust* as for those for whom *the promise of* a good reward has gone forth from Us, these will be removed far from it. They will not hear the slightest sound thereof; and they shall abide in that which their souls desire. [Translator]
[452] The Biblical name of Uzair is Ezra. [Translator]
[453] The Holy Qur'an (4:79). Translation: Wheresoever you may be, death will overtake you, even if you were in strongly built towers. [Translator]

on a person, which takes one through old age, senility, or diseases and afflictions that cause one to meet one's death. There is no exception to this rule in the entire realm of living creatures.

29. **Twenty-ninth verse** is that [Arabic:][454] whatever learning and perceptive-knowledge the Messenger [of Allah] grants you, you should adopt it, and whatever he prohibits you from, you should a relinquish it. Thus, we now advert to what has the Holy Prophet [s.a.s.] has said in this regard. Now, first you should consider this Hadith which is narrated by Abu Hurairah [r.a.] and is recorded in *Mishkaat* as follows [Arabic:] he says: The Holy Prophet [s.a.s.] said: In most cases, people's ages, among my followers, would be sixty to seventy years; and those who will exceed this range will be a minority. It is evident that the Messiah son of Mary is also counted along with the aforementioned followers; then how could there be such a tremendous difference be possible that whereas other people hardly reach seventy years of age, his situation is such that more than two-thousand years have passed, yet he is nowhere even close to dying. In fact, it is related that after his second advent into the world he will live for an additional forty to forty-five years.

    The second Hadith is narrated by Jabir and recorded in *Muslim*, as follows: [Arabic:] Jabir narrated that I heard from the Holy Prophet [s.a.s.] when he stated, having invoked an oath, that there is no such living creature on earth that will remain alive after one hundred years will have passed on its existence. This Hadith means that any individual who is created on this earth, such a one will not be alive a hundred years henceforth. The conditional usage of "on this earth" is meant to exclude the living entities of the Hereafter. But, it is obvious that the Messiah son of Mary is not among the creatures of Heaven; instead, he is among the creatures of the earth and is counted among "that which is on earth". It is not the intent of this Hadith to convey that if an individual lives here on earth, such a one will eventually die; but, if someone ascends to heaven then such a one can defy death – because, according to the verse of the Holy Qur'an, any mortal body is debarred from ascending to heaven. Instead, the meaning of this Hadith is that anyone who was born on this earth, and came out of clay [so to speak], such a one cannot live more than a hundred years [thenceforth].

[454] The Holy Qur'an (59:8). Translation: And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from *that*. [Translator]

30. **Thirtieth verse** is that [Arabic:][455] i.e., the disbelievers say that: You must demonstrate to us your ascending into the heaven, only then will we affirm faith in you. Reply to them, saying that: My God is far too sublime for Him to show such explicit signs in this world – which is a realm of trial [for humans] – and I am nothing different from being only a human. It is clearly evident from this verse that the disbelievers had demanded from the Holy Prophet [s.a.s.] a sign, to demonstrate his ascending into heaven, and they were given a categorical answer that this is not the wont of Allah to take any mortal body into the heaven. Now, if one were to accept as true the ascension of the [Messiah] son of Mary into heaven, this aforesaid response will become subject to serious objection and it would inevitably entail [conceding] contradiction and conflict in the Word of God. Thus, the definitive and certain fact is that the Messiah did not go to heaven in his mortal body: instead, he went to heaven *after* his death. I ask these people, regarding Hadhrat Yahya [a.s.], Hadhrat Adam [a.s.], Hadhrat Idrees [a.s.], Hadhrat Ibrahim [a.s.], and Hadhrat Yusus [a.s.] etc., whether or not, after their respective death, they were elevated to the heaven? If they were not, then how was it that the Holy Prophet [s.a.s.] saw them in various heavens, on the night of *Me'raaj* [i.e., his vision-based spiritual ascension]? But, if they were so elevated, then why is it that you, without any justification, translate the word *ra'fa'a* [elevation] differently, when it is applied to the Messiah son of Mary? It is surprising that the word "tawaffi", which definitively conveys the meaning of death, is mentioned in regard to him repeatedly, and the example of his having been "elevated", too, is plainly obvious, because he went on to join the ranks of those who had been "elevated" before him [after their death]. If someone were to argue that none of them were "elevated", then I would ask: How is it, then, that they reached heaven? After all, they *were* elevated; that is how they reached heaven. Do you not read this verse in the Holy Qur'an? [Arabic:] [456] Is it not the same *ra'fa'a,* which has been mentioned about the Messiah? Does it not mean 'to elevate'? Then how is it that you willfully misconstrue?

A Brief Write-up regarding the Revelations of Messrs. Ghaznavi and Maulvi Mohyuddin

[455] The Holy Qur'an (17:94). Translation: 'Or thou have a house of gold, or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.' Say, 'Holy is my Lord! I am not but a man *sent as* a Messenger.' [Translator]

[456] The Holy Qur'an (19:58); in the context of Prophet Idrees. Translation: And We elevated him to a lofty place. [Translator]

Mr. Abdul Haq Ghaznavi and Maulvi Mohyuddin of Lakkho, write in regard to my humble-self: We have received a divine revelation that this man is hell-bound. Thus, the 'revelation' of Abdul Haq explicitly contains the expression [Arabic:] "soon shall he enter a blazing fire", and Mohyuddin's 'revelation' states that this man is such an infidel and disbeliever that they will certainly not attain to guidance [to the truth]. And it is obvious that a disbeliever whose actions earn him nothing except disbelief, he is also hell-bound. Thus, both these persons – May God grant them Paradise – have issued an edict of Hell and disbelief, in regard to my humble-self and have published their 'revelations' with great fervor. In the present context, I do not deem it necessary to write very much in regard to the 'revelations' of these individuals: it will suffice to write only as much that a revelation can be sourced either to God the Gracious, or to Satan. And when one give a free reign to one's ego and personal viewpoint, and sets about to focus his attention upon the discovery of something, by way of *Isti'khaara* [to prayerfully seek from God, what is better for oneself] and *Istikh'baara* [to prayerfully seek some information from God] – particularly in such cases when there is a hidden wish in his heart that he may, by way of revelation, come to know a statement, whether good or bad, regarding someone, patterned after his self-styled view – then, at such a moment, Satan intervenes in his wish, and a statement proceeds to issue from his tongue whereas, in fact, it is a satanic statement. Rarely, if ever, such intervention can occur in the revelation of the Prophets and Messengers of God, however, in such cases it is immediately eliminated. It is to this situation that Allah the Glorified points in the Holy Qur'an [Arabic:] [457] It is similarly written in the Bible[458] (see 2 Corinthians 11:14) that sometimes Satan exchanges his form with angels of divine light and visits upon some persons. And in the Torah (see 1 Kings 22:19) it is written that during the reign of a king, four-hundred Prophets prophesied in favor of his victor but they all came to be untrue, and the king was defeated; in fact, he perished in the same battlefield. The reason was that, in fact, that particular 'revelation' was from a sinner-soul − not from any angel of divine light – and these Prophets were taken in by that and regarded it as of divine origin. Now one should ponder that whereas, according to the Holy Qur'an, it is possible for Satan to intervene in the revelation, and the earlier scriptures, the Bible and the Torah, verify the possibility of such an intervention – and it is for this reason that the revelation granted to a saint [*wali*] or anyone among the generality of the believers, unless it is in congruence and conformity

[457] The Holy Qur'an (22:53). Translation: Never sent We a Messenger or a Prophet but when he sought *to attain what he aimed at* Satan put obstacles *in the way of* what he sought after. But Allah removes *the obstacles* that are placed by Satan. Then Allah firmly establishes His Signs. And Allah is All-Knowing, Wise. [Translator]

[458] The Bible (New International Version), 2 Corinthian 11:14: And no wonder, for Satan himself masquerades as an angel of light. [Translator]

with the Holy Qur'an, is not a binding verity – then it is necessary for the readers to ponder as to how, and on the basis of which manifest signs, did Mr. Abdul Haq and Mr. Mohyuddin have come to regard their 'revelations' as being sourced to God the Gracious? The upshot of his 'revelations' is that anyone who believes in the death of Hadrat Eesa son of Mary, and does not accept the eventual second advent in this world of the self-same [Hadhrat Eesa], such a person is a disbeliever [*kafir*]. However, after reading the present book, the readers will fully understand -- with certainty of belief -- that what is clearly manifested, as an actual fact, by the Holy Qur'an is that, in reality, Hadhrat Messiah [Jesus] son of Mary himself did die and, for hundreds of years, he has been among all those who have died. Thus, a significant and great sign has become available to demonstrate that Mr. Mohyuddin and Mr. Abdul Haq's 'revelations' are satanic revelations, is that the Holy Qur'an falsifies their opinion in this matter; and it is as if the Holy Qur'an, with a drawn sword, is in combat with their views. Now this establishes with certainty that *Iblis,* the cunning, caught hold of these two persons – on account of some inner affinity he may have had with them – right at the time when they were performing *isti'khaarah*[459] and taught them what was contrary to the intent of the teachings of the Holy Qur'an. If, at all, these 'revelations' of these two persons are genuinely true then let them prove, on the basis of the Holy Qur'an, that the Messiah son of Mary is still alive. And I am not demanding from them ten or twenty verses as a proof of this; let them present even a single verse in regard to his being alive. Also, let them request the same 'angel' to come to their help now, who had readily whispered into their ears three or four statements regarding my humble-self's being hell-bound and a disbeliever [*kafir*]. There is no doubt that if their revelations are in fact from God the Exalted, then at least thirty verses will be revealed to them regarding Hadhrat Eesa being still alive, because I, too, have presented thirty verses as proof of his death. But, let it be remembered that these people will not be able to present even a single verse, because their 'revelations' are satanic and the faction of Satan is eternally destined to be the vanquished party. The wretched Satan himself is stricken with curses and is weak and feeble; how can he, then, provide any help worth the name to others?

In addition, let it be remembered that the revelations originating from God the Gracious are recognized due to the blessed signs they comprise of. No claim is worthy of acceptance without its supporting argument. God the Most Knowing, the Most Wise knows it very well that my humble-self regarded my revelations as originating from Allah only after hundreds of revelation-based Prophecies came true as explicitly as broad daylight. Thus, it is necessary for anyone who stands

[459] *Isti'khaarah* means prayerfully seeking divine guidance, to facilitate decision-making. [Translator]

in opposition to me to present, just like me, some prophecies in support of his revelations to be considered of divine origin, especially some such prophecies that comprise of the blessing and benefaction of God the Exalted. That is so, because only such prophecies which promise any explicit divine acts of munificence in the future, can furnish a robust argument to help identify a person who has nearness to God. The reason is that God the Exalted necessarily shows blessings and benefaction to those people whom He looks upon with favor.

The established truth of the Prophecies, upon which the truth of my claims is predicated, are as under, i.e., God the Exalted addressed me and said: You will be overcome initially (i.e., after apparently being insignificant, like those who are subdued) and then, eventually, become triumphantly ascendant, and the victorious end will be yours. And We shall relieve you of all the burden that has almost broken your back. It is decreed intent of God the Exalted to spread around your uniqueness, your greatness, and your perfection. God shall manifest your countenance and lengthen your shade. A warner came into the world but the world did not accept him; but God shall grant him acceptance and shall reveal his truth with powerful onslaughts. Soon he shall be granted a great reign (i.e., he will be granted acceptance and the hearts of an enormous number of people shall be caused to be attracted towards him). And treasures shall be laid bare for him (i.e., the treasures of perceptive-knowledge and inherent truths shall be manifested to him, because it is the heavenly riches that the special servants of God the Exalted are endowed with, which they distribute among the people of the world – it is not the worldly currency and money; instead, it consists of wisdom and perceptive-knowledge – just as Allah the Exalted has alluded to it and said, [Arabic:][460] The word *khay'r* means wealth; thus, the 'sublime wealth' is none other than wisdom, to which the *hadith* also points [Arabic:][461] It is indeed this wealth which a sign among the sings of [the truth of] the Promised Messiah).

This is the beneficence of Allah, and appears strange in your eyes. Soon, We shall show signs among your midst and all around you: the conclusive, argument-based, decree shall be delivered, and the victory shall be explicit and manifest. Do these people boast, 'We are a large group'? All these people will flee and show their backs. Even if people abandon you, I surely will not abandon you. And even if people will not protect you, indeed I will protect you. I shall show my luminescent flash and shall elevate you by showing my transcendent-power. O Abraham, let there be peace on you! We have selected you based on pure

[460] The Holy Qur'an (2:270). Translation: He grants wisdom to whom he pleases, and whoever is granted wisdom has indeed been granted abundant good ... [Translator]
[461] Translation: I am just the distributor; it is only Allah Who grants it. [Translator]

friendship. God shall set all your affairs right, and shall grant you all your purposes. You are to Me like My Unity and My Uniqueness. Allah is not the one to leave you till He has separated the impure from the pure. He will raise your status and increase your progeny and thereafter you alone will be considered the progenitor of your family. I shall make you famous, with honor, to the ends of the earth and shall exalt your name and shall put your love in the hearts of the people. [Arabic:] We have made you *Masih ibn-e Maryam* [Messiah, son of Mary]. [Urdu:] Tell them: I have come in the footsteps of Jesus. They will reply: We have not heard any such thing from our ancestors. Respond to them: Your knowledge is limited; God knows best. You are contented with the literal expression and ambiguity; the true reality has not been made explicit to you. He who realizes that the foundation of *Ka'abah* was a matter of divine wisdom is very wise, for he has partaken of the mysteries of the universe. One who will be of high-resolve will be born. He will be in your image, in terms of beauty and benevolence. He will be of your progeny. [Persian:] Son, delight of the heart; high-ranking, noble. [Arabic:] A manifestation of the True and the High; as if Allah has descended from heaven! You will pass through different periods with different companions and will behold a distant progeny. We shall bestow upon you a good life; eighty years or nearly as many. You are under Our Eyes. I named you *al-Mutawakkil*[462]. Allah praises you from His Throne. They treated Our Signs as lies, and they were mocking at them. Allah will surely suffice you against them. And He will cause her to return to you. Allah's words do not change. Surely, your Lord does bring about what He pleases.

The foregoing is the text of the Prophecy published in the 10th public announcement, July 1887 A.D.

Now, to whatever extent I have narrated a sample of the Prophecies, in reality only this much is enough to put to test my truth or falsehood. And anyone who declares himself to be a recipient of revelation, and considers me a liar and hell-bound, for such a one the way to resolve the matter is that he, too, should publish, in a newspaper, a few revelations concerning him which may consist of similarly clear and explicit prophecies. As a result, at the time of their realization, people will be able to gauge for themselves as to who is the one that is accepted in the sight of Allah, and who is the one rejected by Allah; otherwise, nothing can be proven on the basis of merely making claims. And, out of the special favors of Allah upon me, one favor is that He has granted me the knowledge of the Holy Qur'an's verities and its perceptive-knowledge. And, obviously, among the distinguishing signs of those who are spiritually purified, one sign is that they are

[462] *Mutawakkil* means "one who puts his trust in Allah". [Translator]

versed in the perceptive-knowledge of the Holy Qur'an; because, Allah, Glorified be His Greatness, says [Arabic:][463] Thus, it is imperative for the opponents, too, that, compared to the magnitude of the perceptive-knowledge regarding the Holy Qur'an which I have already stated in several of my books, they should also proffer a sample of their perceptive-knowledge, by way of comparison. And they should publish a booklet and disseminate it, so that people may come to know as to what extent they possess anything in the nature of the refined perceptive-knowledge that is granted to those who are inspired by Allah – provided, such a booklet is not plagiarized from other sources.

The readers should also know that Mr. Abdul Haq had also asked for a prayer-duel [*mubahilah*]. But, I cannot understand even up to this moment, as to how can a *mubahilah* be a legitimate initiative in case of such controvertible religious issues on the basis of which neither of two sides to an issue can be really adjudged to be a disbeliever [*kaafir*], or grievously unjust [*zaalim*]. It is evident from the Holy Qur'an that, for *mubahilah* to take effect, each of the two parties should be firmly established on their belief that their respective opponent is a deliberate-liar [*kaazib*] – i.e., he is intentionally turning away from the truth, and is not just mistaken, or in error [*mukh'ti*] – so that both parties can say [Arabic:][464]. Now, if, due to his lack of understanding, Mr. Abdul Haq considers me to be a deliberate-liar [*kaazib*], but I do not consider him to be a deliberate-liar but one who is in error [*mukh'ti*], then it is not permissible to invoke the curse [of *mubahilah*] on a Muslim who is simply in error [*mukh'ti*]. Is it permissible to say "Let the curse of Allah be on those-who-are-in-error", instead of saying "Let the curse of Allah be on those-who-are-deliberate-liars"? Let someone explain to me as to what is the basis on which I may invoke the curse [of *mubahilah*] on the party that is opposed to the truth? If I were to invoke "Let the curse of Allah be on those-who-are-deliberate-liars", then it would be inaccurate because, after all, I do not consider my opponents to be deliberate-liars [*kaazib*]; instead, I consider them to be "those who commit an error-of-interpretation" [*mo'avvail mukh'ti*] – those who divert the clearly stipulated verses [*nusoos*] from their evident connotation to that in the implicit realm, without establishing the relevant context. And, a deliberate-lie [*kiz'b*] is when one intentionally opposes the state of certainty that is entrenched in one's heart. For instance, if a person says, "I am fasting today", although he knows very well that he has just had a meal, then such a person is a deliberate-liar [*kaazib*]. Thus, a deliberate-lie [*kiz'b*] is something quite apart from a state of error [*khata*]. And God the Exalted says

[463] The Holy Qur'an (56:80) Translation: (In a well-preserved Book) Which none shall touch except those who are purified. [Translator]
[464] Translation: "Let the curse of Allah be on those who lie". Refer to the Holy Qur'an (3:62) for context. [Translator]

that you should invoke His curse on the deliberate-liars; He does not say that you may invoke His curse on those-who-are-in-error. Had it been, in fact, permissible to invoke the curse under prayer-duel [*mubahilah*] upon those-who-are-in-error then all the various sub-denominations of Islam, which are full of mutual disputes [in religious interpretations], could have indeed entered into prayer-duels, invoking the curse of Allah upon each other, and indeed as a result Islam would have been effaced from the face of the earth. Furthermore, for *mubahilah* to take effect, it is essential [for either side] to have a body of followers. The explicit verse of the Holy Qur'an proclaims the existence of such a body of followers as imperative. Nonetheless, Mr. Abdul Has not revealed so far as to how many well-known religious divines [*ulama*] are with him, who are also ready to enter into a prayer-duel; and that they are also accompanied by their women and sons[465]. Thus, when the pre-conditions of *mubahilah* are not established yet, then how can *mubahilah* take place? In addition, for *mubahilah* to take effect, it is also essential to first ensure that mutual doubts [of the two sides involved] are dispelled, and exclude the possibility of any remaining hesitation or doubt in declaring one a deliberate-liar [*kaazib*]. However, Mr. Abdul Haq does not even mention the possibility of having a debate and argument-based deliberation. All he has is an ancient notion that is inveterately residing in his heart that the Messiah, Eesa, son of Mary will descend from heaven. He has taken this notion to mean that the self-same Messenger of Allah, Hadhrat Messiah, son of Mary – the one on whom the *Injeel* [gospel] was revealed – will [literally] descend from heaven, at some point in time; although, this is a grave error. A person who has passed away, and whose death has been proven on the basis of thirty verses of the Holy Qur'an, how could he ever return to earth now? Which *hadith* could possibly abrogate the explicit and irrefutable verses of the Holy Qur'an? [Arabic:][466]. It is true that God the Exalted has the transcendental-power to bring someone back to life, but this ability on His part runs counter to His promise [in this respect]. He has stated in explicit and transparent words that those who have died, they do not ever come back to this world. For instance, He says [Arabic:][467], and as also He says [Arabic:][468], i.e., after your death you will only be raised on

[465] For contextual reference, see the Holy Qur'an (3:62). Translation: Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say *to him*, 'Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allah on those who lie.' [Translator]

[466] The Holy Qur'an (45:7). Translation: In what word [*hadith*], then, after *rejecting that of* Allah and His Signs will they believe? [Translator]

[467] The Holy Qur'an (39:43). Translation: Allah takes away the souls of the living at the time of their death; and during the sleep of those *also* that are not *yet* dead. And then He retains those against which He has decreed death, and sends *back* the others till an appointed term. In that there are surely Signs for a people who reflect. [Translator]

[468] The Holy Qur'an (23:17). Translation: Then on the Day of Resurrection will you be raised up. [Translator]

the Day of Resurrection; and as He says [Arabic:][469] and as He also says [Arabic:][470]. And if someone were to assert that it is as a miracle that the dead are brought back to life, then the reply is that it cannot be a case of genuine death; instead, it may be a case of swoon or a kind of deep slumber, because one of the meanings of the [Arabic] word "*maa'ta*" [i.e. he died] is also "*naa'ma*" [i.e. he went to sleep]; please refer to the lexicon *Qaa'moos*. Thus, those dead persons ["*mau'ta*"] that may have been brought to life for a moment, they are excluded from the case of genuine death, and nobody can furnish proof that, in reality and as a matter of actual fact, ever a dead person came back to life, returned to this world, withdrew his distributed inheritance, and then proceeded to live normally in the world. The word "*mau't*" [i.e., death] is used in dual meaning in the Holy Qur'an itself. The disbeliever [*kaafir*] is also termed as one who is 'dead', and 'dying' due to carnal desires is also a kind of 'death', and one who is close to death is also termed as "*mayyit*" [dead]. These three categories of diction are also found in regard to life as well, i.e., life ["*ha'yaat*"], too, is divided into three categories. But, the verse of the Qur'an (39:43) is among the explicit and firmly-entrenched verses; and it is not just one verse but, in addition, there are several other verses of the kind in the Holy Qur'an which convey that whoever has died, such a one shall certainly not come back to this world. And it has become evident that Hadhrat Messiah [Jesus] has, as a matter of fact, died. Then, if despite this explicit and manifest context, in some Ahadith a mention is made of the descent of the son of Mary then is it prudent to think that the self-same son of Mary – who was a Messenger of Allah – will come down from heaven. For instance, consider that Allah the Exalted says in *Surah Al-Baqarah* [Chapter 2 of the Holy Qur'an]: O children of Israel! remember Our favor when We delivered you from Pharaoh's people while they used to slay your sons and retain your daughters; and remember the time when the sea gave way for you [to cross over] and the Pharaoh along with his army was made to get drowned; and remember the time when you said to Moses: we will not believe until we see God face to face; and remember the time when We caused the clouds to be a shade over you, and sent down on you Manna and Salwa; and remember the time when We took a covenant from you and raised high above you the Mount, then you showed transgression after that; and remember the time when We took a covenant fro you that you shall not shed blood and shall not evict your relatives from their homes – and you vowed that you will abide by the covenant – but you still continued to slay people without justification and you went on to evict your relatives from their homes. This has been your abiding habit that whenever a

[469] The Holy Qur'an (21:96). Translation: And it is an inviolable law for a township which We have destroyed that they shall not return. [Translator]

[470] The Holy Qur'an (15:49). Translation: Fatigue shall not touch them there, nor shall they ever be ejected from there. [Translator]

Prophet was sent to you, you rejected some of them and, in case of some of them you sought to kill them or actually did kill them.

Now, tell me, if these statements are not in the nature of metaphors, and all such verses are to be taken in their objective and apparent sense, then one will have to concede that the people who are directly referred to in these verses – those who had been delivered from [the bondage of] the people of Pharaoh, those who had been provided a safe passage by the sea, and those upon who *Manna* and *Salwa* were sent down – they were all still alive up until the time of the Holy Prophet [s.a.s.], or they had died but, after their death, they came alive again. When you, and people like you, sit in the mosques and teach the translation of the Holy Qur'an, do you teach this translation that those who are referred to in these verses, it was the self-same persons who were still alive at the time of the Holy Prophet [s.a.s.], or did they come alive in their graves and re-entered the routine of life? If any one of the students were to ask you this question that, by looking at the apparent, literal, meaning of these verses one does understand that the addressees are those people who were present in the time of Moses or other Prophets; so should we believe that all of them alive at the time of the Holy Prophet [s.a.s.], or regained life and came back to this world? Then is it not your response that: My dear, they all died and now it is their descendants who are metaphorically implied in this address, because they are continuing in the deeds of their forefathers and it is as if they are the image of their ancestors, or even identical with them. Now, do understand that this is exactly the analogy regarding the descent of the son of Mary. The wont of Allah is such that the ranks of human existence are temporally recurrent in nature: the souls of some individuals, when they come into this world, implicitly take after the souls of some other individuals and their respective parameters of spirituality are fully congruent with each other. Ponder over the verse [Arabic:] [471] One should think this matter through, with meticulous care, as to what was the need for the "son of Mary" to come into this *ummah*? And what is the wisdom and covert secret upon which this matter is based that it was the "son of Mary" whose advent was prophesied, not that of David, Moses, or Solomon. What is the underlying reality of it, what is its root cause, and what is the hidden truth associated with it? Thus, when we ponder over it with deeply and, leaving superficial thoughts, we go ever so deep down the realm of contemplation and cerebration, then this deep-diving helps us procure this pearl of perceptive-wisdom that the real purpose behind proclaiming this Prophecy is that the perfect resemblance, created by God, that exists between the [Hadhrat] Muhammad – the Chosen one, who was the Beloved of God – and [Hadhrat] Moses, the one with whom Allah spoke, and the divine

[471] The Holy Qur'an (2:119). Translation: Their heart are alike ... [Translator]

favors that have descended upon their respective *ummahs,* in analogous terms and in a manner of parallelism, these may be explicitly made to reach the level of a proof. And it is evident that towards the end of the Mosaic dispensation a great deal of corruption had taken root within the Jews, they had been split into an assortment of religious sub-denominations; and mutual compassion, love, and the rights of fraternity they had upon each other had vanished and, in its place, hatred, jealousy, rancor, and mutual enmity had taken root. And the genuine worship of God the Exalted, and fear of God, too, had disappeared from their hearts. And a variety of disputes, disorders, materialistic ideas, and deceitful trickery had flourished among the ostentatious-worshippers, the religious clergy, as well as the materialistic people – each group having its own brand of these ills – and, instead of possessing religious faith, they were holding on to nothing more than merely custom and habit. They had become completely unaware of genuine virtues, and their hard-heartedness had exceedingly increased. It was at such an hour that God the Exalted commissioned the Messiah, son of Mary, as the ultimate Prophet [*Khaa'tam al-Anbiyaa*] among the Israelite Prophets. The Messiah, son of Mary, was not commissioned as one equipped with the sword or a lance, nor was he commanded to undertake armed combat [*jihad*]. Instead, he was only equipped with the sword of argument and articulation, so that he may reform the inner-selves of the Jews, and to re-establish them upon the laws of the Torah. Likewise, during the latter days of the *shariah* of the [Holy Prophet] Muhammad [s.a.s.], which is the present time, the majority of Muslims have completely acquired the manner and conduct of the Jews and, in terms of their inner-selves, they came to be the same kind of Jews as existed at the time of Hadhrat Messiah [Jesus]. Therefore, in order to bring about the renewal of the laws of the Holy Qur'an, God the Exalted sent a man exactly in the manner and makeup of the Messiah, son of Mary, and He also metaphorically named this person "Messiah, Eesa, son of Mary": just as the full name of Hadhrat Eesa, mentioned in the Holy Qur'an, is the same; as Allah the Exalted said, [Arabic:][472] Thus, since it was [divinely] intended to demonstrate that when, in the Latter Days, moral disorder erupted in this *ummah*, then they, too, were endowed with a "Messiah, son of Mary", just as one was granted [earlier] to the *ummah* of Prophet Moses. Hence, it was essential for this awaited person to be also named "son of Mary", so that this act of God's munificence may become discernible by all humanity, and so that a perfect resemblance may be established between the *ummah* of Prophet Moses [a.s.] and the *ummah* of the Holy Prophet Muhammad[s.a.s.] , in terms of their both being the recipients of the munificence of God the Exalted. Is it not true that our Holy Prophet [s.a.s.] has [attributively] named

[472] The Holy Qur'an (3:46). Translation: "... his name *shall be* the Messiah, Jesus, son of Mary, honored in this world and the next, and of those who are granted nearness to God." [Translator]

as 'Jews' [*yahoodi*] the [Muslim] people of the Latter Days? So, then if the very same Prophet[s.a.s] has also named as "son of Mary" [*Ibn Maryam*] a person who was to be sent for the reformation of these 'Jews', then why is it a matter of surprise, repugnance, and disqualification? It is a rule in eloquence [of discourse] that one has to formulate one sentence in symmetrical accord with the other sentence. For instance, if someone were to say, "The whole world has become like Pharaoh", then the appropriate complementary statement would only be that, "Now, some Moses should come for its reformation." However, if one were to say, instead, "The whole world has become like Pharaoh; now some Eesa should come for its reformation," then how inappropriate and out of context does it sound! This is because Pharaoh is contextually paired with Moses, not with Eesa (Jesus). Similarly, when he pronounced the Muslim *ummah* of the Latter Days to be 'Jews' – and, at that, Jews being those Jews who lived during the Latter Days of the *shariah* of Moses, and all their characteristics were narrated and, thereby, proclaimed them to be veritable 'Jews' – so, in that context, was is not appropriate that when you will exemplify having become the 'Jews', then an 'Eesa, son of Mary' will be sent for you? *Dajjalism*[473] was, in reality, the heritage left by the Jews, and through them it reached the Christians. *Dajjaal* refers to the group of people who are deceitful liars [*kaz'zaab*], who defiles the land, and mixes up falsehood with truth. These characteristics, to their highest degree, were present among the Jews, at the time of the Messiah [Jesus]; then the Christians got these from them. Thus, the [present] Messiah has come, equipped with the heavenly weapon, to obliterate the characteristics of *Dajjaal*: this weapon has not been made by the worldly artisans; rather, it is the heavenly weapon, as is demonstrated by the authentic Ahadith.

If one were to ask: While the *Matheel-e-Moosa* [the Reflection of Moses], i.e. the Holy Prophet[s.a.s.] is superior in rank to Moses, then why is it that the *Matheel of the Messiah* (Jesus) [i.e., Reflection of the Messiah] is only an *ummati* [i.e., a follower of the Holy Prophet[s.a.s.]]? The reply is that, it was intended to demonstrate the grandeur of the Prophethood of the 'Reflection of Moses', and to exemplify the glory of the Seal of Prophets [*Khaa'tam al-Anbiya*]: if, instead, a Prophet were to come, then it would have breached the greatest dignity of rank of the Seal of Prophets. And as much is quite clearly established that the present Messiah does possess at least a partial aspect of superiority over the Israelite Messiah, because my call is universal in its scope, whereas his was specific [to the Israelites]. And I have been taught, derivatively, the requisite wisdom and perceptive-knowledge that was essential for dispelling the doubts of all opponent

[473] *Dajjaalyyat*, is the creed and practice of *Dajjaal*, or the Anti-Christ. [Translator]

denominations, which the [Israelite] Messiah son of Mary was not taught, because no knowledge is granted with there being a need for it. [Arabic:][474]

On the basis of the Holy Qur'an the advent of the Reflection of the Messiah [*Matheel-e-Massih*] within this *ummah*, in the Latter Days, is established because the Holy Qur'an says, in its several locations, that this *ummah* shall be endowed with *Khilafat* [vicegerency] in the same way, and the *Khula'fa* [vicegerents] will come within this *ummah* in the same manner as they did in case of the People of the Book [*Ahl-e-Kitaab*]. It is evident that the series of *Khula'fa* of the People of the Book ended with the advent of the Messiah son of Mary, who came without combative weapons. In fact, the Messiah [Jesus] was the last vicegerent [*Khalifa*] of Prophet Moses[a.s.] Thus, in accordance with the promise made in the Holy Qur'an, it was imperative that the end of the vicegerents [*Khula'fa*] of this *ummah* should have also been with a Messiah; and just as the beginning of the Mosaic *shariah* was with Moses and its end was with the Messiah son of Mary, so also should be the case with this *ummah.* [Arabic:][475]

In the context of the expression, "descending of the Messiah son of Mary" which appears in the Ahadith, I have already written extensively in the foregoing that the use of the word "*nozool*" [descent], in reality, does not prove descending 'from the heaven'. It is explicitly stated, in the Holy Qur'an, about our Holy Prophet[s.a.s.] [Arabic:][476] Now, should one understand from this [word *'nozool'*] that the Holy Prophet[s.a.s.] had in fact 'descended from the heaven'? In addition, there is the following verse, too, in the Holy Qur'an [Arabic:][477] i.e., We have, with Us, treasures of everything that is found in the world, but We send them down in a measure that is based on need, and in accordance with what is in the best interest of [providing] benefit, and with wisdom. This verse clearly establishes that everything that is found in the world has, in reality, 'descended from heaven' – in the sense that the respective causes, that bring into being each and everything, are created by the same true Creator; and also in the sense that it is due to a Revelation from Him, and inspired suggestion, aiding one's comprehension, and granting wisdom and understanding by Him, that every creation comes into being – nonetheless, it does not come into being in excess of the degree to which it is needed by any specific era. And everyone who is commissioned by Allah, is also endowed with the extent of knowledge that is

[474] The Holy Qur'an (15:22). Translation: ... and We send it not down except in a known measure. [Translator]
[475] So, blessed be it, for this *ummah*. [Translator]
[476] The Holy Qur'an (65:11-12). Translation: Allah has indeed sent down to you a Reminder − A Messenger who recites unto you the clear Signs of Allah ... [Translator]
[477] The Holy Qur'an (15:22). Translation: And there is not a thing but with Us are the treasures thereof, and We send it not down except in a known measure. [Translator]

inconformity with the need of his times. In the same vein, the subtleties, finer points of perceptive-knowledge, and true facts, too, are [divinely] manifested on the basis of the need of the specific times. For instance, in the context of the time in which I am present, and the need that I have for the finer points of perceptive-knowledge of the Holy Qur'an, to counter the groups of *Dajjaal*, the same need did not exist for those who did not live at the time of the appearance of the groups of *Dajjaal* – so those specific matters remained hidden from them, but those were made manifest to me. For instance, many people passed away, waiting [to see] that the self-same Messiah son of Mary will, in actual fact, return to this world a second time; and the wisdom and prudence of God the Exalted did not prematurely reveal this secret to them as to what is meant by the second-coming of the Messiah into this world. But now that there is a general epidemic of the Jewish character traits, and the Christians have made a significant progress in terms of their idolatrous ideas, therefore God the Exalted willed to reveal the reality of it now. Thus, He made it manifest that the Messiah of the Muslims shall be from among the Muslims themselves, just as the Messiah of the Children of Israel was from among the Children of Israel themselves. And He made it explicitly plain that the Israelite Messiah has died and, He further stated that a dead person cannot come back to this world, for example, it is also stated likewise in the Hadith relating to [what the Holy Prophet[s.a.s.] said to the martyr Abullah's son] Jabir [r.a.], which is recorded in *Mish'kaat*, Chapter on *Manaaqib*, [Arabic:][478] i.e., those who have passed away from this world, they will never again return to this world.

Self-described Sublime Status of the Holy Qur'an's Magnificence

[Arabic couplet]:

All kinds of knowledge is embedded within the Qur'an;
However, people's capacity to comprehend this, falls short.

It is worth knowing that one of the main causes of the [spiritual] ignorance in this age is that the glory of the Holy Qur'an no longer remains within the hearts of most of the people. A group from among the Muslims has become a devoted follower of the adrift philosophies which consist of misguidance that they now want to determine the veracity of everything on the basis of the human faculty of reason. They hold the view that the arbitrator of the highest level, which the

[478] Translation: [Allah the Exalted replied to the martyr Abdullah, who wished to God the Exalted, after being slain in a battle, that he may be sent back to the world so as to be slain again fighting for the cause of truth, that:] The word has gone forth from Me that the dead shall not return to the world. This tradition was also related by *Al-Tirmidhi* in his collection of Ahadith. [Translator]

human beings have been endowed with, in order to resolve discords and disputes, is none other than the possession of reason. People of this bent of mind, when they see that the existence of [Archangel] Gabriel and [the angel of death] *Izra'eel*, and other revered angels – as written in the books of *Sharia* – and the existence of Paradise and Hell – as established in the Holy Qur'an – are not proven on the basis of human reason [alone], they immediately deny them and start giving such flimsy interpretations as: Angels only mean certain forces; the Revelation as part of Prophethood refers to only an innate ability; and Paradise and Hell only mean a spiritual state of comfort and grief, respectively. These poor souls do not know that human reason is not the only, and exclusive, instrument to decipher the unknowns. In fact, the highest ranking truths, and aspects of perceptive knowledge of the most sublime level, are indeed those that are hundreds of degrees above the scope of human intellect – and which are proven on the basis of true spiritual visions. And if only human intellect is taken to be the touchstone of determining the truths, then many colossal wonders within the range of God's creation will remain veiled behind the curtain of obscurity and concealment and, consequently, the range of human knowledge will remain simply incomplete, deficient, and inadequate; and, in no situation, shall human beings be able to overcome doubts and misgivings. And the ultimate outcome of this unilateral seeking of knowledge will be that, due to not being able to ascertain the existence of divine guidance and due to being unaware of the prime-moving inspirations from the Highest Power, a variety of misgivings about the existence of God, the Real Creator, will find their way in the minds of the people. Thus, how flimsy and unfortunate is the notion that only human intellect is sufficient for understanding the extremely refined subtleties of God's secrets.

As opposed to this group of people, there is another category of people who have completely suspended the use of intellect, and having similarly abandoning the Holy Qur'an which is the mainspring of all the facets of divine knowledge, they have strongly held onto only baseless narratives [*riva'yaat*] and statements [*aq'vaal*]. Thus, I would like to draw the attention of both these camps of people [and advise them] to give full measure of value to the magnificence and spiritual luminescence of the Holy Qur'an, and allow the guidance of its light to enrich [the endeavors of] the human intellect. And, not to speak of a statement by anyone else, even if they come across a *Hadith* that appears to run counter to [the teachings of] the Holy Qur'an, they should immediately forsake it – just as Allah the Glorified says in the Holy Qur'an, [Arabic:][479] i.e., in comparison with

[479] The Holy Qur'an (7:186) Translation: Then in what thing [*hadith*] will they believe thereafter? [Translator]

the Holy Qur'an, which *hadith,* at all, will you believe in? And it is quite obvious that the top-ranking text in terms of its definitiveness and certitude that we Muslims possess is none other than the Holy Qur'an. The majority of the *Ahadith*, even if they are placed in the authentic [*sa'heeh*] category, are beneficial opinions [or suppositions] [Arabic:][480] Just read the following characteristic features of the Holy Qur'an and then judiciously say whether it is appropriate to take anyone else as the guide or arbitrator, to the exclusion of such a [perfect] discourse. Those verses are as follows:

(17:10) Surely this Qur'an guides to what is most right; (21:107) Herein, surely, is an important message for people who worship *God;* (69:49; 52) And verily, it is a reminder for the righteous; And surely, it is the true certainty; (54:6) Consummate wisdom; (16:90) the Book to explain everything. (24:36) Light upon light! (10:58) a cure for whatever disease is in the hearts; (55:2-3) *It is God* the Gracious, Who has taught the Qur'an; (42:18) Allah it is Who has sent down the Book with truth; (2:186) a guidance for mankind with clear proofs of guidance and discrimination; (86:14) it is surely a decisive word; (2:3) there is no doubt in it; (16:65) And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance and mercy for a people who believe; (98:4) Therein are everlasting teachings; (41:43) Falsehood cannot approach it, either from before or behind it; (45:21) This *Book contains* clear evidences for mankind and is a guidance and mercy for a people who possess firm faith; (45:7) In what word, then, after *rejecting that of* Allah and His Signs will they believe in? (10:59) Say, *'All this is* through the grace of Allah and through His mercy; therein, therefore, let them rejoice. That is better than they hoard.

[Translation by the author:] i.e., this Qur'an guides to the path that is completely straight and in it is, for those who are worshippers, the teaching of genuine worship; and, for those who are God-fearing, it is a reminder of the excellences that result from fear of God [*taq'wa*]. It consists of perfect wisdom, and it is a truth that is certain. It contains a narrative comprising everything. It is Light upon light, and is a cure for what ails the hearts. God the Gracious taught the Qur'an. He sent down such a Book which is the truth in itself, and is also a weighing-scale for evaluating the truth. It is a guidance for people and it contains the exegesis of the every tersely stated guidance. It discriminates between the truth and falsehood on the basis of its arguments; and it is the decisive word, which is free from any suspicion or doubt. We have sent it down upon you so that, due to it,

[480] Arabic. Translation: And a supposition does not free you from the need to learn the truth, at all. [Translator]

We may decisively adjudge on the matters that are in dispute, and so that We may furnish guidance and mercy for believers. It contains all those verities which were miscellaneously found, in disarray, in the earlier Scriptures. Not even an iota of falsehood is found in it – neither from the front nor from behind. It consists of scintillating arguments for the people and, for those who are the believers, it is guidance and mercy. Thus, whichever *Hadith* could possibly there be on which you may affirm belief, to the exclusion of Allah and His Discourse? That is, if there is any *Hadith* which seems to run contrary to the Holy Qur'an, then such a *hadith* must not be accepted; it must be rejected. Albeit, if there is a *hadith* which, on the basis of proper interpretation, can be shown to conform to the narrative of the Holy Qur'an, then such a *hadith* should be accepted. Following this [explanation] the translation of the remaining verses is as follows: Say to them that, due to Allah's grace and mercy, this Qur'an is a priceless treasure, therefore you should receive it joyfully. It is far superior to those items of wealth which you amass. This refers to the fact that there is no wealth that may be comparable to knowledge and wisdom. It is the same wealth regarding which it was written as a Prophecy that the Messiah will come to this world and distribute this wealth to such an extent that people will get tired of receiving it. It did not mean that the Messiah will amass wealth in the form of *dirham* and *dinaar*[481] –which are, as described in the verse [Arabic:][482]– and, by intentionally granting everyone a great deal of wealth, will place everyone in trial. The natural inclination of the first Messiah, too, had no affinity towards this kind of wealth: it is attributed to him in *Injeel* as having said that a true believer's wealth does not consist of *dirham* and *dinaar;* instead, his wealth consists of the pearls of truths and aspects of perceptive knowledge. This is indeed the wealth with which Allah endows the Prophets, and this is the wealth they distribute. It is the same wealth that is referred to [in this *hadith*] that [Arabic:] [483] It is clearly written in *Ahadith* that the Promised Messiah will come to this world at such a time when knowledge of the Holy Qur'an will have departed from the world and ignorance will have widely spread. It is the same timeframe regarding which there is mention in this *hadith*: [Arabic:][484] It is this timeframe regarding which it was revealed to my humble-self in a vision that the peak of its tumult will begin to be reached in the year of Hijra calendar which, according to system of *jummal,* is hidden in the numerical value [of the alphabets used] in the verse [Arabic:][485], i.e.1274 *hijra*.

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[481] *Dirham* was silver coin and *Dinaar*, or Dinar, was gold coin in early Islamic period. [Translator]
[482] The Holy Qur'an (64:16) Translation: Verily, your wealth and your children are a trial. [Translator]
[483] Translation [of *hadith*]: I am indeed [only] the distributor; it is indeed Allah Who grants [Translator]
[484] Translation [of *hadith*]: Even if the Faith were to have [departed and] risen up to the Pleiades, a man from Persia will find it from there. [Translator]
[485] The Holy Qur'an (23:19) Translation: ... And surely, it is We Who determine its taking away. [Translator]

Ponder over this reference, and do not consider it just cursorily, and pray to God that He may open up your hearts [receptively]. You can understand it with a little bit of careful reflection that it is narrated in the *Ahadith* that, in the Latter Days, the Holy Qur'an will be lifted up from the world, i.e., the knowledge of the Holy Qur'an will become extinct, and ignorance will spread around, and the delectable taste of faith will vanish from the hearts. Further, there is the following *hadith* among such *ahadith*: If faith were to rise up and stay at the level of the Pleiades, i.e., no trace of it will be found on the earth, then a man from among the Persians will extend his hand and, reaching out to the vicinity of Pleiades, he will get a hold of it. Now, you yourself can understand that when ignorance and lack of faith, and the state of being astray – which has been likened to 'smoke' [*du'khaan*] in other *ahadith* – will spread around the world, and the true adherence to faith will have become so scarce in the world as if it will have risen up into the heaven, and the Holy Qur'an will have become abandoned to such an extent as if it will have been lifted up to God the Exalted, then it is imperative that a man of Persian descent will be born and, after retrieving the faith from as high up as the Pleiades, he will descend again upon the earth. Thus, you must take it as a definite that I am the 'Son of Mary' who has so descended, the one who – like Eesa son of Mary – did not find any such saintly, spiritual, patriarch who could have caused his spiritual birth. Thereupon, God the Exalted Himself became his caretaker and took him up in His lap of reformation, and it was He Who named this specific servant of His as 'Son of Mary' [*Ibn-e-Maryam*]. This was because, among God's creatures, he did see his 'Spiritual Mother', through whom he attained the body of Islam; but, he received the essence of Islam without the agency of human beings. Then, having been granted a spiritual entity, he was caused to ascend towards God the Exalted, because, after granting him 'death' from all others except Him, God the Exalted elevated him towards Himself. And then, having endowed him with a treasure of faith and perceptive knowledge, He caused him to descend towards the creatures of Allah. Thus he brought back from the Pleiades, the gift of faith and perceptive knowledge, and set about to illuminate and populated the land that had been left desolate and dark. Thus, in the metaphorical sense, it is I myself who is 'Eesa son of Mary, whose birth was fatherless. Can you prove that he has any human as his spiritual father? Can you furnish proof that I subscribe to any one of the four mystical orders that you have? So, then, if such a person is not the 'Son of Mary' [*Ibn-e-Maryam*], then who else qualifies?

And if you still have lingering doubts then let it be known to you that it is not the practice of truthful persons to engage in hurling curses at other Muslims simply on account of having partial differences of religious interpretation with them. A

true-believer is never a curse-monger. But, there does exist one relatively easy method, and in fact it is a substitute of prayer-duel [*muba'halah*], through which one can discriminate between an imposter and a truthful-claimant, and between one who is accepted by God and one who is rejected by Him. And that is as follows, which I am writing in bold letters:

> **O ye Maulavies! Although, the belief held by you that: we are true-believers whereas this man is an unbeliever; we are established upon truth whereas this man represents falsehood; we are followers of Islam whereas this man is an infidel; we are accepted ones in the sight of Allah whereas this man is the rejected one; and we are bound for heaven whereas he is hell-bound – it has been adequately resolved on the basis of the Holy Qur'an, in view of those who ponder over it, and the readers of the present book can understand as to who is upon the truth and who represents falsehood, but there is yet another method of resolution through which one can discriminate between those who represent the truth compared to those who represent falsehood, and between those who are accepted by God and those who are rejected by Him. This is the ongoing wont of Allah that if the one who is accepted by Allah and the one who is rejected by Allah, respectively seek a heavenly help from God the Exalted, then He does indeed come to the help of the one who is accepted by Him, and through a phenomenon which is beyond the powers of man, does make evident the approval by Him of the person he accepts. Therefore, since you claim to be people who are upon the truth, and among your congregation are even such people who claim to be the recipients of divine revelation, e.g., Maulvi Mohyuddin and Abdul Rahman Lakkhovalay, as well as Mian Abdul Haq Ghaznavi, who determines my humble-self to be an unbeliever and hell-bound, it is incumbent on you to also verify, through this heavenly method, as to who is decreed to be the accepted one in heaven, and who is known as the rejected one.**

I will accept this that, for a period of ten weeks, you may prayerfully focus your attention to God, the King of All the Kings, so that if you are based on truth then a sign affirming your truth, or a superior ranking prophecy, which is [divinely] granted to the truthful ones, may be granted to you. Similarly, on the other hand, I will also prayerfully focus my attention, and I have already been assured by God the Munificent and Transcendently Powerful that if you were to compete with me in this manner then the victory shall be mine. I do not wish to – nor shall I

actually – invoke divine curse on anyone in this [proposed] competition; whereas, you have a right to do as you please. But, if you and [the aforesaid] others avoid it, then it will be construed as fleeing [from competition]. This writing of mine is addressed to: Maulvi Mohyuddin, Abdul Rahman Lakkhovalay, and Mian Abdul Haq Ghaznavi, as well as Maulvi Muhammad Hussain Batalavi, Maulvi Rasheed Ahmad Gangohi, Maulvi Abdul Jabbar Ghaznavi, and Maulvi Nazi Hussain Dehlavi; any others [not listed here] will be subsumed under their purview. [Urdu couplets:][486]

Proof of Being the Promised Messiah

There is no doubt in it that, after it is proven that, in actual fact, Hadhrat Messiah son of Mary, the Israelite Prophet, has passed away, every Muslim will have to concede that a Prophet who has died can certainly not come to the world a second time. This is so, because both the Holy Qur'an and the Ahadith unanimously affirm that any person who has died will never again return to this world. And the Holy Qur'an, by decreeing [Arabic:] [487] makes them depart from this world forever. And the narrative regarding Uzayr etc. that is in the Holy Qur'an[488] does not run contrary to this principle, because in the lexicon (e.g. see *Qamoos*), the word death [*mau't*] is also used in the connotation of sleep ["*nau'm*"] and swoon. And, in the narrative regarding Uzayr the mention of 'clothing the bones with flesh' [by Allah] has a different intent altogether – it is intended to describe that in a [mother's] womb it Allah who grants life to someone who is [so far] lifeless, the He clothes his bones with flesh, then He breathes life into him – apart from this, it cannot be established on the basis of any verse of the Holy Qur'an, or any *hadith,* that Uzayr became alive [after this 'death'] and then died again. Thus, it clearly shows that the 'life' [mentioned in the context] of Uzayr was not life of this world; otherwise, after his regaining 'life', his death would have also been mentioned somewhere. Similarly, the reference to the second-life of some people which has been mentioned in the Holy Qur'an, it also does not refer to the life of this world.

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[486] Translation of two Urdu couplet by the author: *Whatever we had, it is now wholly committed to my Beloved* [God]*; Today, I am all for the Beloved, and the Beloved is mine. Gratitude be entirely to Allah that I have found that matchless Ruby* [i.e. God]*; So what, if the hearts of my contemporary people have turned into granite* [towards me]. [Translator]

[487] The Holy Qur'an (21:96) Translation: ... they shall not return. [Translator]

[488] An apparent reference to the Holy Qur'an (2:260), which, in fact, refers to a vision of Ezekiel in which he saw, as a representative of the Israelite people, that the Israelites will remain in a state of captivity and 'lifelessness' for a hundred years, and thereafter they will be given a new life and will inhabit Jerusalem again. [Translator]

Now, after pondering over the Ahadith, it is established fully that, in the Latter Days, the son of Mary [*Ibn-e-Maryam*] is destined to descend whose attributes are noted as follows: he will be wheat-complexioned[489], his hair will be straight, and he will be called a Muslim, and he will be [divinely] commissioned to resolve the mutual differences of Muslims, and he will come to remind them of the essence of *Shariah* which they will have forgotten. And it is imperative that he must 'descend' at a time when the trials and tribulations will have reached their maximum level, such that the Muslims will be faced with the same phase of decay and retrogression as the Jews had experienced in their latter days.

Some contemporary people who are versed in the modern education are in doubt about the very idea of the advent of a person who will come in the name of the 'son of Mary'. They argue that if this man of extraordinary greatness, who is mentioned in the Ahadith, was to really come then it was imperative for his mention to have been made in the Holy Qur'an, just as there is mention of the worm of the earth (*daab'batul ardh*), smoke (*dukhaan*), and Gog and Magog (*yajooj, maajooj*). But, I say that these people are totally in error. God the Exalted has revealed to me, through a definite spiritual-vision from Him, that the Holy does contain mention, in metaphoric terms, of the advent of the 'son of Mary' (*Ibn-e-Maryam*) and it is in the following manner: God the Exalted decreed our Holy Prophet Muhammad, peace and blessings of Allah be on him, to be the [attributive] Reflection of Moses (*Matheel-e-Moosa*), as He says, [Arabic:][490] In this verse, God the Exalted had described our Holy Prophet, peace and blessings of Allah be on him, to be like Moses and the disbelievers to be like Pharaoh. And elsewhere (surah Al-Noor, Part 18) He further says, [Arabic:][491] i.e., Allah has promised to the true-believers and those acting virtuously from among this *Ummah*, that He will make them vicegerents [*khula'fa*] in the earth just as He had made from among the earlier people, i.e., in accordance with the same manner and method and, further, resembling the same [attributes of] duration and time. And, vicegerents will be [divinely] made among this Ummah as well, resembling the same attributes of majesty and magnificence [*jalaal*] and aesthetics and grace [*jamaal*], which had been the earlier wont of Allah with regard to the Children of Israel, and the spectrum of this *Khilafat* [continuum of

[489] The word *"aa'damo"* means one who has 'wheat complexion', i.e. a light-brown skin tone. [Translator]
[490] The Holy Qur'an (73:16) Translation: Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh. [Translator]
[491] The Holy Qur'an (24:56) Translation: Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for the their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship me *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. [Translator]

spiritual Successors] will be nothing short of what it had been [divinely] decreed for the vicegerents of the Children of Israel. Nor will the manner of this *Khilafat* be different from, and contrary to, the one that was divinely determined for the spiritual Successors [*khula'fa*] of the Children of Israel. God says further that, through these Successors, the Faith shall be securely entrenched in earth, and God will bring back days of peace after the days of fear. They will exclusively worship Him and shall not associate anyone as partner with Him. But, after this period [of *Khilafat*], disbelief will again spread. The indicator of complete resemblance, as evidenced by [Arabic:][492] is clearly indicating that this resemblance is concerning the timeframe for the era of *Khilafat*, the manner and style of spiritual reformation that will be done by the spiritual Successors, and the manner of their being commissioned. Therefore, since it is obvious that, among the Children of Israel, the [spiritual] rank of being the Vicegerent of Allah [*khaleefa-tullah*] began with Hadhrat Moosa [Moses] and for an extended period of time, after it remained among the Israelite Prophets one after the other, eventually this continuum of spiritual Successors came to an end with Hadhrat Eesa son of Mary, by the time fourteen-hundred years had elapsed. Hadhrat Eesa son of Mary was such a Vicegerent of Allah who did not hold the explicit reins of power, and he had no relation with the politics in the country and the worldly kingdom, and he did not make any use of worldly weapons. Instead, he used the 'weapon' that was embedded in his purified breaths (*anfaas-e-tayyibah*) i.e., his focused and [divinely] guided discourse that was made to flow from his tongue and which was accompanied by numerous blessings, and through which he used to bring back to life the spiritually dead hearts, and used to open up the spiritually deaf ears, and was able to show the light of truth to even those who were spiritually blind by birth. His spiritual breath used to kill the inveterate disbeliever after conclusively discharging the onus of proof, yet it provided life to the true believers. He was created without the agency of a father, and he did not possess material means; and in everything God the Exalted was his succor. He had been commissioned at a time when the Jews had not only abandoned religion, but also forsaken the qualities of humanity, and mercilessness, selfishness, malice, rancor, transgression, jealousy, and inopportune passions of 'the self that incites to do evil' (*naf's-e-ammara*) had permeated them. And not only had they had given up observing the rights of human beings, but due to their stone-heartedness having overtaken them they had ended up breaking the relationship of worship, obedience, and true sincerity with the Real Benefactor [i.e., God]. They were like bones without marrow, and possessed a handful of text of the Torah, but they were unable to reach the essence of those due to the

[492] The Holy Qur'an (24:56) Translation: ... as He made Successors *from among* those who were before them ... [Translator]

wrath of God they had incurred, because they had become completely bereft of faith-based insight and cleverness, and ignorance has engulfed their dark souls, and they used to commit mean acts of deceitfulness and other repulsive acts, and they had reached the peak of telling lies, ostentatious behavior, and treachery. At such a time, the Messiah son of Mary was sent towards them; who was the last Messiah among the Messiahs of the Children of Israel, and the last Vicegerent of Allah among the Vicegerents of Allah for the Children of Israel, who had been commissioned without the accompaniment of sword and lance, contrary to the practice of many Prophets. It must be remembered that, in the Mosaic Law, the *Khaleefa-tullah* [Vicegerent of Allah] was called the *Messiah*; and around the time of Prophet David, or somewhat before him, this word had gained currency among the Children of Israel. Anyhow, although there were several Messiahs who were divinely commissioned to the Children of Israel, but the one who came the last of all is the one who was named in the Holy Qur'an as the 'Messiah, Eesa son of Mary'. There were many women named 'Maryam' [Mary] among the Children of Israel and they did have many sons. But, the 'Messiah, Eesa son of Mary', i.e., a name that was a composite of three name-components was not found among the Children of Israel at that time, with the sole exception of him. Thus, the Messiah, Eesa son of Mary was commissioned at the time of the decadence of the Jews which I have just described. In the context of the afore-mentioned verses, I have just stated that it was a promise for this *Ummah* by God the Exalted that, on the pattern of the Children of Israel, here, too, the spiritual Successors will be raised. Now, when we call to our mind that pattern, then we have to concede that it was essential for the last spiritual Successor of this *Ummah* should have come in the 'metaphoric person' of the Messiah son of Mary; and that he should have come at a time which should [metaphorically] resemble the timeframe at which, following Hadhrat Moosa [Moses], the Messiah son of Mary had come – i.e., his advent should be within, or close to, the 14th Century – and similarly, he should come without the accompaniment of sword and lance, and without any combat weapons, just like Hadhrat Messiah son of Mary had come; and, further, he should come for the moral reformation of the same kind of people as the Messiah son of Mary had come for the moral reformation of the inner corruption of the Jews of his time. And when we carefully peruse the aforesaid verses [of the Holy Qur'an] there seems to be a sound emanating from within those: Surely, the last spiritual Successor of this *Ummah,* whose advent will be in the beginning of the 14th Century, he shall come with the metaphoric persona of Hadhrat Messiah [son of Mary], and he will come without the accompaniment of combat weapons. Whenever two systems [or religious orders] have a resemblance, the rule is that the greatest degree of resemblance is to be found between their respective first

and the last entities; because, over a lengthy era and an extended period of time, it is a uselessly lengthy toil to try to find the detailed comparative points between the individuals that fall between the two end-points of the two respective series. Thus, since the Holy Qur'an has explicitly stated that the series of spiritual Successors [*Khilafat*] within Islam, in respect of its progress as well decline, and in regard to its attributes of majesty and magnificence [*jalaal*] and aesthetics and grace [*jamaal*], will be completely congruent to, resembling, and analogous to the series of spiritual Successors [*Khilafat*] within the Israelites – and, in addition, it has also been stated that the unlettered Prophet[s.a.s.] of Arabia is the 'Reflection of Moses' [*matheel-e-Moosa*] – therefore, in this context, it has been informed definitively and with certainty that just as the Head of the spiritual Successors appointed by Allah is the 'Reflection of Moses' [*matheel-e-Moosa*], who is the Supreme Commander of the order of Islam, and its King, and is the one who sits at the first rank at the throne of glory, and the one who is the mainspring of all blessings, and who is the prime-progenitor of his entire spiritual progeny (may peace and blessings of Allah be on him). Similarly, in view of the stated perfect resemblance, the final entity of this series [of spiritual Successors] is that particular 'Messiah, Eesa, son of Mary' who, within the members of this *Ummah*, under the command of God, was colored with the attributes of the Messiah, and the [divinely revealed] decree [Arabic:][493] has indeed made his just that. [Arabic:][494] And the fact that this person who was to come has been named 'Ahmad', that, too, is an indicator of his being a reflection [*matheel*]; because, Muhammad is a name that represents majesty and magnificence [*jalaal*], whereas Ahmad is a name that represents aesthetics and grace [*jamaal*]. And 'Ahmad' and 'Eesa' are synonymous in their connotation of aesthetics and grace. It is to this that the following verse indicates [Arabic:] [495]. But, our Holy Prophet, peace and blessings of Allah be on him, is not just Ahmad; in addition, he is also Muhammad, i.e., he combines within himself the attributes of both majesty and magnificence [*jalaal*] as well as of aesthetics and grace [*jamaal*]. However, on the basis of the Prophecy, the individual who was sent in the Latter Days was solely 'Ahmad', who has, embedded within himself, the essence of being Eesa. The Ever-Living and Life-Sustaining God Who has the Transcendental Power to cause human beings to degenerate into becoming animals, even the lowliest among animals, e.g. He says, [Arabic:] [496] and He further says, [Arabic:][497] – can He not create one person with the metaphoric persona of another person?

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[493] Translation: We have made you the Messiah son of Mary. [Translator]
[494] The Holy Qur'an (33:28). Translation: And Allah has power over all things. [Translator]
[495] The Holy Qur'an (61:7). Translation: ' ... and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.' [Translator]
[496] The Holy Qur'an (5:61). Translation: (... on whom His wrath has fallen) and of whom He has made apes and swine ... [Translator]
[497] The Holy Qur'an (2:66). Translation: (So, We said to them): 'Be ye apes, despised.' [Translator]

[Arabic:][498] So, then, at a time when [spiritual] death had overtaken mankind, and indeed there was need for only such a person who was given birth solely by the hand of God the Exalted – a man whose name, in heaven, is 'Son of Mary' (*Ibn-e-Maryam*) – then how could the Transcendental Power of God the Exalted have fallen short of producing this particular 'Son of Mary' (*Ibn-e-Maryam*)? Thus, it merely out of His munificence, and without the medium any worldly father, He granted the spiritual-birth and spiritual-life to this specific 'Son of Mary' (*Ibn-e-Maryam*). as He Himself addressed him in His Revelation and said, [Arabic:], i.e., 'Then We granted you life, after We had caused to die the earlier generations, and We made you the Messiah son of Mary' – i.e., after the widespread incidence of spiritual 'death' among the elders of the learned men (*masha'ikh*) and the religious divines (*ulema*). The Injeel [i.e., Bible], too, contains this indication that the Messiah will come after the stars in the heaven shall fall[499].

Now, the foregoing analytical research establishes that the Prophecy regarding the advent of the Messiah son of Mary, in the Latter Days, is found in the Holy Qur'an. The Holy Qur'an has determined the timeframe of the advent of the Messiah to be up to 1400 years, and many saints, too, based on their own spiritual visions, accept this to be the right timeframe. The verse [Arabic:] [500] which, according to the numerical system of *jummal* has the numerical value of 1274, which points to the *salakh*[501] nights of the Islamic lunar calendar, which has hidden within it the indication of the [potential] rise of the new moon – which is also found, under the numerical system of *jummal*, in the numerical value of the alphabets of "*Ghulam Ahmad Qadiani*". And the verse, [Arabic:][502] is, in reality, concerning the time to the same 'Messiah son of Mary', because it was not possible to accomplish spiritual ascendancy over all religions during any other era, except at the present time. The reason for this is that it is the present time at which thousands of objections and doubts have sprung up, and wide variety of rationalistic attacks have been launched against Islam. And God the Exalted says, [Arabic:][503] i.e., We have treasures of everything, but We cause them to descend in the measure that is needed. Thus all the myriads of kinds of perceptive-knowledge and facts that are embedded within the recesses of the

[498] The Holy Qur'an (36:82). Translation: Yea, and He is indeed the Supreme Creator, the All-Knowing. [Translator]
[499] An apparent reference to Mark (13:25) in the Bible, 'And the stars of heaven shall fall ...' [Translator]
[500] The Holy Qur'an (23:19). Translation: ... and surely it is We who determine its taking away. [Translator]
[501] Dictionary meaning of the word *Salakh* is "the last day of any lunar month which has 31 days". [Translator]
[502] The Holy Qur'an (61:10). Translation: He it is Who has sent His Messenger with the guidance and the Religion of truth, that he may cause it to prevail over all religions ... [Translator]
[503] The Holy Qur'an (15:22). Translation: And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure. [Translator]

Holy Qur'an, which subdue and vanquish all kinds of religions, philosophical as well as non-philosophical, it was the present age that was destined for all these to come forward. Since these could not have come surfaced without being triggered by the need that has presented itself now, therefore as the contemporary adversarial attacks have been launched by the new philosophy, so has also arrived the time for those aspects of perceptive-knowledge to be laid bare – and it was not possible for Islam to achieve victory over also false religions, without those aspects of perceptive-knowledge having been revealed, first – because victory through sword amounts to nothing substantive, and after the glory that lasts but a few days even such 'victory' becomes extinct. The true and genuine victory is the one which is won through the army of perceptive-knowledge, true facts, and perfect verities. Thus, that is the kind of victory which Islam is now achieving. Without any doubt, this Prophecy is regarding the present age; and the earlier virtuous saints have also [always] understood it to be the same. The present age is, in fact, an age that is by its very nature demanding that the Holy Qur'an may now reveal all those of its hidden recesses [of meaning] that have remained concealed so far. This is so, because the hidden aspects of perceptive-knowledge of the Holy Qur'an, whose existence is proven by the authentic *Ahadith* as well as the explicit verses [of the Holy Qur'an], do not come to light in a needlessly gratuitous manner. Instead, this miracle of the Holy Qur'an is revealed only at such a time when a great need is felt of the appearance of this spiritual miracle. Thus, in the present age, all such needs have appeared on scene, in a complete manner. Human beings have made strides of progress in the adversarial branches of knowledge, and there is no doubt that if, during this critical time, the hidden aspects of the Holy Qur'an's knowledge were to be not revealed, then the rudimentary [religious] knowledge which characterizes the contemporary scholars, can never and under no circumstance, combat the adversaries; and, not to speak of overcoming them, they are facing the dire prospect of being vanquished themselves. Anyone who has a sound faculty of comprehension can readily understand that there is no creation of Allah, glory be to Him, which may be devoid of subtle and wondrous attributes; and even if we were to investigate and research the characteristics and wondrous facts about a common fly, till the end of time, such exploration can never be exhausted. So, one should now think it over: Are the wondrous attributes of the Holy Qur'an, in terms of their value and measure, not even comparable to those of a common fly? Without any doubt, those wondrous qualities are far in excess of the combined wondrous traits of the entire creation, and to reject this amounts to the rejection of the Holy Qur'an's having originated with Allah, because there is nothing in the world that has originated from God the Exalted and does not have unending wondrous attributes. As to this excuse that if we were to concede the

existence of such aspects of subtleties and perceptive-knowledge of the Holy Qur'an which the earlier scholars have not discovered – thus implying a derogation of the consensus [among Muslims] – i.e. we will have to take the position that whatever was undiscovered by even the previous Imams, we have now been able to discover, such a notion held by these mullahs is completely corrupted. They should think that while it is possible for some qualities of various herbs and plants to be discovered in the present age, which was not known to the earlier people, then is it not also possible that some wondrous verities and aspects of perceptive-knowledge of the Holy Qur'an may now become unfolded, which could not be unfolded to the earlier people, simply because in those earlier times the need for their being laid bare had not arisen. Surely, whatever is essential regarding the faith and beliefs, which are related to the *Shariah*, and which are essential for being a Muslim, all these are noted in the Holy Qur'an, explicitly for everyone's information. But, such subtle points and verities which enhance one's perceptive-knowledge, these always become manifested according to need [of time], and at the incidence of every new moral degeneration [in any age] a variety of new meaning, infused with wisdom, continue to be manifested. It is obvious that the Holy Qur'an, in itself is a miracle, and a great reason for it to be a miracle is that it is a compendium of unending verities. However, such verities do not become explicit except at the appropriate time [of their need]; just as the challenges of an age demand [their manifestation] these hidden aspects of perceptive-knowledge unfold. Look at how the worldly branches of knowledge, which are mostly adversarial to the Holy Qur'an, and lead one to be in a state of neglect [of God], are making progress by leaps and bounds, these days; and what wondrous transformations characterize this age in terms of its discoveries in knowledge of mathematics, physics, and philosophy. Was it not essential, in such a critical age, that the door to making progress in terms of faith and perceptive-knowledge must have also been opened, so as to facilitate combating the aforesaid evils? Thus, you must know that indeed that door has been laid open, and God the Exalted has intended to demonstrate the hidden wonders of the Holy Qur'an for the haughty philosophers of the world to see. Now, the half-baked mullahs, who have proven to be the enemies of Islam, cannot stop this divine intent from taking effect. If they do not desist from their mischievous acts, they will become extinct; and the coercive slap of God, the Mighty Conqueror, will smite them hard so that they will bite the dust. These ignorant ones do not have any ability to gauge the contemporary situation. They wish to make the Holy Qur'an appear as subdued, weak, feeble, and insignificant; but now, it will come out as a combative stalwart. Yes, indeed! It will enter the arena like a lion, and will devour the entire materialistic philosophy of the world, and establish its dominion, and it will take to the level of spiritual

perfection the Prophecy [Arabic:][504], because the establishment of religion on the face of the earth, to the level of perfection, is not possible by only coercive means. Religion is truly established only when there is no rival religious ideology that remains standing opposed to it, and all adversaries lay down their shields of armor. So, that hour is now at hand. Now the arrival of that time cannot be put off by the resistance of the ignorant *maulvis*. Now that specific 'son of Mary' (*Ibn-e-Maryam*), whose spiritual father on earth is none other than the True Knowledge-Provider – and who, for this reason, also resembles Adam – shall distribute among people an abundant measure of the Holy Qur'an, until the recipients will be tired of constantly receiving it, and will exemplify the meaning of [Arabic:][505] and everyone [of the recipients] will become filled to its capacity. The Vicegerency [*Khilafat*] that had its inception with [the erstwhile] Adam, has now been finalized upon [this] Adam by the perfect and immutable wisdom of God. This is the wisdom that the following Revelation contains [Arabic:], i.e., I intended to produce my Vicegerent, therefore I created Adam. Since this is the hour for [completing] the circularity of time [*is'ti'daa'rat -e- zamana*], just as the authentic category of the *Ahadith* have articulated that, therefore God the Exalted granted the name of 'Adam' to the Last Khalifa so as to equate the word representing the 'last' with that representing the 'first'. And there is no spiritual incompatibility between Adam and Eesa, for any reason; rather, there is mutual resemblance, [Arabic:][506].

One may raise the objection that although God the Exalted stated clearly in the Holy Qur'an, in an new style of articulation, that the last Successor [*Khalifa*] of the divinely commissioned Successors of Islam will come spiritually imbued in the style and manner of the person who was the last Successor [*Khalifa*] among the Israelite Successors, i.e., the Messiah son of Mary; but, what is the reason why God the Exalted explicitly used the name 'Messiah son of Mary', although it served the same, aforesaid, purpose? Its reply is: so that, on account of their misunderstanding, people may not be put into a trial; because if God the Exalted had explicitly stated [in the Holy Qur'an] that the last Successor of this *Ummah* will be the self-same Messiah son of Mary, then it would have spelled a calamity upon a calamity for the ignorant *maulvis* and the affliction of misunderstanding would have progressed further. Thus, God the Exalted preferred to adopt two styles of articulation in His narrative: (1) the same stance which is in the Ahadith, which contains the expression 'son of Mary' [*Ibn-e-Maryam*], and (2) the position

[504] The Holy Qur'an (24:56). Translation: ... and that He will surely establish for them their religion ... [Translator]
[505] Translation of a phrase from a *Hadith*: ... (until) none shall be left to accept it (further) ... [Translator]
[506] The Holy Qur'an (3:60). Translation: Surely, the case of Jesus with Allah is like the case of Adam. [Translator]

taken by the Holy Qur'an, which has just been explained. As to furnishing the proof that it is my humble-self who is indeed the particular Promised Messiah whose advent has been [prophetically] promised in the Holy Qur'an, it will become manifest to every seeker-after-truth due to all those arguments, signs, and contextual information that I am going to write as under.

Among all these, one is that my humble-self has come at such a time at which the Promised Messiah ought to have come, because the Hadith [Arabic:][507] which means that the momentous Signs [*aa'yaat-e-kub'ra*] will be manifested in the 13th Century [*Hijra*] provides a definite and certain indication that the manifestation, or birth, of the Promised Messiah must take place in the 13th Century [*Hijra*]. The fact is that the minor Signs [*aa'yaat-e-sugh'ra*] had started to be manifested right from the blessed lifetime of the Holy Prophet, peace and blessings of Allah be on him. Thus, "the Signs" [*Al-aa'yaat*] most certainly signify momentous Signs, which could in no way have all been manifested within a period of two-hundred years. Therefore, the religious scholars reached a consensus that "after two hundred years" refers to the 13th Century [*Hijra*], and "the Signs" refers to the momentous Signs, e.g., the advent of the Promised Messiah, the *Dajjaal*, and Gog and Magog [*yaajooj, maajooj*] etc. And everyone can understand this that, at the present age, which is the age for the Promised Messiah's advent, no one has claimed to be the Promised Messiah, saying that: "I am the Promised Messiah". Indeed, during the past thirteen-hundred years no Muslim has ever laid a claim, saying: 'I am the Promised Messiah'. Albeit, the Christians did lay claim to being the Promised Messiah at different points of time, and not long ago a Christian in America, too, had made claim to be the 'Messiah son of Mary'. But, nobody accepted the claims of these idolatrous Christians; although it was imperative for them to have laid such claims so that the Prophecy[508] in the *Injeel* [Bible] must have been fulfilled that: many will come in the name of the Messiah and say, 'I am the Messiah', yet the true Messiah will appear at the end of them all. And the Messiah had advised[509] his disciples that you must wait for my advent at the end, i.e., the Sign of the one who will [truly] come in my name will be that the sun and the moon will become dark and the stars shall fall upon the earth, and the powers of the heaven shall become slow-acting; then you shall see, in heaven, the Sign of the Son of Man. All this was to

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[507] Translation of *Hadith*: The Signs will be after two centuries. [Translator]

[508] An apparent reference to the biblical prophecy in Mark (13:6), and verses onward. Also, Matthew (24: 23-26) and Matthew (24:42). [Translator]

[509] An apparent reference to the well-known biblical Prophecy, e.g., in Matthew (24:29-30): *Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.* [Translator]

indicate that, at that time, the light of knowledge will have departed and the truly divinely-inspired religious scholars will have passed away, and the darkness of ignorance will have spread all around: it will be at that time that the 'son of Mary' will become manifest under divine command. The same indication is provided in *surah Al-Zilzaal*[510], i.e., at that time, the earth will experience a great tumult and the land will divulge all its treasures and whatever would have lain buried within it, i.e., the earth sciences will experience great advancement, but there will no growth in the branches of spiritual knowledge. [Arabic:][511]

And among all these, another one is that the spiritual visions of the high-ranking saints are all in consensus and testify that the advent of the Promised Messiah will occur a little before the 14th Century commences, or in the beginning of the 14th Century, and will not exceed it, and accordingly, by way of examples, I have already written about it in the present book. And it is quite obvious that in this age, with the sole exception of my humble-self, no other person has laid claim to this rank.

And another one among all these is that, it has been quite a while that the *Dajjaal* has become manifest, and its manifestation is currently underway with full force, and the *Dajjaal's* 'donkey', too – which, in reality, has been manufactured by the *Dajjaal* itself, as is the intent of the narrative in the authentic *Ahadith* – is travelling across the East and the West. And the fact of this 'donkey' having been manufactured by the *Dajjaal* itself, as in the intent of the *Ahadith*, is also proven on the basis of this argument that, if a donkey such as this one had actually, and in a normal way, been born out of the womb of any female-donkey, then many of such donkeys should have been present even today, because an offspring's resemblance to its parents is essential in regard to its physical stature, ability to move around, and its physical strength and capabilities. Thus, the indication from the authentic Ahadith is indeed to the reality that this 'donkey' will have been created by the *Dajjaal* itself: now if that is not the railway-train, then what else is it? Likewise, the nations of *Yajoog Majooj*, too, are rising up [into prominence] with great force, and the *Daab'batul Ardh*[512], too, is visible, everywhere; and a murky *dukhaan*[513], which has descended from the heaven, has also covered the world. Now, if at such a time as this, the Messiah had not appeared then it would have amounted to the falsification of this Prophecy. Thus, the Promised Messiah who revealed himself is indeed my humble-self.

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[510] The Holy Qur'an (99:2-3). Translation: When the earth is shaken with a *violent* shaking; and the earth brings forth her burdens; ... [Translator]
[511] The Holy Qur'an (44:11). Translation: ... the day the sky will bring forth a visible smoke. [Translator]
[512] Literally, *Daab'batul Ar'd* means: 'the worm, or insect, of the earth'; refer to the Holy Qur'an (27:83).
[513] *Dukhaan* means: 'smoke, or dust'; refer to the Holy Qur'an (41:12) and Chapter 44.

If one presents this doubt that: how are the signs of the *Dajjaal* found, to the level of perfection, among these English [and European] priests, the reply to it is that I have fully established, earlier, in this book that in reality this group of people comprise the promised *Dajjaal*, and if one were to discern closely, all the signs are applicable to them: and, on account of their industries and artifacts, their [productive] methods, the extensive reach of their [materialistic] wisdom, and abundant wealth, it is as if they have taken possession and control of everything. And the sign that the *Dajjaal* will only exist for forty days and some of those 'days' will be similar to a year each, it cannot be taken as a literal fact; because, in some *Ahadith*, instead of forty days, forty years is mentioned – some even mention forty-five years. Further, if some 'days' are to be equivalent to a year, respectively, then it inevitably implies that it may be possible for the son of Mary to die while the *Dajjaal* will still be in existence. Thus, the truth is that all these words and expressions are subject to interpretation. The death of the *Dajjaal* does not refer to the liquidation of that nation; rather it points to the liquidation of their arguments and disputations; and there is no doubt that a religion that is completely subdued on the basis of the arguments that have certitude, and its subservience and humiliation become evident, then without a doubt it is synonymous with a dead body.

Some people present this objection that in reply to a question the Holy Prophet, peace and blessings of Allah be on him, had said: When, at the time of the *Dajjaal*, the days will have become long – i.e., as long as a year, or nearly so – then you must estimate the timing of your daily prayers accordingly; this seems to suggest that the Holy Prophet [s.a.s.] believed in the literal meaning of it. The reply to this is that this was a response that was given to a hypothetical question that was posed by someone who solicited an answer: the intent was not to describe a factual situation, because he [i.e., the Holy Prophet [s.a.s.]] said very clearly, [Arabic:][514] In addition, it is worth remembering that in matters that are not practically taught – nor are their hidden, fine, details explained – it is possible even in case of Prophets, to forget or err at the time of discretionary interpretation [*ijtehaad*]. For instance, on this basis of this dream, which is referred to in the Holy Qur'an and which came to be a cause for trial for some believers, the Holy Prophet [s.a.s.] travelled from the town of Medina, the seat of spiritual illumination, to Makkah, the glorious town and after several days of journey he reached this blessed town; but, the disbelievers prevented him from performing the circuits of the Ka'abah [*ta'waaf*] – and, at that time, the fulfillment of his dream did not come to pass. However, there is no doubt that the Holy

[514] Translation: 'Estimate, [at the time of] his days, like your own days.' [Translator]

Prophet s.a.s. had embarked on this journey in the hope that the opportunity to perform the circuits of the Ka'abah will become available in this very journey. And there is no doubt that the dream of the Holy Prophet s.a.s. is akin to divine revelation, but the error in interpreting the meaning of this 'revelation', he was not divinely cautioned about it; that is why after undergoing the hardships of travel, for God knows how many days, he reached Makkah the glorious town. Had he been cautioned about it while he was *en route*, the Holy Prophet s.a.s. would certainly have returned to Medina. Similarly, when the wives of the Holy Prophet s.a.s. started to compare the lengths of their arms, respectively, while they were in his presence, he was not [divinely] cautioned about this error [of interpretation], until he passed away. And apparently, it seems that he was of the opinion that the wife whose arms were literally the longest, she will be the first one to pass away after him. For this reason, although the length of arms was compared in his presence but he did not stop them from so doing, saying that this act is contrary to the intent of the Prophecy. Similarly, regarding *Ibn-e Sayyaad*, the revelation had not become transparent in meaning, and initially the Holy Prophet s.a.s. did think that it is *Ibn-e Sayyaad* himself who is the *Dajjaal,* though eventually this opinion had changed. Similarly, the case when Hadhrat Abu Bakr r.a. had bet, while the Holy Prophet s.a.s. stated clearly that the word "*biz'a*", according to the Arabic usage, applies to a period of up to nine years, and stated that: I have not been [divinely] informed as to the specific year, within the duration of nine years, when this Prophecy will be fulfilled. Likewise, the *hadith*[515] which has the following words [Arabic:][516] is demonstrating clearly that whatever the Holy Prophet s.a.s. understood as the meaning and application of this Prophecy, on the basis of his discretionary interpretation [*ij'tehaad*], proved to be incorrect. And the situation is the most puzzling when one looks at the Prophecies of Hadhrat Messiah [Jesus]: many a time he understood a Prophecy to mean something but what actually came to pass was something quite different from it. In a Prophecy, he granted the twelfth-throne of heaven to Judas Iscariot; however, he remained totally bereft of going to heaven. And he sometimes granted Peter the keys[517] to the [kingdom of] heaven, and sometimes called him 'Satan[518]'! Similarly, one learns from the descriptions in *Injeel* [Bible] that the quality of vision of Hadhrat Messiah [Jesus] was not transparently clear, and several of his Prophecies could

[515] Apparently a reference to a *hadith* in Sahih Muslim, Kitaab al-Ro'eya: *Abu Musa reported Allah's Messenger (may peace be upon him) as saying: I saw, during sleep, that I was about to migrate from Mecca to a land abounding in palm-trees and I guessed that it would be Yamama or Hajar, but it was the city of Yathrib (the old name of Medina).*

[516] Translation of a phrase from the *hadith*: I thought it was Yamamah or Hajar; but, it turned out to be Medina Yathrib. [Translator]

[517] Apparently a reference to Matthew (16:19): *"I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."* [Translator]

[518] Apparently a reference to Matthew (16:23): *He turned and said to Peter, "Get behind me, Satan! You are an obstacle to me.* [Translator]

not be fulfilled as misconstrued by him, although those were fulfilled in terms of their real meaning. Anyhow, based on all this discussion, a certain principle that can be established is that in the matter of elucidation and interpretation of Prophecies, even the Prophets (May peace be on them all) can, sometimes, err. Whichever words constitute the text of a Prophecy, those words are highly true; but, it is the habit of Prophets that, sometimes, they explicate these to some extent, from themselves. And since they are human beings, too, therefore there is, on occasion, a likelihood of an error in their exegesis. However, there is no margin of such error present in matters of religion dealing with the faith, because there is a great endeavor in their dissemination due to Allah's decree, and such matters are divinely taught to the Prophet, in practical terms. For instance, in case of our Holy Prophet [s.a.s.], both Heaven and Hell were shown to him – and, in addition, the real significance of Paradise and Hell was revealed to him through a continuous string of firmly-entrenched and explicitly articulated verses – so, then, how could it have been ever possible for him to err in their exegesis? The likelihood of interpretative error exists only in case of those Prophecies, which Allah the Exalted, due to some of His own divine purpose, wants to keep obscure and tersely articulated, and these have no bearing on the practical matters of faith. This is a very subtle mystery which, if kept in mind, can let one achieve the true perceptive-knowledge of the status of Prophethood. And it is on this very basis that we can say that, in case, the perfect reality of '*Ibn-e-Maryam*' (son of Mary) and the *Dajjaal* was not manifested with minute clarity to the Holy Prophet [s.a.s.], on account of there being no such precedence, nor if the real meaning of the seventy-arms length of the *Dajjaal's* donkey was made apparent to him, nor if the revelation from Allah had not informed him, to the deepest layer of meaning, of *Yajooj, Majooj* [Gog and Magog], nor if the reality of *Daab'batul Ardh,* as it actually is, may have been made apparent to him – and, to the extent to which human faculties can possibly comprehend something that is totally in the realm of the unseen, if it was explicated to him with brevity, by using a style of narrative consisting of analogous items that are readily conceivable, or objects having visible resemblance to something, and matters perfectly resembling each other – then it is not surprising at all. And, in case of such matters, at the time of their actual manifestation, if a few details that were previously unknown are manifested, then the high-rank of Prophethood is still above reproach. Nonetheless, by pondering over the Holy Qur'an and the *Ahadith*, it has become fully established that Our Spiritual Master, the Holy Prophet (may peace and blessings of Allah be on him) had certainly and definitely understood that the specific 'Ibn-e-Maryam' (son of Mary), the Messenger of Allah, the Prophet who hailed from Nazareth, who was divinely granted *Injeel*, he will definitely not come to the world a second time. Instead, a person will come in his name, who will be

granted that name by God the Exalted, on account of the spiritual resemblance with him [i.e. with the son of Mary].

And another one among all the signs regarding my humble-self's being the Promised Messiah, refers to those special services that my humble-self is divinely commissioned to perform, which resemble the services that were undertaken by the Messiah son of Mary. This is so, because the Messiah [Jesus] came to the Jews at a time when the essence and the meaning of the Torah, residing in its deeper recesses, had departed from the hearts of the Jews – and that time was fourteen-hundred years after the time of Hadhrat Moosa a.s. [Moses], when the Messiah son of Mary was divinely commissioned for the spiritual reformation of the Jews. Thus, it was at the same kind of timeframe when my humble-self was divinely commissioned, when the essence and meaning residing in the deeper recesses of the Holy Qur'an had departed from the hearts of the Muslims, and this time of advent, too, was situated at about the same period of time [counting] from Hadhrat *Matheel-e-Moosa* [the 'Reflection of Prophet Moses', i.e. the Holy Prophet Muhammad s.a.s.] as was the time-difference between Hadhrat Moosa a.s. [Moses] and Hadhrat Eesa a.s. [Jesus].

And another one among all these signs was that it was imperative for the 'awaited *Ibn-e-Maryam*' [son of Mary] to be born at the end of the 6th Millennium, because due to the widely-spread generalized and complete darkness, and due to a 'death' overtaking the essence of humanity, he was destined to be born, in spiritual terms, in the role of the Father of Man, Adam. And the salient Signs and indications of the time of his advent that have been recorded in the *Injeel* and the Holy Qur'an -- the *Furqan* [or, the Discrimination between truth and falsehood] -- are that, before his advent, the world will experience a disorder in the spiritual sense: the 'smoke' [*du'khaan*] shall take the place of heavenly light and a whole world will become engulfed in the darkness of *du'khaan;* stars will fall down, an strong earthquake will overtake the earth, men who are seekers-after-truth will be few in number, and women will spread around the world in great number, i.e., people demanding base pleasures will abound, who will excavate the materialistic treasures and all that laid buried within earth, but they will become unaware of the heavenly treasures. Then, the particular Adam – whose other name is *Ibn-e-Maryam* [son of Mary] – will be created without being wrought by human hands. It is to this that the revelation, already published in *Baraheen*, is pointing, [Arabic:] i.e., I willed to make my Vicegerent, so I created Adam. The terms Adam and *Ibn-e-Maryam*, in reality, comprise the same interpretative-meaning; the only difference is that the word Adam indicates a state of complete lack of human beings, while *Ibn-e-Maryam* contains an imperfect indication of the same. But, by using either of the two words, the intent and purpose of God the

Exalted is the same. It is to this that another revelation points, that has already been published in *Baraheen*, and it is as follows [Arabic:], i.e., the heavens and the earth were closed-up -- and the verities and aspects of perceptive-knowledge had gone into concealment -- then, by commissioning this man, We opened them out; I was a hidden treasure, so I willed that I may be identified.

Now that the foregoing discussion shows that it was imperative for the Last of the Vicegerents to have come in the name of Adam, and it is evident that the time of Adam's advent is on the 6th day, near the time of *As'r* [i.e., late afternoon] as is proven on the basis of the Torah as well as the authentic *Ahadith*, therefore every judicious person has to concede that this specific 'Adam' and '*Ibn-e-Maryam*' is indeed my humble-self. This is so because, first of all, nobody has ever made such a claim prior to my humble-self; and this claim by my humble-self has constantly been publicized for the last ten years and this revelation has been published in *Baraheen-e-Ahmadiyya* for a long time that Allah the Exalted has said about my humble-self that 'This is Adam'. And it is a subtle and perfect wisdom of God the Exalted that ten years prior to the onslaught of the present storm of controversy, He granted the [attributive] names of Adam and Eesa to my humble-self, so that it may be taken as a Sign for those who ponder over this matter, and so as to dispel the notions of affectation and interpretation that has found its way among people of immature nature. Thus, God the Most-Wise, by naming my humble-self Adam and the Vicegerent of Allah [*Khaleefa'tullah*] and by explicitly giving the glad tiding of [Arabic:][519] in *Baraheen-e-Ahmadiyya*, drew the attention of the people so that they may show obedience to this Vicegerent of Allah, Adam, and may not remain outside the bounds of the community of the obedient, and so as to not stumble like *Iblis*; and so that they may avoid the punitive decree of [Arabic:][520] and that they may come to realize the reality of their 'revelations'. But, they labeled [the practice of] 'blindly following' as a 'community' of believers [*Jama'at*] and turned their away from the genuine *Jama'at* which, in the estimation of those who only look at the superficial aspects, is just [Arabic:][521] and considered as [Arabic:][522].

When God the Exalted commissioned my humble-self as Adam, He designated as its sign my birth in the 6th Millennium, which represents the 6th day, and in the latter part of the millennium, which resembles the time of *As'r* [i.e., late

[519] Translation: I am about to create a vicegerent on earth. [Translator]
[520] Translation: One who deviates shall be cast in fire. [Translator]
[521] Translation of the phrase: 'A small party'. See, the Holy Qur'an (2:250) for the context of this phrase. [Translator]
[522] Translation of the Arabic phrase: A small portion of them (i.e., the Muslims as a whole) [Translator]

afternoon], as He says [Arabic:][523] And it was imperative for that specific *Ibn-e-Maryam*, who has also been named Adam in the *Injeel* and the *Furqan* [i.e., the Holy Qur'an], to have been born–in a similar fashion as did Adam[524]– in the latter part of the 6th Millennium. Thus, the person who was born in the 6th millennium, counting from the time of the first Adam, is indeed my humble-self. It has been established on the basis of many *Ahadith* that the age of the creation of human-beings is seven-thousand years; and the Last Adam will be born, in a manner resembling the First Adam, towards the end of the 6th Millennium – which resembles the 6th day [of the week, i.e., Friday] – so, this is my humble-self who was thus born. And let all praise be to Allah, for that.

And another one among all these is the Sign of the advent of the Messiah which is written as follows: He will come placing the two palms of his hands on the wings of two angels. This is an indication of the fact that his right and left hand, which is an instrument of learning the rational branches of knowledge and of hidden aspects of divine light, will rest on the heavenly helpers, and will not learn from the school, or books, or learned elders; instead, he will acquire knowledge from God the Exalted, and it will also be God Who will be the provider caretaker of all his needs of daily life, as the following revelation regarding my humble-self has been published in *Baraheen-e-Ahmadiyya* for the last ten years, [Arabic:] i.e., You are in front of Our eyes; We have named you *Muta'wakkil*[525]; and We taught you knowledge from Ourselves. Remember that the word "*aj'ni'hah*" (angel wings) which is used in the [aforesaid] *hadith*, signifies the attributes and powers of angels, for example the author of *Lam'aat*, who wrote a commentary on [the book of *hadith*] *Mishkaat*, had adopted the same meaning in his commentary of the following *hadith*, [Arabic:][526] . It is proven on the basis of many *Ahadith* as well as the Holy Qur'an that the angels are placed in the service of a person who attains to the rank of perfect detachment and perfect trust in God [*ta'wakkul*], and every angel renders services to him in accordance with its own rank, and Allah

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[523] The Holy Qur'an (22:48). Translation: And verily, a day with thy Lord is as a thousand years of your reckoning. [Translator]

[524] Implicit in this discussion is a *hadith* from *Sahih Muslim*, Chapter, "The Beginning of Creation and the Creation of Adam [a.s.]": *Abu Huraira reported that Allah's Messenger (may peace be upon him) took hold of my hands and said: Allah, the Exalted and Glorious, created ... Adam (peace be upon him) after 'Asr on Friday; the last creation at the last hour of the hours of Friday.* Note: Friday is the 6th day in the Islamic days of the week. Hence the resemblance between the creation of the first Adam on the 6th day (Friday) in the late-afternoon, and the creation of the end-times Adam in the latter part of the 6th Millennium. [Translator]

[525] *Muta'wakkil* means: one who puts his trust in God. [Translator]

[526] Translation of *hadith*: It is related by Zaid ibn Thabit. He said that the Messenger of Allah said: 'Let there be a glad-tiding for Syria [*Shaam*]'. We asked, 'O Messenger of Allah! For what reason?' He replied: 'Because the angels of God the Gracious [*Rahman*] are spreading their [protective] wings upon it.' It was also noted in [Musnad] Ahmad [bin Hanbal] and in Tirmidhi. [Translator]

the Exalted has said, [Arabic:][527]. Similarly, God the Exalted says, [Arabic:][528] i.e. We carried them over forests and rivers; now, should one take it to mean that, in actual fact, God the Exalted carried them in His arms and moved about? Thus, in a similar vein, the expression 'placing his hands on the wings of angels' is not intended to be taken as a literal fact.

Now, the summary of the foregoing is that this humble-self has come with the afore-mentioned Signs and, my humble-self has both my hands on the wings of the angels, and due to the support of the forces of the Unseen realm the divinely-imparted facets of knowledge are being made accessible. If someone is not [spiritually] blind, such a one will definitely see perceive this Sign and will not find its parallel in any other person.

And another one among all these is the Sign of the [awaited] Messiah written as follows: His breath will kill the disbelievers. It means that his opponents and deniers will not be able to compete with him in anything, because they will perish in front of his perfect arguments. Thus, the time is at hand when people will see, in reality, that the opponents will perish through the reasoned-argument and dialectics.

And another one among all these is that when the Messiah comes, he will point out the errors in the beliefs and thought-patters of the people; for instance, the same is written in a hadith in Bokhari, that the Messiah will descend in a state that he will be the arbitrator [*hakam*] and judicious judge [*a'dal*]. Thus, from the words *hakam* and *a'dal* every wise person can understand that, in case of many people, the Messiah will arbitrate against their comprehension and understanding, using truth and justice, and just as the ignorant people become discontented with a judicious arbitrator, so also they will be with him. Thus, my humble-self came, having been commissioned as an arbitrator [*hakam*] and he exposed all the unfounded illusions to be unfounded illusions. So, for instance, initially people were under the misapprehension that the self-same Messiah, son of Mary, the Prophet who hailed from Nazareth, who had died, will again come into the world. Therefore, first of all, this mistake on their part was dispelled, and those people were adjudged to be upon truth who, among the Muslims, firmly believed in the death of the Messiah [Jesus] or, for instance, among the Christians there is the Unitarian denomination, which affirms belief in the same

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[527] The Holy Qur'an (41:31). Translation: *As for* those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, *saying*: Fear ye not, nor grieve; and rejoice in the Garden that you were promised. [Translator]

[528] The Holy Qur'an (17:71). Translation: [Indeed We have honored the Children of Adam] and carried them over land and sea, ... [Translator]

thing, i.e., the Messiah [Jesus] died and will not come back to the world ever again. And it has been made manifest that the death of the Messiah son of Mary is proven on the basis of thirty verses of the Holy Qur'an. Indeed, the truth of the matter is that the Holy Qur'an does not contain a more explicitly proclaimed verdict of death about any Prophet as it does in case of the Messiah son of Mary. And this is a matter which, under a guarantee, I can present on the basis of the Holy Qur'an. And after furnishing proof of the death of the Messiah, I further established that the [divine] promise was only as follows: When the life-span of this [Muslim] *Ummah* will reach the 14th Century, then just like the kindness and munificence that God the Exalted had done to the *Ummah* of Prophet Moses [a.s.] in its latter part, so also will He show the same munificence to a neglectful *Ummah* of the 'Reflection of Moses' [*Matheel-e-Moosa*], and having been created one individual as the 'Messiah son of Mary' from the same *Ummah*, He will commission him; thus, he will come from within the Muslims, just as the Israelite son of Mary did indeed come from within the Israelites.

Similarly, people were holding the belief that after the Messiah will die, he will be buried within the grave of the Holy Prophet [s.a.s.]; and they were failing to understand the implied insult that who will be those wretched and impudent individuals who will did up the grave of the Holy Prophet [s.a.s.]? What a vile act is it to dig up the grave of the Holy Prophet [s.a.s.] and put his bones on display for others! Instead, it [i.e., burial in the same grave] points to spiritual companionship [between the two]. There are many other, similar, errors that are in the process of being rectified.

And another one among all these is that it is written that the sign of the awaited Promised Messiah will be that he will be a Prophet of Allah, i.e., the recipient of Revelation from God the Exalted. But, in this context, the Prophethood that is absolute and perfect is not meant – because the absolute and perfect Prophethood has been sealed off – instead, the Prophethood implied here is the one which is limited within the sense of one's being blessed with divine converse [*mohad'dith'iyyat*] which derives its light from the lamp of the Prophethood of [Hadhrat] Muhammad [s.a.s.] . So, this blessing has specially been granted to my humble-self. And, although everyone has, to some extent, an endowed capability of true-dreams and visions, but if my opponents have any suspicion or doubt then they can compete and put this to test that the measure of true-dreams and visions, acceptance of prayers, and authentic and true Revelations that has been [divinely] granted in abundant measure, nearly as much as in case of Prophets, to my humble-self, it has certainly not been granted to anyone among all the contemporary Muslims. And this is a greatly effective touchstone of one's probation, because there is nothing that can be as effective a witness in support

of the truth of a true-claimant as is the [actual] heavenly support. No doubt, God the Exalted stands in support of the individual who is commissioned by God the Exalted, and He provides succor to him in a special manner, in every arena of competition. Since I am established upon the truth, and I see that God Who has sent me is with me, therefore I say it with great confidence and perfect certainty that if my nation, in its entirety – including those of hail from the Punjab, all the residents of India, the Muslims of Arabia, and the believers of Rome and Persia, the Muslims from Africa and other lands; and their religious scholars, saints, ascetics, elders of religious scholars, their pious people, their men, and their women – if they regard me as a lying imposter and, in opposition to me, if they want to see it demonstrated whether the Signs of divine acceptance are in support of me or these are with them; and the heavenly portals open for me or for them; and whether the True Beloved [God], with His special favors, and due to His revelation of a variety of knowledge [tome] and spiritual aspects of perceptive-knowledge, whether He is with me or with them, then it will become evident to them very soon that the special munificence, and the special mercy with which the heart is infused, my humble-self indeed has much more of its recipient than my entire nation. Let no one construe this statement as exuding haughtiness; instead, it is of the kind of appreciative proclamation of the bounty of God [upon me]. And this is the munificence of Allah; He grants it to whoever He wills. It is to this that the following revelations point, [Arabic:] [529] The phrase "... to anyone in the worlds" refers to the people at the present time, or people at any future age. And only Allah knows with certainty.

And another category among all these is that of some visions of the late Maulvi Abdullah Ghaznavi, who passed away before the advent of my humble-self. So, one of these is as follows: a period of four months prior to today's date, which is 17 June, 1891 AD, a virtuous man, Hafiz Muhammad Yusuf, who is a righteous man and has no part of ostentation in him, one who acts upon the precept [*sunnah*] of the Holy Prophet s.a.s. and is one of the closest and most sincere friends of Maulvi Abdullah Ghaznavi, he came to see my humble-self in Qadian. During the course of conversation, he stated that, a few days prior to his death, the late Maulvi Abdullah had made a Prophecy based on a spiritual-vision of his that: A [stream of] divine-light descended upon Qadian, but alas! My progeny remained bereft of it! A person named Ghulam Nabi, of Naro, wrote in his advertisement dated 2 December, that this is simply a fabrication; if it is not a fabrication then let us have the name of the narrator in front of whom the Maulvi

[529] Translation of Revelation: Say: I have been commanded; and I am the first among the believers. All praise belongs to Allah, Who removed grief from me, and Who granted me what was not granted to anyone in the worlds. [Translator]

Sahib [prophetically] said so. Thus, now I have announced who that narrator is and what is his rank [in piety]. He ought to ask Hafiz Sahib, whether it is a fabrication or it is the truth. And who can be more unjust than a person who fabricates an untruth, or forges a lie, and refuses [to accept the truth].
Similarly, in February 1886 A.D., at Hoshiarpur, Munshi Muhammad Yaqoob, brother of Hafiz Muhammad Yusuf, told me: One day, I heard from the late Maulvi Abdullah Ghaznavi – and he said that regarding you – that, after me, he (i.e., my humble-self) will be divinely commissioned for a accomplishing a grand task. But, I do not remember whether Munshi Muhammad Yaqoob uttered exactly the same words, or he used some other words which conveyed the same meaning. Anyhow, he articulated the same meaning, either in the same or somewhat different words, in front of several people including one person Mian Abdullah Sannaori, who hails from the State of Patiala. I recall that, at that time, I was staying at the house owned by Sheikh Mehr Ali Ra'ees, and Munshi Elahi Bakhsh accountant and several other people were there with me. But, I cannot recall who else was present in that session when this matter was described. However, Mian Abdullah Sannaori told me: I was present at the time it was narrated, and I heard it with my own ears.

And another one among all these is a spiritual-vision of a *maj'zoob*[530] who has passed away from this transient world thirty or thirty one years ago. The person who narrated this vision to me is a white-bearded old man, on whose countenance the indications of probity and righteousness are evident, and those who know him personally state regarding him that he is, in fact, a truthful, virtuous, and pious man. In particular, another pious man – Maulvi Abdul Qadir who is a teacher in Jamalpur district Ludhiana – said much in praise of this white-bearded old man and said: This man is, in fact, a righteous person, a follower of the precept of the Holy Prophet [s.a.s.], and truthful in his statements. He not only praised him but further stated, in one of his writings, that Maulvi Muhammad Hassan, Chief of Ludhiana, who, among the group of those who are believers in One-God [*mo'vah'hideen*], is a select and noble person, and is of exceedingly good morals, forbearing, and trustworthy – his father [i.e., of Maulvi Muhammad Hassan], who himself was a much valued saint, was an old friend of this white-bearded old man and was of the same ethnicity as he is, and this old man had known him for a very long time and was imbued with the [spiritual] color of the company of this saintly person. He [i.e., Maulvi Muhammad Hassan] stated that: Mian Karim Bakhsh – i.e., this white-bearded old man – is, in fact, a very good man, and is trustworthy. I have no doubt, of any kind, regarding him.

[530] A *majzoob* is a saintly person who is rapturously absorbed in remembrance of God and is uninterested in his material surroundings. [Translator]

Now, I will copy the vision [*kashf*] as stated by this Mian Karim Bakhsh in his written statement, along with the names and identification of all those witnesses that are affixed upon this document, as follows:

> My name is Karim Bakhsh, and my father's name was Ghulam Rasool; I am of Awan ethnicity, and am resident of Jamaalpur Awana, sub-district of Ludhiana; I am a farmer by profession and am of approximately sixty-four years of age. I am of *muwahhid Ahl-e-Hadith* persuasion. I state on oath that almost thirty or thirty-one years ago i.e., in the year 1917, when the famous famine of nine-teen hundred seventeen happened, there was a saintly person named Gulab Shah, who taught me the path of Oneness of God [*tauheed*], and whose fame had spread due to his miraculous feats while he lived in an ascetic lifestyle. He originally hailed from district Lahore but had later settled in our village Jamaalpur. Early on, he was treading the path of austere mysticism – a devout man given to worship. He used to utter words containing mysteries of the Oneness of God; but, later on, he went into a rapturous state and [apparent] unconsciousness and he became a *maj'zoob*. Sometimes, verbal expression of matters pertaining to the realm of the unseen – before any such occurrence – would issue from his mouth and would later be fulfilled exactly as he had articulated them, earlier. For instance, he had once prophesied about the occurrence of a severe famine, before the famine of 1917 occurred, and he had even foretold that to me. Thus, not too long after that, the famine of 1917 happened. And once he had foretold, regarding a location in the village Rampur of Patiala State, near sub-district Pa'eyli – where a canal runs these days – saying: I have marked this spot; at one time a river will run through this. Then, a while after that, a canal was created in the same location he had marked: a canal being, of course, a branch of a river. This prophecy by him is well-known throughout Jamaalpur. Similarly, once he had said, prior to the famine of 1917, 'Now, businessmen will greatly benefit'. Thus, after a little while the famine struck and the business people made significant economic gains. Likewise, he had made several other prophecies which kept on being fulfilled in due course of time.
> This saintly person, approximately thirty years ago, said to me: "*Eesa* has now attained adulthood; and he will come to Ludhiana and find errors in relation to Qur'an, and he will adjudicate on the basis of the Qur'an." Then he said, "And *maulvis* will reject him," then he re-stated, "Maulvis will *show* their rejection of him." At this, I asked in surprise: "Are there any errors in the Qur'an, as well? The Qur'an is, indeed, the Word of God!" He replied, "Commentaries were written about commentaries, and poetic discourse

gained currency. (i.e., exaggerations upon exaggeration were made, and in this way the truth was hidden – just as a poet lays emphasis on exaggeration, and thereby hides the reality.) Then he said, "When that *Eesa* will come, he will make his decisions based on the Qur'an. Then this *maj'zoob* repeated his statement [with a slight difference] and said, "He will make his decisions *on* the Qur'an; and the *maulvis* will *show* their rejection of him." Then he said, "The *maulvis* will reject him. And when that *Eesa* will come to Ludhiana, severe famine will arise." Then I asked him, "Where is *Eesa* now?" He replied, "Within Qadian" (i.e., in Qadian). I commented, "Qadian is situated just three miles from Ludhiana. Where is *Eesa*, there?" (There is a village located near Ludhiana, which is called Qadian). He did not respond to that at all. And [at that time] I had no knowledge that there was also a village in district Gurdaspur, which is known as Qadian. Then I asked him, "*Eesa*, on whom be peace, the Prophet of Allah, was elevated to the heaven; and he will descend on the *Ka'abah* [wouldn't he?]" He then responded: "*Eesa* son of Mary, the Prophet of Allah, has died. Now, he will never come. I have ascertained it very well; he has, indeed, died. I am a king [*baad'shaah*], I will not tell a lie." Then he added, "The one who is in heaven, he does not come to anyone, walking."

Affirmed by:
Mian Karim Bakhsh, at Ludhiana, Mohallah Iqbal Ganj, dated 14 June, Saturday, 1891 A.D.

Names of those persons who heard this statement with their own ears, and wrote their individual affirmations as witnesses to this written statement by Mian Karim Bakhsh, right at that time, and in his presence.

- Mian Karim Bakhsh dictated, word for word, the aforesaid text that was prepared, in front of me. (Mir Abbas Ali; written in my own hand)
- Mian Karim Bakhsh had this statement committed to writing, which is noted above, in front of me. (The humble one, Rustam Ali, Deputy Inspector, Railway Police. 14 June 1991 AD.)
- Mian Karim Bakhsh had this statement committed to writing in front of my humble-self; and the text was written down, word for word, without any omission or addition to it. (Abdullah, Patwari. Ghaus Garh.)

- Mian Karim Bakhsh had this statement committed to writing, word for word, in front of me. (Allah Bakhsh; written in my own hand; resident of Ludhiana)
- Mian Karim Bakhsh dictated, word for word, the aforesaid text that was prepared, in front of me. (Ghulam Muhammad; written in my own hand. Pakkhoval.)
- Mian Karim Bakhsh dictated, word for word, the aforesaid statement right in front of me. (Ata ur Rahman; resident of Delhi.)
- Mian Karim Bakhsh dictated, word for word, the aforesaid statement, under oath, right in front of me. (Abdul Haq, son of Abdul Sami; resident of Ludhiana)
- This statement has been dictated, under oath, by Mian Karim Bakhsh, in front of me. (Abdul Qadir, written in my own hand; teacher at Jamalpur.)
- Mian Karim Bakhsh had the aforesaid statement under oath, committed to writing in front of my humble-self. (Sayyad Fazal Shah; resident State of Jammu.)
- The above statement under oath has been dictated by Mian Karim Bakhsh, resident of Jamalpur, in my presence. (Kan'hayya Laal, resident of Ludhiana; Second Master, Raj School, Sangroor, Jind State.)
- The above statement, word for word, has been dictated under oath by Mian Karim Bakhsh, in my presence. (Sayyad Inayat Ali; resident of Ludhiana, Mohallah Sufiaan.)
- Mian Karim Bakhsh affirmed the truth of the aforesaid statement, in front of me. (Nasir Nawab.)
- Mian Karim Bakhsh affirmed the truth of the aforesaid statement, in front of me. (Qazi Khwaja Ali; written in my own hand.)
- Mian Karim Bakhsh dictated the above-noted statement under oath. (Maulvi Taj Muhammad.)
- This text was read out to the person named Karim Bakhsh, and he affirmed its truth. (Morari Laal, Irrigation Clerk, Sarhand Division, Ludhiana.)

- Mian Karim Bakhsh affirmed the truth of the entire statement that he had verbally dictated under oath. (Maulvi Nasir ud Din Waa'iz; resident of Bahular, State of Bahawalpur, presently visiting Ludhiana.)

- Mian Karim Bakhsh affirmed the truth of the aforesaid statement, in front of me. (Muhammad Najeeb Khan, Office of Irrigation, Sarhand Division, Ludhiana.)

Subsequent to making this statement, Mian Karim Bakhsh stated: "I forgot to mention one thing, which is that this *maj'zoob* had also told me clearly and explicitly that: The name of that *Eesa* is **Ghulam Ahmad**."

Now those witness accounts are written as under, who stated under oath that: In actual fact, Mian Karim Bakhsh is a virtuous man, of good moral conduct; and that it has never been proven that he has ever lied about anything. These witnesses hail from the same village as he does, or are residents of adjoining areas.

> We state on oath that Mian Karim Bakhsh is a truthful man, and is highly observant of keeping fast and performing daily prayers. And throughout our lives, we have never heard an allegation against him of telling a lie, or saying anything contrary to the facts. Rather, he has never even broken off [unlawfully] as much as a single sugarcane or an ear of corn that belonged to another person. Further, Mian Gulab Shah has also lived in this village as a well-known *maj'zoob*. This *maj'zoob* died approximately twenty-five years ago. Most of the matters that this *maj'zoob* foretold, actually did get fulfilled, to our personal knowledge and awareness.
>
> - Written by: Khaira'yeti Numberdar, Jamalpur.
>
> - Written by: Noor ud Din, son of Ditta, resident of Jamalpur.
>
> I have been employed here since 26 June, 1883. To this day, not a single lie attributed to Mian Karim Bakhsh has ever come to my knowledge. This man is highly observant of fasting and daily-prayers, and is a person who tells the truth. He is a believer in One God. (Written by: Abdul Qadir; teacher, Jamalpur.)
>
> Mian Karim Bakhsh is a virtuous man, and is highly observant of daily-prayers. I state under oath that, all my life, I have never heard any lie attributed to him. Further, Mian Gulab Shah was a very nice ascetic man

[*faqir*]. All men and women of this village know this man Gulab Shah. (Written by: Nabi Bakhsh Ara'in; resident of Jamalpur.)

Mian Karim Bakhsh is a truthful man and an inveterate performer of daily-prayers; and is strictly observant of performing the Friday congregational prayer. He is a man of few words. (Written by: Pir Muhammad, Numberdar; resident of Jamalpur; written in my own hand.)

Karim Bakhsh is observant of daily-prayers, and is a very truthful man. (Written by: Allah Ditta, resident of Jamalpur.)

What is written above is absolutely accurate, and Karim Bakhsh is a very truthful man. He has never slipped in the observance of any daily-prayer, fasting, and performing the Friday congregational prayer. Nothing by way of telling a lie, or fabricating an untruth, has ever been associated with him. He is a man of very few words. (Written by: Noor Muhammad, son of Maada, resident of Jamalpr.)
Karim Bakhsh is a very truthful person, virtuous, taciturn, of righteous conduct, and observant of daily-prayers. All his habits are good. (Written by: Roshan Laal, son of Qasa, Numberdar, resident of Jamalpur; age: 50 years.)

Mian Karim Bakhsh is a very truthful man. He has neither ever given a false testimony, nor has anyone ever alleged a falsehood to him, in my life. (Written by: Khiyaali, son of Gurmukh woodworker, resident of Jamalpur.)

Karim Bakhsh, son of Ghulam Rasool, is an exceedingly virtuous man, and a truthful person. He always offers the Friday congregational prayer. He has never told a lie. (Written by: Kaka, son of Chau'hr, resident of Jamaplpur.)

Karim Bakhsh is a truthful, virtuous, man and is wholly occupied in the observance of daily-prayers. And Mian Gulab Shah was also a very good *maj'zoob*. (Boota, son of Ahmad; written in the hand of Pir Muhammad, Namberdar.)

Mian Karim Bakhsh is very truthful person and a man of virtuous conduct. Further, this man has neither given any false witness, nor did he ever lent

his ear to hearing one. (Written by my own hand: Hira Laal, son of Dosindhi; resident of Jamalpur.)

Mian Karim Bakhsh is very truthful, very virtuous, and devoted to the observance of daily-prayers. I have never heard any lie from him, in my lifetime. (Written by my own hand: Gulzar Shah.)

I personally know Mian Karim Bakhsh, very well. This man is virtuous, and very truthful. I have known him since 1862 A.D., and I have not heard any lie, nor any immoral conduct associated with him. This man is devoted to observing daily-prayers, and travels to Ludhiana for the observance of the Friday congregational prayer. (Written by my own hand: Ameer Ali, son of Nabi Bakhsh Awan, resident of Ludhiana; brother of Maulvi Muhammad Ahsan, *Ra'is-e-Azam*.)

Karim Bakhsh is a man who is fully observant of the daily-prayers; he is truthful and virtuous, and has never provided any false testimony. (Written by my own hand: Amaan Ali, son of Chaa'nan Shah, T'heke'daar.)

The person named Karim Bakhsh is a very truthful person, devoted to observance of daily-prayers, and of good moral conduct. He has never been found to have told a lie. Gulab Shah was a beneficent *faqir* [an ascetic person] who lived in our village for a long time. (Written by: Akbar, son of Muhammad Panaah, resident of Jamalpur.)
The person named Karim Bakhsh is a very truthful person, and is deeply committed to the observance of daily-prayers. He always observes fasting in the month of Ramadhan, and never misses the performamnce of Friday congregational prayer. He has never been found to have told a lie. He is a person of very good moral conduct. (Written by: Ghulam Muhammad, son of Roshan, caste Awan, resident of Jamalpur)

I consider this person named Karim Bakhsh to be a very virtuous man, and a deeply truthful person. He is a devoted performer of daily-prayers. (Written in my own hand: Ghulam Muhammad, Assistant Teacher, Jamalpur School, resident of Pak'khoval.)

Mian Karim Bakhsh is a very good and morally upright person who is devoted to the observance of daily-prayers and the performance of Friday congregational prayer. And he is a truthful person. (Written by Nizam ud Din, in his own hand; resident of Jamalpur.)

Mian Karim Bakhsh is a very good and morally correct person, who is devoted to the observance of daily-prayers and the performance of Friday congregational prayer. And he is a truthful person. (Written by: Shera, son of Roshan gujjar, resident of Jamalpur.)

Mian Karim Bakhsh is a very good man and a person of good moral conduct. He has never given a false testimony, nor has he ever allowed himself to hear one. (Written by: Gokal, son of Mataba, from Jamalpur.)
Mian Karim Bakhsh is a man who is committed to offering daily-prayers, and he is a very truthful person. (Written by: Karim Bakhsh, son of Ghulam Ghaus Awan, resident of Jamalpur.)

Karim Bakhsh is a very good, virtuous, man. And he is truthful, devoted performer of daily-prayers, and righteous. (Written by: Lakkha, son of Sondha Ara'in, from Jamalpur.)

Karim Bakhsh is very virtuous, and truthful: he is free from the habit of telling lies. (Written in the hand of: Lunday, for Ganesha Mal Sud, of Jamalpur.)

Karim Bakhsh is devoted in the observance of daily-prayers. He is very truthful; and he has never given a false testimony. (Written by: Gandhi, son of Aalam Gujjar, Chowkidar, Jamalpur.)

Signed by: Karam Bakhsh, reisdent of Jamalpur.
Signed by: Pir Bakhsh, Tayli, reisdent of Jamalpur.
Signed by: Pir Muhammad, reisdent of Jamalpur Awan.
Signed by: Khuda Bakhsh, reisdent of Jamalpur Awan.
Signed by: Roshan, the water-carrier, Jamalpur.
Signed by: Kaasu, son of Akku Gujjar, Jamalpur.
Signed by: Boota, son of Jheever, resident of Jamalpur.
Signed by: T'haakur Das, Patwari, Jamalpur.
Signed by: Ghaus, son of Nabi Bakhsh, resident of Jamalpur Awan.
Signed by: Shah Muhammad, resident of Jamalpur Awan.
Signed by: Kaka, son of Ali Bakhsh, resident of Jamalpur Awan.
Signed by: Fayza, son of Maada, resident of Jamalpur Awan.
Signed by: Ali Bakhsh, son of Lehna, resident of Jamalpur.
Signed by: Jamal Shah Faqir, resident of Jamalpur.

Signed by: Muhammad Bakhsh, son of Roshan, resident of Jamalpur Awan.
Signed by: Karam Bakhsh, son of Shams ud Din, of Jamalpur.
Signed by: Shams ud Din Gujjar, resident of Jamalpur.
Signed by: Mali, resident of Jamalpur.
Signed by: Noor Muhammad, son of Umra Awan, resident of Jamalpur.
Signed by: Sobha Bhagat, resident of Jamalpur.
Signed by: Nihal, woodworker, resident of Jamalpur.
Signed by: Abdul Haq, son of Umra, caste Awan, resident of Jamalpur.
Signed by: Karim Bakhsh, son of Jeeva cobbler, resident of Jamalpur.
Signed by: Ali Bakhsh, son of Ghulam Rasool, resident of Jamalpur.
Signed by: Ghausu, son of Bahali Awan, resident of Jamalpur.

Karim Bakhsh is a good man, virtuous, a follower of the rules of *Shariah*, and a truthful and righteous person. (Written by: Nihal, Nambardar. [Seal impression])

A righteous-dream [*ro'eya-e-saaliha*] that lends support to the above-mentioned true vision [*kashf*] which was dreamt by a pious man, named Muhammad, resident of the town of Mecca – a man of Arabic origin, residing in Mecca. The following text, narrating this dream is composed by him, and has reached me through a special writing by him. It is as follows, [Arabic:], i.e.,

> I, Muhammad, son of Ahmad, Makki, am resident of the city of Mecca the Exalted, residential area of She'eb Aamir, say that: In the year 1305 Hijri, I saw in a dream that my father is standing somewhere and I am with him. At that time, when I raised my glance towards the East I saw that [hadhrat] Eesa, on whom be peace, has just descended from heaven. And I was intending to perform ablutions [*wudu*]. Thus, I went towards the river and, after performing ablutions, I returned to my father. Then I said to my father: 'Eesa, on whom be peace, has now descended. So, now what manner of prayer should I perform?' My father replied to me, 'He has descended with Islam being his religion; his faith is not a different faith. Indeed, he has the religious faith of the Holy Prophet, peace and blessings of Allah be on him. So, you should observe prayer in exactly the same manner as you used to do, before.' Then I perforemed the prayer. After that I woke up, and said to myself: 'God willing, Eesa, on whom be peace, will descend within my lifetime, and I will see him with my own eyes.'

And another one among all these, in support of my humble-self being the Promised Messaih, is a Sign that it is a special characteristic of the advent of the Promed Messiah that it must be *after* the rising up of the Foretold Dajjaal; because, it is a well-understood and agreed-upon occurrence that the one who will be manifested after the arising of the Foretold Dajjaal, he is indeed the true Messiah, who has been called the Promised Messiah. The reason for his being the 'Messiah', as stated in the Hadith recorded by [*Sahih al-*] *Muslim*, is that he shall wipe off from the faces of the true-believers the overlay of dust due to the severity of stress, ordeal, and trial which will have engulfed them due to the rising of the *Dajjaal*, he will demonstrate their ascendancy [over the Dajjaal] on the basis of the sound-arguments convincing-reasoning. Hence the title of 'Messiah' [*Maseeh*] for him; because the word "*mas'ah*" refers to the act of 'wiping', from which the word *'Maseeh'* [i.e., Messiah] is a derivative. Thus, it was imperative for him to have been manifested *after* the appearance of the Dajjaal. Now, my humble-self has come after the appearance of the Foretold Dajjaal. Thus, without any doubt, if one can prove that the Foretold Dajjaal is, indeed, the group of Christian *padres* and evangelists which has turned the land upside down due to its acts of sorcery – and this group has been forcefully on the rise, precisely, since the period of 1857[531] A.D. i.e., [the time that is calculated from] the

[531] Author's Footnote begins: There is an indication towards 1875 A.D., which is latent in the verse (23:19), in which year a great mutinous chaos occurred, causing the remaining vestiges of the Islamic Kingdom in India to disappear. This is so because , according to the counting system of Jummal, the numerical value of the alphabets of this verse is 1274; and when we convert the year 1274 [*Hijri*] into the Christian [Gregorian] calendar, it is the year 1857 A.D. Thus, in fact, the beginning period of the weakening of Islam is marked by this year 1857 A.D., regarding which God the Exalted conveys this point in the aforesaid verse that this specific time will come, the Holy Qur'an will be lifted from the earth. And, this is how the condition of the Muslims had become in 1857 A.D. that, except immoral conduct, and debauchery and dissoluteness, the leaders of Islam did not remember anything else − and it had exerted a great deal of impact on the common people. It was during this period that they embarked on an illegimate and unworthy appoach that, despite their being the recipients of beneficence as subjects, they had an uprising against the British [Imperial] government; although such a combative engagement, and such a 'Jehad' was not legitimate for them in light of the *Shariah*. This is so, because they were the subjects who were uder the beneficent canopy of governance, and for the subjects to indulge in an uprising against a government, whose subjects they are, and under whose umbrella of beneficent governance they live their lives, is totally unlawful [*haraam*], a grave sin, and a hideous act of wrongdoing. When we peruse the historiography of 1857 A.D., and we look at the religious edicts [*fatwas*] issued by the *mullahs* who had, in general, put their seals of approval to the decree that the British individuals should be slain, then we drown in a sea of embarrassment as to what kind of *maulvis* were they, and what manner of their edicts were, which had no compassion, no wisdom, no morality, and no justice! These people adopted the manner of theives, pirates, and [ungrateful] bastards, when they commenced their forays against their benevolent government, and labelled this [incursion] as "Jihad". They killed minor children and women who were innocent and, showing great mercilessness, did not even give them a sip of water [in their last moments]. Was it real Islam, or was it a trait of [being] the Jews? Can anyone say where in His Book [i.e., the Holy Qur'an] has God the Exalted commanded to engage in this manner of Jehad? Thus, for the All-Knowing and All-Aware [God] to convey in the Holy Qur'an that in 1857 A.D., My Word will be lifted up to the heaven, has indeed this meaning that 'the Muslims will stop acting upon it', and the Muslims did exactly that. The second sinful

numerical value of the alphabets of the verse [Arabic:][532] then, along with that, my humble-self's being the Messiah, too, will be proven. And I have already written earlier that, without a doubt, the group of Christian preachers does comprise the Foretold Dajjaal. Although, if one were to take the literal meaning of the words of the Ahadith, they seem to convey the idea that the Dajjaal is a specific man, who is blind in one eye and his other eye, too, is defective. But, since these Ahadith consist of Prophecies, which are a branch of visions [*mukaash'ifaat*], over which, according to the wont of Allah, the imagery of metaphors and allegory hold sway – as Mullah Ali Qari, too, has written – and which [i.e., *mukaash'ifaat*] the earlier righteous saints have always taken in the metaphorical sense, therefore, on the basis of the presence of robust elements of the context, we cannot just take the Dajjaal to mean only one specific individual, exclusively. In the realm or true dreams and spiritual-visions, the wont of Allah happens to be such that sometimes only one person is 'seen' but it represents a group of people. For instance, during the blessed lifetime of our Holy Prophet, peace and blessings of Allah be on him, a person has seen the King of Arabia in

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act [on their part] is to make an allegation against God the Exalted that such manner of 'Jehad' and such armed attacks were conducted under His command. Does God the Exalted impart us this teaching by way of *Shariah* that we should requite benevolence with evil conduct? And that we may 'repay' the benefactions of the government in this manner that we should slay the infants of these people with great mercilessness and hack to pieces their beloved wives? Without a doubt, we cannot blot out this mark of shame from the foreheads of Muslims [in general] and, in particular, from the majority of the *maulvis* that in 1957 A.D., under the cloak of religion, they were guitly of such a great sin, the like of which we do not find in the annals of any nation [in history]. And this was not all, rather they committed numerous other vile acts which form part of the habits of wild beasts, and not the traits of human beings. Did they not stop to think that if they were to be on the reciving-end of this kind of treatment that a person, who is a beneficiary of thier benefactins, murders their children and cuts into bits an pieces their women, then what feelings will arise in their hearts, at that time? In spite of all this, these maulvis boast that they are exceedingly righteous. I do not know, where have they learnt to live their lives steeped in the habit of hipocracy? The wrongful exegeses of the Book of Allah has corrupted them immensely, and these have had a very negative effect upon their faculties of heart and mind. No doubt, it is imperative that for the needs of this age, a new and genuinely correct exegesis of the Book of Allah [the Holy Qur'an] , because the contemporary teaching of the existing exegeses are incapable of either rectifying the state of morality, nor do they cast a good impact on the state of faith − instead, these are an impediment to the inborn sense of virtue and light of goodness. Why are these proving to be an impediment? The reason is that due to the majority of their extraneous accretions, they do not constitute the [genuine] teachings of the Holy Qur'an. The true teachings of the Holy Qur'an has departed from the hearts of the people in a manner that seems as if the Holy Qur'an has been lifted up to heaven. People are no longer aware of the faith that was taught by the Holy Qur'an, and the perceptive-knowledge that they were endowed with by the Holy Qur'an, people have become oblivious to it. Yes its is true, indeed, that they do recite the Holy Qur'an but it does not reach any further down their vocal chords. It is in this that it was proclaimed that the Holy Qur'an will be lifted up into heaven, in the Latter Days. It is further written in the same Ahadith that the person who will bring the Holy Qur'an back to the earth will be a man of Persian descent, e.g., it is proclaimed, [Arabic:] (Translation of Hadith: 'Even if the Faith were to be risen up as high as the Pleiades, a man of Persion descent will find it from there.' [Translator]). This hadith, in fact, points to the same timeframe that has been alluded to in the verse [Arabic:] (23:19). Author's Footnote ends. [Translator]

[532] The Holy Qur'an (23: 19). Translation: [And We sent down water from the sky according to measure, and We caused it stay in the earth] -- and surely it is We Who determine its taking away. [Translator]

his dream, and he [i.e., the Holy Prophet[s.a.s.]] had said, 'It means the country of Arabia'; which consists of a multitude of people. This viewpoint of mine is eloquently supported by this contextual parameter that according to the lexicon, in fact, Dajjaal is a generic noun [*Ism-e-jins*] which refers to such category of people who are inveterate liars. For instance, in the lexicon *Qamoos* the same meaning is written that: Dajjaal refers to a group of people who mix up falsehood with the truth and defiles the land. Further, *Mishkaat*, chapter on Ordeals [*fit'an*], quotes a hadith from [Sahih al-] Muslim that clearly indicates that the Dajjaal will be a group of people.

Now, one should know that the salient signs and indications of the Foretold Dajjaal, which are written in the Ahadith, are as follows:

1. From the birth of Adam to the Day of Resurrection, there is no ordeal that is greater than the ordeal associated with the Dajjaal, i.e., the extent to which acts of intrigues and mischief are going to be committed by it, none else will be able to do anything comparable to that, from the beginning of the world to the Day of Resurrection. [Hadith from] Muslim.

2. The Holy Prophet [s.a.s.] saw in the realm of vision and dream that the Dajjaal is blind in the right-eye, and its other eye, too, is not free from defect, i.e., it has not been endowed with faith-related perceptive vision, and its means of achieving materialistic progress, too, are not either lawful [*halaal*] or good [*tayyib*]. [Hadith from] *Bokhari* and *Muslim*.

3. The Dajjaal will be accompanied by some supplies of luxuries and provisions like those in the Paradise, and there with also be some instruments and supplies of affliction and tribulation that will be like fire, i.e., Hell. (*Bokhari* and *Muslim*). Considering the extent to which the Christian nation has invented a range of novel sources of luxuries, and on account of some other ways that are due to a variety of arrangements they have instituted, indigenous people are apprehended in conditions associated with trial, affliction, and deprivation – if both these conditions, respectively, are not analogies of Paradise and Hell, then what are they?

4. Some days of the Dajjaal will resemble a year, while some will be like a month, and yet some others will be like a week; but, it will not be the case that there will be a difference between his days and yours. Instead, in terms of measure, his days will be the same as yours. (*al-Muslim*)

5. The body of the Dajjaal's donkey will be of such measure that there will be a distance of 70 *baa*[533]' between one of his ears and the other. But, it is evident that God has not created a female-donkey with a bod of such a size that it may give birth to a donkey offspring of such dimensions.

6. When the Dajjaal will ride on this donkey, its speed of movement is exemplified by saying that it will be as a cloud, driven by wind, moves. This is a subtle hint that the Dajjaal's donkey will not be a living creature; instead, it will be propelled by some kind of force of wind.

7. Both the earth and the heaven will be obedient to the Dajjaal, i.e., God the Exalted will make the pre-destination conform to his endeavors, and will let the earth be populated by his efforts, and in conformity with his will.

8. The Dajjaal will rise from the East, i.e., from the country of India, because this country is situated to the east of the land of Hijaaz. There is consensus on [the authenticity of] this *hadith*.

9. Whichever stretch of wilderness the Dajjaal will pass over, he will command it: 'Do bring out your treasures!' and, consequently, all those treasures will come out and will follow the trail of the Dajjaal. This is a hint that the Dajjaal will draw great benefits from land, and will populate the land under its planning; and will demonstrate how wilderness can produce treasures. Eventually, he will be slain at the gate of Ludd. The word "ludd" refers to those people who, by disposition, are pointlessly argumetative. This is a hint that when the pointless argumentations of the Dajjaal will have reached their height, then the Promised Messiah will be manifested, and will put an end to all of the Dajjaal's disputes.

10. The Dajjaal will not have himself declared 'God'; instead, he will believe in God, and even in some Prophets. (*al-Muslim*).

Out of these ten signs, a great sign of the Foretold Dajjaal that is written is that the ordeal it would cause will exceed all those ordeals which various people have been causing, since the beginning, to eliminate the Faith of God. And I have already established in the present book that this sign is explicitly and fully reflected in the Christian Missions.

Among all these indications of the Dajjaal, a very significant one is his donkey, the distance between whose ears is approximately stated to be [a length of] 70

[533] *Baa'* refers to an ancient measure of length, defined as the "span of one's outstretched arms" (*Al-Maurid* Lexicon). [Translator]

baa' [i.e., the length of outstretched arms]; and the stretch of railway trains is, similarly, extensive, and they are propelled by the force of steam – resembling the fast movement of a wind-driven cloud. In this context, our Holy Prophet, peace and blessings of Allah be on him, has explicitly given an indication of a railway train. And since this is an invention made by the Christian nation, and the leader and mentor is the same group personifying the Dajjaal, therefore these trains have been referred to as the "Donkey of the Dajjaal". Now, what can be a greater proof than this that the prominent features of the Dajjaal are all found among these people. These are the people who have achieved the zenith in the practice of deceitful trickery and delusive enticements, and have cause such damage to the religion of Islam the like of which is not found since the beginning of the world. And the followers of these people possess the aforesaid "donkey" that is propelled by the force of steam, just as clouds are driven by wind. Further, it is the followers of the same group of people who continue to populate the earth, and whichever unpopulated land they capture, they 'say' to it: Bring out your treasures. And then they proceed to discover thousands of methods of extracting wealth from that land and populate the land and establish peace in the land. But, all those treasures 'walk behind them' and all that money is hauled towards their own country. Who does not know this fact that, e.g., the wealth of this country, India, is moving out towards Europe. The Europeans themselves extract these treasures and then send these off to their country.

Thus, as a result of deeply pondering over these Ahadith, one learns that the Holy Prophet [s.a.s.] made this Prophecy for this very age, and he named this very group of people the Dajjaal. And although there is no explicit mention in the Holy Qur'an about the rising of the Dajjaal, but there is no doubt that by mentioning the *'dukhaan'* [i.e., smoke] they Holy Qur'an has included the Dajjaal in this context. And the Holy Qur'an also contains mention of the age when, after the era of *dukhaan*, the world will become permeated with the Light of Allah [*noor Allah*] – and this period of spiritual luminescence refers to the very period of time when, after the manifestation of the Promised Messiah, the world will once again turn towards goodness and piety. There is no doubt that the present age, which is still the age of *dukhaan,* has left the reality of truth far behind it, and the darkness of the Dajjaal has cast a profound impact on the hearts, and tens of millions of people have been 'kidnapped' by the humans of satanic nature and they have been disconnected with the Oneness of God, righteous conduct, and faith. Now, if one were to assume that the Holy Prophet [s.a.s.] did not foretell the appearance of the Dajjaal, which is the group of Christian clergy – the like of which is not found since the beginning of the world – then it would entail a great objection to the prowess of the spiritual-visions of the Holy Prophet [s.a.s.] that he did not foretell

the appearance of such a colossal ordeal that was [destined] to beset his *Ummah*, in which not seventy-thousand but more than seven million people, in various countries, have abandoned their affiliation to Islam. But if, as it serves the purpose of justice, we concede that he did foretell this Dajjaal, and has also foretold his 'donkey' which makes its way through both dry-land and water, and makes them reach far-flung countries; and he has further prophesied about the Dajjaal being one-eyed and mentioned his [version of] 'Paradise' and 'Hell', and has fore-informed us about his mountain of bread and treasures, then, with the exception of such [aforesaid] Ahadith as are in relation to the Dajjaal, which Ahadith are there for us to adduce concerning the claim that he did foretell the appearance of the Dajjaal? And if we choose not to apply these [aforesaid] Ahadith to the Dajjaal but, instead, create an illusory and imaginary Dajjaal in our minds – the one who will appear at some other time in the future – then where can we get Ahadith in support of this view? It is evident that, abandoning what is present and chasing the illusion and conjecture amounts to hiding the truth. That is because, what has actually transpired and which we have seen with our own eyes and have observed its matchless intrigue-base ordeals, and have also understood how it is the fulfillment of all such Prophecies, and if we still do not declare it to be the true realization of these Prophecies, then it is as if we do not want to see any of the Prophecies of the Holy Prophet [s.a.s.] to be fulfilled; although it was the approach of our pious forebears, and they were exceedingly desirous of it, that they may [somehow] see a Prophecy get fulfilled. Thus, in view of the Prophecy of the Holy Prophet [s.a.s.] that "a ram will be slaughtered in the Ka'a'bah", they did not keep on waiting for an actual ram to be slaughtered; rather, when Hadhrat Abdullah bin Zubair[r.a.] was martyred, they understood from it that this was, indeed, the 'ram' – although, there is no reference to a human-being in that hadith, and a ram is explicitly mentioned. Also, in regard to the Prophecy that is recorded by both Bokhari and Muslim, that among the wives of the Holy Prophet [s.a.s.] the one to pass away first [after his own death] will be the one who had the comparatively longer arms. At the time of the death of Zainab[r.a.], they firmly believed that the Prophecy was fulfilled – although a consensus had earlier been reached that Saudah[r.a.] happened to have the longest arms [among them] and, therefore, she was the one who will be the first to pass away – but, when those sages realized that, if they had adhered to the literal meaning of that Prophecy, they will lose the [fulfillment of the] Prophecy altogether, they interpreted "long arms" as the attribute of self-negation and alms-giving. Nonetheless, the contemporary religious scholars [*ulema*] feel ashamed to give up the literal meaning of any *hadith*, despite the presence of the contrary elements of context that are robust, and [for instance] try to seek congruence between the Holy Qur'an and a hadith and interpreting the expression "*Ibn-e-*

Maryam" [i.e., son of Mary] as the one to who the appellation of "son of Mary" spiritually applies; or, interpret the "one-eyed Dajjaal" as the [attribute of] spiritual blindness in one eye, thereby preventing themselves from rejecting [the idiom of] the Holy Qur'an. They do not think and realize that the phrase "*Ibn-e-Maryam*", and "one-eyed Dajjaal", too, was uttered by the same blessed mouth that had said "the longer arms"; and, as a matter of fact, taking the expression "the longer arms" in its literal sense had even found tacit confirmation from the Holy Prophet[s.a.s.] himself, because right in front of him the length of their respective arms was measured with a reed and, as a result, the consensus was reached that Saudah[r.a.] will be the first to pass away. Since the Holy Prophet [s.a.s.] had not forbidden them [to take it literally] while they were measuring their arms, therefore it was agreed upon by all that Saudah[r.a.] will be the first to pass away. But, eventually, the literal meaning was not borne out by the actual fact. This proves that the real meaning of this Prophecy was not fully known even to the Holy Prophet [s.a.s.] himself.

If the contemporary religious scholars were to give it some thought and take a detailed look at the pages of history, and if they were to compare the intrigue-based disorders that have taken place against the true religion of God since the time of Adam i.e., approximately six-thousand years, and compare those with the conspiracies and seditious endeavors of the present age, they themselves will have to concede that in terms of the strategies already undertaken by this cohort of the Christian nation to blend falsehood with the truth, which are still ongoing, no other nation has ever exhibited even one in ten-million part of those. Although many have gone by who spilled blood without justification, and those who burnt books and held righteous people in captivity, but their seditious acts were not calculated to turn the hearts upside down; rather, the true-believers when persecuted would make further progress in terms of their perseverance. But, the seditious ordeal caused by this group of people pounces on the hearts of the people; it contaminates their state of faith with doubts, which acts like a deadly poison in distorting the set of beliefs of the people. Just think about it: a nation that has so far distributed sixty-million copies of books designed to spread misgivings and doubts, and is energetically continuing in this undertaking for the near future, can one find any precedence of such activity conducted by any other nation in the annals of time? Instead, when one cannot find their precedence over the last six-thousand years then has it not become established, in accordance with the intent of the *hadith*, that the ability of these people to cause conspiracy-based ordeals is indeed matchless and without comparison. The most grand ordeal which time has eventually revealed is, indeed, this very ordeal which has plucked millions of Muslims and made them sit in the churches, and

tens of millions of copies of books have been prepared [and disseminated] in rebuttal of Islam. Thus, to regard this ordeal as if it does not even exist, suits only those *maulvis* who do not have any desire in their hearts to see, within their own lifetimes, any Prophecy of the Holy Prophet [s.a.s.] getting fulfilled.

Some ignorant *maulvis* present this objection, by way of argumentation, that a sign of the Messiah son of Mary is written that he will slay the Foretold Dajjaal, and all the People of the Book will affirm faith in him, and they present the following verse in support of this idea, [Arabic:] [534] I say that if this is the meaning of this verse that at the time of the advent of the Messiah, all the People of the Book will believe in him, then we can certainly not say that the Dajjaal will be killed while he is still a disbeliever. In addition, it is explicitly stated in a hadith recorded by *Muslim* that seventy-thousand People of the Book will join the Dajjaal, and most of them shall die in a state of disbelief; and, even after the death of the Messiah, the majority of people will remain disbelievers and faithless, upon whom the Doomsday shall come. And the Holy Qur'an, too, gives a definitive and clear testimony for this, because it says, [Arabic:][535], i.e., I will grant ascendancy to your followers, over your deniers, *viz*. the Jews until the Day of Resurrection. Thus, it is evident from it that, up until the Day of Resurrection, the progeny of Jews will remain to some extent. He further says that [Arabic:], i.e. We have made mutual enmity and hatred their lot till the Day of Resurrection. From this verse, too, it is clearly established that the Jews will continue to exist till the Day of Resurrection, because if they were to have already affirmed faith in Hadhrat Eesa [Jesus], then how would the course of enmity and hatred extend all the way up to the Day of Resurrection? Thus, one has to concede that the notion that it is a sign of the advent of the Messiah that all the People of the Book will affirm belief in him, definitely runs contrary to the text of the Holy Qur'an and hadith.

Summary of the Outcome

My claim, which was born out of the Revelation from God, and was polished by the testimonies of the Holy Qur'an, and became visible to every eye that was capable of seeing, due to the continuous [flow of] supporting evidence from the authentic Ahadith, is as follows: Hadhrat Messiah, Eesa son of Mary, the Messenger of Allah, to whom the *Injeel* was revealed, has departed this material world and, having left this transient world, he has joined the people of the

[534] The Holy Qur'an (4:160). Translation: And there is none among the People of the Book but will believe in it before his death ... [Translator]

[535] The Holy Qur'an (3:56). Translation: 'O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee of *the charges of* those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection. [Translator]

everlasting realm; and, after having given up the attributes and requirements of this material body, they have been endowed with those attributes and requisites which are granted only to those who die; and they are the beneficiaries of those pleasures which are provided only to those cross the bridge of death and join the Real Beloved [God]. And there is no doubt that whoever forsakes the people of this world and joins the denizens of the realm of the Hereafter, and abandons the requisites and characteristics of this world and accepts the requisites and characteristics of the Hereafter, and completely gives up the pleasures of this world and attains to the pleasures of the Hereafter, and relinquishes the vestiges of earthy and heavenly nature pertaining to this world and achieves the everlasting life of the Hereafter – and becomes completely disappeared and nonexistent in this world, and subsists in the Hereafter – such a one is about whom they say, 'He died'. And there is no doubt whatsoever that this transformation which, by a variation in verbal expression, is known as 'death' has actually befallen the earthly life of Hadhrat Messiah [Jesus], and in the context of the essential requisites of this transformation, he is no less in anything as compared to any of his brothers who have departed from this world and whatever it contains. People of this [present] world who die and reach the Hereafter, their salient characteristics are that they do not sleep, nor do they eat the bread of this [present] world, nor drink its water; they neither fall sick, nor do they need to defecate or urinate; they are no longer in need of trimming their hair or nails, nor do they depend on the sun and the moon for light; neither the passage of time brings about any change in them, nor do they breathe through air or see due to any light. Similarly, neither sounds nor smells are carried to them by air, nor are they capable of procreation and reproduction. In short, a complete revolution overtakes their existence, which is called 'death'. They are endowed with a body but it does not possess the attributes and requirements of this [present] world. They do eat and drink in the Paradise, but those are not the foods and drinks of the kind that the material body depends on; instead, those are such [divine] favours which no eyes have ever seen, and no ears have ever heard about, nor have their minds ever conceived of them. Now the question is: If Hadhrat Messiah [Jesus] has not died and he is still with his earthly life – residing in any heaven – then does he possess, as an exception, all the requirements of the earthly body which are not found in others [in the Hereafter]? Does he sometimes fall asleep and stays awake sometimes, does he sometimes get up and at other times he sits down and sometimes eats worldly foods and drinks? Does he answer the call of nature and defecates and urinates, and does he get his nails clipped, shaves his hair or haves his hair trimmed as needed? Is there a bed and bed-clothes for his lying down? Does he breathe the air, smell and hear due to the air, and see due to light? Has the time elapsed so far impacted him, causing

him to become a decrepit man? Indeed, the answer to these questions would be that he no longer possesses the requisites and attributes of his worldly existence, and in every respect he is of the same kind as those people who have departed from this world due to death; and he is not just of the same kind, rather he is a part of the community of the [physically] dead. Thus, this answer only reaffirms his death. This is so, because when he acquired all the requisites of the life in the Hereafter, which characterize the attributes of the dead, and he not only acquired those attributes but he actually became part of that set of people, and by submitting himself to the [divine] command and call of [Arabic:][536] he became a fulfilment of [Arabic:][537] so if even *now* he is not to be described as one who has died then how *else* should he be referred to? It is evident that the spheres of existence are only two. One sphere of existence is this world. While one is within this sphere of existence, and he is characterized by the requisites of this sphere of influence, e.g., eating, drinking, putting on clothes, breathing, waking up, sleeping, and due to physical growth, or process of decay, one experiences ongoing transformation – while all this is operative, until then he is termed as one who is alive. And when these requisites completely depart from him then everyone proclaims him dead. And then, as soon as he experiences death, the requisites pertinent to the Hereafter take root in him. In fact, the truth is that the circumstances one is characterized by are inferred from those that describe the group of people he has become a part of: a person who forms part of the people of this world, such a one will be counted within this world; and one who has departed from this world and has joined the group of people in the Hereafter, such a one will be counted within the realm of the Hereafter. Now, it behooves one to examine as to which group of people the Messiah [Jesus] is included in?

Whichever group of people he is in fact included in, the circumstances characterizing the same group will be applicable to him. God the Exalted says in the Holy Qur'an that no one can join the group of people who are dead, without actually dying. But, it has been confirmed by the *Sahih al-Bokhari* as well that the Messiah son of Mary is included in the group of people who have died, and is present with Yahya bib Zakariah in the Second Heaven. In addition, God the Exalted says that it is not possible for anyone to come to me without dying. However, there is no doubt that the Messiah [Jesus] was elevated towards Him: thus, he definitely died. God the Exalted has referred to him, in His blessed Word, with the expression [Arabic:][538] Now, the word "*muta'waffi*", as used in the

[536] The Holy Qur'an (89:29). Translation: [And thou, O soul at peace!] Return to thy Lord, well-pleased *with Him and* He well-pleased *with thee*. [Translator]
[537] The Holy Qur'an (89:30). Translation: So, enter thou, among My chosen servants. [Translator]
[538] The Holy Qur'an (3:56). Translation: [When Allah said, 'O Jesus,] I will cause thee to die *a natural death*, and will exalt thee to Myself.' [Translator]

general meaning throughout the Holy Qur'an and in the Ahadith, it is simply as follows: to capture the soul and forsake the body as dysfunctional. It reflects greatly negative bias that for the whole world the word "*ta'waffi"* means as noted earlier, i.e., "to capture the soul", but exclusively for the Messiah son of Mary, it should be interpreted as meaning "to capture the body". Can one put together a new lexicon designed to be exclusively used in regard to [Hadhrat] Eesa [Jesus], which consists of diction that has never been used in the discourse of Allah and the Prophet, nor have the Arabic poets and linguists ever made use of it? Thus, whereas the word "*ta'waffi"* has the same well-known and publicized meaning of "capturing the soul" – whether it be in the partial and applied sense, or in the full and literal sense of it – then why is the word "*rafa'a*" taken to mean "raising the body"? It is evident that the action of raising ["*rafa'a*"] will apply to the same entity to which the action of capture applies; and not that although the "capture of soul" takes place, but it is the body that is "raised". Thus, running completely contrary to the first meaning that strike one's mind and the continuous and consistent usage of the Holy Qur'an from its beginning to the end, whenever the word "*ta'waffi"* is used, for someone to fabricate a new and self-styled meaning is what is atheistic infidelity and is a corrupting alteration. May God the Exalted enable Muslims to desist from it. And if one were to argue that the Commentaries have interpreted the word "*ta'waffi"* in a variety of ways, then I will argue that those varying, and contradictory, statements have not been based on any narrative sourced to the Holy Prophet [s.a.a.] otherwise it was not possible for variance and contradiction to have found its way into a narrative that emanated from the spring of Revelation. Rather, those are personal statements of different exegetes which go on to show that they never had any consensus on any specific meaning. If anyone of them had been granted the same kind of perceptive insight which my humble-self has been [divinely] granted then surely they would have reached a consensus on this matter. But, God the Exalted kept them uninformed of this definitive and certain knowledge so that by granting this knowledge perfectly to one of His servants He may demonstrate his superiority of knowledge as He did in case of Prophet Adam.

Someone may argue that the majority of exegetes do believe in the death of the Messiah son of Mary; however they also say that he subsequently came alive. In reply to that I say that those elders who believed that, after his death, the Messiah son of Mary became alive again they surely did not believe that, after his death, the Messiah was granted life of this world. Instead, they themselves believe that, after his death, the Messiah was granted such a life that was incompatible with, and contrary to, the life of this world – and it was of the kind of life in the Hereafter; and it was the kind of life that, after death, was granted

Hadhrat Yahya [a.s.], Hadhrat Idrees [a.s.], Hadhrat Yusuf [a.s.], Hadhrat Ibrahim [a.s.], Hadhrat Moosa [a.s.], Hadhrat Adam [a.s.], and which was granted in the greatest measure to our Leader and Master, the Prophet raised in Arabia, from among the Hashimites, the one who was unlettered, [Arabic:][539]

And if someone were to assert that the life that was granted to the Messiah after his death was, in fact, the worldly life then it will be imperative for the person who has this view to accept that the Messiah still has the requirements of the worldly life and, just like other living persons in this world, he breathes the air, smells due to the air, hears various sounds because of air; and he eats and drinks, and is subject to all the obligations e.g., passing urine and defecating. Nonetheless, the Holy Qur'an negates all of these from having anything to do with his existence, and the Ahadith and proclaiming clearly and definitely that his life is completely in consonance with the life of all the previous Prophets who are dead. Thus, the *hadith* in relation to *Me'raaj* [i.e., the visionary ascension] also provides an indication of the same thing, and the Christians, too – despite their great insistence on the resurrection of the Messiah after his death – do not make this claim, at all, that he is subsisting in the heavens in terms of a worldly life. Rather, they regard the life of the Messiah to be similar to the life of Moses, and David, and other Prophets, because the Messiah himself conceded that.

In this context, let this be made explicit that it is not only I who, by my own interpretation, have construed the word "*ta'waffi*" to convey the meaning of "causing someone to die". Rather, in *Mishkaat*, Chapter *Al-Hashr*, which contains the *hadith* narrated by Ibn-e-Abbas, which is recorded in *Bokhari* as well as *Muslim*, it is clear and explicit from it that the Holy Prophet[s.a.s.] has provided the same exegesis of "*fa-lamma ta'waffai'ta'ni*" [i.e. and when You caused me to die] that, in fact, it does mean 'death'. In addition, it is further established on the basis of this hadith that this question was put to Hadhrat Messiah *after* his death, while in *Barzakh*[540], nor that he will be asked that question on the Day of Resurrection. Thus, when the Holy Prophet, peace and blessings of Allah be on him, has given a clear exposition of the exegesis of a particular verse [of the Holy Qur'an] then, if someone were to still remain in a state of doubt – after having heard the exegesis given by the Holy Prophet [s.a.s.] – then what can one do except to express sorrow and surprise at the state of such a person's [understanding of] Islam and the state of his faith? Take note of this! It is to point out this particular connotation that Imam Bokhari [knowingly] placed this hadith in his *Sahih* [*Bokhari*], in the Chapter on *Tafsir* [i.e., exegesis]. Refer to page 665 of *Bokhari*.

[539] Translation: May Allah send blessings on him, on his progeny, and on all of his followers. [Translator]
[540] *Barzakh* has the following dictionary meaning: Partition, screen, divider, bar, and interval. It refers to an after-death state that is prior to the Day of Resurrection. [Translator]

Having heard all these solid arguments, do concede the death of Hadhrat Messiah to have transpired, but again present this illusive point on their part that God the Exalted still has the power to grant him life again and cause him to come out of his grave, alive. I have already stated several times, in response to this illusion, that God the Exalted has proclaimed by way of His promise, as stated in the Holy Qur'an and the authentic Ahadith, that once a person has died, and in reality the death that was destined for him has occurred, then such a one shall not be sent to the world a second time; nor will he be subjected to death twice in this world. After hearing this reply, they present another illusive idea that it is proven on the basis of the Holy Qur'an that there were some dead who became alive, e.g., the case of the dead body whose murder was concealed by the Israelites, which [in their view] is referred to in the verse, [Arabic:][541] Its rebuttal is that, in case of such narratives, it cannot be inferred from any portion of text of the Holy Qur'an that, in actual fact, any dead person came alive and, in reality life was re-infused in any physical body. Instead, by ponder over this verse, only this much can be established that a group of the Jews had committed a murder and confounded it [in terms of its responsibility] and some people were making an allegation upon some others as being responsible for it. Thus, for them to apprehend the real culprit, God the Exalted suggested this approach to them that they should sacrifice a cow and smite the pieces of meat [from the sacrifice] on to the corpse [of the slain man], and all those person who are under suspicion [of having responsibility for this murder] should, one by one, strike the pieces of [sacrificial] meat on that corpse. Consequently, when the piece of meat will hit the corpse by the hand of the real murderer, then such 'activity' will be observed as taking place in that corpse which will give away the identity of the real culprit, so that he will be apprehended.

Now, this narrative definitely does not prove that a dead body had become alive again. Some are of the opinion that this [procedure] constituted only a threat, so as to make the real culprit become disheartened and self-disclose his identity. But, such an interpretation conveys inability on the part of [God] the Knower of the Unseen, and only those people resort to such interpretation who have no inkling of the secret wonders of the Heavenly Kingdom. The reality is that it used to be called *Amal al-Tirb*, which was a branch of knowledge akin to Mesmerism [i.e., hypnosis induced through animal magnetism], one of the characteristics of which was that, in case of inert objects or dead organic bodies, a movement could be induced similar to the movement of living organisms and, due to it, information could be induced concerning some doubtful and obscure issues. We

[541] The Holy Qur'an (2:73). Translation: And *remember the time* when you slew a person and differed among yourselves about it; and Allah would bring to light that which you concealed. [Translator]

should not lay waste any [source of] truth and, in case of every reality or characteristic which represents the essence of truth, we should understand it to be from God the Exalted. *Amal al-Tirb* is a magnificent branch of knowledge, which is the spiritual counterpart of Physics, which consists of great properties and wonders. And its essence is that just as man, in the sense of his overall entity, is vicegerent of Allah [*Khalifa'tullah*] over everything, and all things have been made subservient to him, similarly in the case of all the human attributes and powers that man possesses, all things are in the service of those in such a way that, provided appropriate conditions exist, these things do accept the influence of those [faculties]. Man has been sent to this world, characterized by the faculty of [actively] taking action [*quw'wat-e-faa'ilah*], whereas other things are characterized by having the capacity to be subjected to influence [*quw'wat-e-mun'fa'ilah*].

A minor effect of man's faculty of [actively] taking action is that every living creature can be induced to develop affinity with him, and starts counting itself to be in his service, and is subjugated by him. Those human beings in whose nature God has place a large measure of the faculty of [actively] taking action, an assortment of wondrous outcomes related to *Amal al-Tirb* are exhibited by them. In reality, man is such an animal whose overt and covert faculties can be developed to higher levels by making conscious efforts to that effect and, consequently, the impact of their faculty of taking action is enhanced. For instance, person who in our country are referred to as "*da'inn*" [or, witches], the reality of them is only this much that due to their 'evil eye' [that is alleged to have a 'poisonous effect'] children of feeble physique, or constitution, seem to receive a negative impact. Some people, due to their 'poisonous glance', are able to subdue and influence beasts, enabling them to hunt them easily. Some of them, on account of the practiced skill of using *Tirb* techniques, can transfer their own thoughts into the mind of another person; some can cause the impact of this inherent capability of theirs to reach the heart of another person. Some cast their impact on inert objects and cause a movement in them. Thus, even in the present age, one comes across several such persons who have acquired practice in this these crafts. Some make use of the *Amal al-Tirb* to cause objects, such as the severed head of a goat, to move so fast that these appear to be dancing around. Some use *Amal al-Tirb* to [investigatively] dicover theives. Those who cause a movement in a copy of the Holy Qur'an, or a water-tumbler that has a spout [*lo'ta*], in reality this act is a branch of *Amal al-Tirb* although, at times, an error can occur due to the absence of conditions that are its essential requirements. Thus, it is for this reason that an error frequently does occur. However, such instances of error cannot detract from the value and great significance of this action, because on the basis of many authentic experiences,

its authenticity has become established. Without a doubt, the impact of human life and conscience can be cast on other things, and the shadow of man's visionary faculty can be cast upon inert matter or a dead body of an animal can render it into an instrument of revealing [the facts about] some things that are unknown. Thus, the above-mentioned dispute that is referred to in the aforesaid verse, is an instance of this kind. And the latter portion of this verse that follows [Arabic:][542] is not a proof of [granting] real life; instead, on the basis of the proving a wonder of [God's] Transcendent Power, reference is made to another instance of [God's] Transcendent Power. Thus, quite frequently, this is the style of narrative in the Holy Qur'an, e.g., the growth of vegetation is offered as the argument in support of the [eventual] resurrection of the dead, and the same verse [Arabic:][221] occurs is such contexts as well. It should be remembered that the mention of four birds in the Holy Qur'an, i.e., these were divided into four sets of separated material and left upon four hills, and these came back when summoned, this is also an indication of *Amal al-Tirb*, because the experiences with *Amal al-Tirb* do inform us that man possesses a magnetic power to attract everything in the world, and it is possible that man's power of magnetism may advance to a degree that he may draw towards himself the grazing animals, or birds, merely by virtue of the intense focus of one's attention. [Arabic:][543]

Now, I revert to the original discussion and say that all pious persons who departed from this world, they are alive in the realm of the Hereafter. Thus, when the deniers of the Day of Judgment asked the Messiah as to what was the argument to support the resurrection of the dead, the Messiah, of course, replied[544] that God says in the Torah, 'I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living.' By saying this, the Messiah affirmed that Abraham, Isaac, and Jacob are all alive. Also, in the narrative concerning Lazarus, the Messiah conceded [Prophet] Abraham's being alive, and the Christians have so far not been able to furnish proof of what is it in the life of the Messiah that is preferred to the life of Abraham, and what are those special attributes in the Messiah's life that are not found in Abraham's life. It is evident that had Abraham not been endowed with a body, how could Lazarus be able to sit on his lap? The Messiah himself admitted in the Bible that Abraham, along with his body, is present in the realm of the Hereafter. So, therefore, what is the wonderfully unique attribute of the Messiah's body for any judicious person to believe that although the Messiah does possess a material body composed of the elements of clay, but Abraham has a [divinely] luminescent body. Albeit, if it is proven that the Messiah's body contains the

[542] The Holy Qur'an (2 :74). Translation: Thus Allah gives life to the dead. [Translator]
[543] Translation: So, therefore, ponder over it, and do not be neglectful. [Translator]
[544] An apparent reference to Mark (12:26-27). [Translator]

essential requirements of a worldly body, e.g., eating bread, drinking water, passing urine, defecating, etc. etc. – and Abraham's body does not possess these requirements – then, after such a proof, who can ever insist on negating it? But, so far, neither the Christians have furnished such a proof, nor has it been offered by anyone from among the Muslims. Instead, both the sides clearly admit that the Messiah's life is clearly unified in its essence with the respective lives of all other Prophets – it being of the same nature, without there being even an iota of difference to set them apart. So, then how can we accept that the Messiah is sitting in the heaven, with an unprecedented body, while all others are without a body. It is announced to us in a manner of coercion and compulsion that a consensus on the same viewpoint exists among the entire *Ummah*. But, in the circumstance as we see that the earlier generations and the ones that came after them do not have consensus on anything, then how can we accept that these does exist a consensus on this matter? If, indeed, there is any consensus on the [continued, material] life of the Messiah, then at least present one statement in which the earlier elders had determined that the Messiah's life is the material life, and accepted the presence in it of the requirements of the worldly life, while excluding all others [of the deceased] from such characterization. In fact, the truth if the matter is that there seems to be a consensus among all the earlier generations and those who came later, on the view that the Messiah has departed from this world and has joined the denizens of the realm of the Hereafter, where his life is more or less similar to their respective lives. Although some have refuse to accept the Messiah's death, due to their lack of knowledge, but they nonetheless accepted that he has departed from this world in the manner of those who have died, and he has joined the group of those who have died, and has become completely attuned with them. Now, let someone who is rational ask them: If this is not death, then what is it? The one who has departed from the realm of this world, and has become unified with those who exist in the realm of the Hereafter, if one does not term him to be 'deceased', then how should he be described?

I have already written that the Holy Qur'an has proclaimed the death of the Messiah son of Mary on thirty locations in its text, both in terms of the text of the statements as well as the intent of the statements, and the tenor of the statement: all these testify to his death. And not even a single verse exists that may drop even an iota of a hint regarding his being alive and his having been taken up alive. Albeit, some unfounded and absurd are found as part of some Commentaries, in support of which neither any verse of the Holy Qur'an has been adduced, nor has any hadith been presented. And, among other things, these statements are not founded upon certainty, because the same Commentaries also contain statements that take an opposing view of some other

statements. For instance, if someone's belief is noted that the Messiah son of Mary ascended to heaven, alive and with the material body, then along with it, it is also stated that some others believe that the Messiah has passed away; rather, on the basis of the narratives related by the trustworthy Companions, preference is given to the statement of his having passed away, e.g., this was the belief held by Ibn-e- Abbas [r.a.].

As to the Ahadith, it is not stated anywhere in these that the Messiah son of Mary, who was the Messenger of Allah, upon whom the *Injeel* was revealed, the individual who has died but who, in reality, will depart from the residents of the realm of the Hereafter and will, once again, come to live among the people of this world. Instead, such a style has been adopted in the Ahadith due to which an intelligent person can clearly understand that by [the expression] 'Messiah son of Mary' the [self-same] Messiah son of Mary is not meant; instead, someone else is implied – one who is in the latter's image with regard to his specific attributes. This is so, because the Ahadith created twin facets: in the first facet, these [Ahadith] seek to convey that [the followers of] Islam will degenerate to such an extent, over time, that at the particular time [545] will resemble, and in fact become identical to, those Jews that existed at the time of Hadhrat Messiah son of Mary; and in the second facet, these [Ahadith] convey that during the time of degeneration when the Muslims will have become like the Jews who existed at the time of Eesa son of Mary, then in order to reform them, a 'Messiah son of Mary' will be divinely commissioned at that time. It is evident that if both facets of the Prophecy are read jointly – which, on one hand place the Jewish traits within the *Ummah* and, on the other hand, establish the Messiah's [reformative] mission in it – then no confusion remains in understanding this point that both these attributes [related to the twin facets] are associated with the people of the same *Ummah*. And congruence can be made between these Ahadith and the intent of the Holy Qur'an only if both these attributes are linked with this *Ummah*. This is because, as I have stated earlier, the Holy Qur'an has promised that the system of Khilafat under the Holy Prophet Mauhammad [s.a.s.] , in respect of its beginning phase as well as its final phase has resemblance and similarity with the system of Khilafat [that was] under Prophet Moses [a.s.], i.e., there is a resemblance in the hearts of people of this Ummah with the Ummah of the Children of Israel, both at high-ranking as well as at low-ranking levels: people of the high rank correspond to those with high rank in the other Ummah, and people of low rank correspond with those at the low rank in the other Ummah. And these two systems completely resemble, and are similar to, each other both in the phase of their progress and also in their phase of decline; and just as the Mosaic Shariah, after

[545] i.e., at the time of the advent of the Promised Messiah. [Translator]

having a lifespan of about fourteen-hundred years, had fallen from its pinnacle of glory and, in every aspect of it, decline had set in – both in terms of the worldly government and empire, as well as the religious spirit of God-fearing righteousness and personal purity – the same decline, over the same period of time, did find its way in case of the Islamic Shariah. Now, during the phase of decline in the Mosaic Shariah, the Reformer who was commissioned by Allah was the Messiah son of Mary. Thus, it was imperative that, to demonstrate the full resemblance between the two systems, a Reformer should have come in the image of the Messiah son of Mary at the time of the Islamic decline – and should have come at about the same timeline that marked the period of decline of the Mosaic Shariah. All these are matters which are exuding from the Holy Qur'an. When we ponder over the Holy Qur'an, it tells us [invitingly] with open arms that: This is, indeed, the truth; you should accept it! However, it is sad that our religious divines [*ulema*] see the truth, but they do not accept it, and they say: 'Did the *ulema* of earlier times not possess this [level] of wisdom and comprehension that has been given to you?' Yet they themselves read in the religious literature that when the 'Messiah son of Mary' will come, he will make such deductions from the Holy Qur'an that will seem alien to the thinking of his contemporary *ulema* and, for that reason, they will become bent upon opposing him. Refer to volume 2 of *Maktoobaat* by Imam Rabbani, page 107, and the book *Aasaar-ul-Qiyaamah* by the late Maulvi Siddique Hassan. Now, was it not imperative that this is how it must have transpired?

The arguments, with their respective context, which prove that it is certainly not the intent of the Ahadith [to convey] that by referring to the 'Messiah son of Mary', it is not meant to point to the Israelite [Prophet] upon whom Injeel was revealed, these are detailed as follows:

1. The same argument, as has been noted above, that such a view is contrary to those Prophecies of the Holy Qur'an which foretell the progress and decline of the course of the Khilafat in the stream of Prophet Moses[a.s.] and the Khilafat in the stream of the Holy Prophet Muhammad [s.a.s.] – along with all of their respective requirements – to [historically] follow the same pattern; and it has been proclaimed in a loud and clear statement that the period of decline of [the followers of] the Islamic Shariah will be dealt with a Reformer characterized by the same style, approach, and manner as was done in case of the Shariah of Moses at the time of its [followers'] decline. That is to say, it is the intent of Allah, Glory be to Him, as stated in the Holy Qur'an that the Reformers associated with this Shariah, who will be born within this religion, will resemble with, and will be figuratively akin to, the Reformers associated with the Shariah of Prophet Moses [a.s.]. And

whatever decrees of Allah had become operative during the period of progress, and decline, of the Shariah of Moses [a.s.], the same divine decrees will take effect during the period of progress, and decline, of this Ummah. And all the impact which God's Will had cast on the Jews at the time of their decline, in terms of laziness, going astray from the right path, and divisiveness, and then for its reformation He had given them a Reformer who was tolerant, a person of subtle perception, and was aided by the Holy Spirit. The same wont of Allah was to manifest itself at the time of decline of [the followers of] Islam. Thus, if contrary to this intent [of the Holy Qur'an] the original [self-same] Messiah son of Mary is made to descend on the earth, then it would be a clear opposition to the teaching of the Holy Qur'an.

2. The Holy Qur'an has definitely proven and manifestly proclaimed the death of [Hadhrat] Eesa son of Mary. In *Sahih al-Bokhari*, which has been ranked as the most correct and authentic book after the Book of Allah [i.e., the Holy Qur'an], does write the meaning of the phrase "*fa-lamma ta'waffai'ta'ni*" [i.e. and when You caused me to die] to be 'death'. It was for this very reason that Imam Bokhari placed this hadith in the Chapter of Exegesis [*Kitab al-Tafsir*].

3. The Holy Qur'an has stated explicitly in several verses that whichever person has died, he shall never come to this world a second time. But, those who [figuratively] are the name-sakes of [bygone] Prophets shall come.

4. The Holy Qur'an does consider as legitimate the advent of any Messenger [of God] after the Khaatam an-Nabiyyeen, whether that Messenger is new or an old one. This is so because the religious knowledge is imparted to a Messenger by means of *Jibra'eel* [Gabriel], whereas the door to the descending of *Jibra'eel* to deliver the Revelation serving Prophethood is closed. And this scenario is itself precluded from occurring that a Messenger may appear in the world but the ongoing process of Revelation may be non-existent.

5. The authentic Ahadith state quite clearly that the 'Messiah to come' will come as one among the followers [*ummati*]. Thus, he has been also described as an "*ummati*", as it is evident from the hadith, "*Imaam-o-kum minkum*" [i.e., your Imam, being from within youselves]. And, not only he is described as such but, in fact, but whatever obedience and following is incumbent upon the *Ummah*, it has all been made incumbent on him, too.

6. In [Sahih al-] Bokhari, which is ranked an accepted as the most correct and authentic book after the Book of Allah, the description given of the visible appearance of the original Messiah son of Mary is different from that of the 'Messiah son of Mary' who is to come.

   Now, on the basis of these six inferences from the context, it is proven explicitly and clearly that the 'Messiah to come' is definitely not the same Messiah to who the *Injeel* was Revealed; instead, he [i.e., 'Messiah to come'] is the reflection [*matheel*] of the latter, and his advent was promised at the time when tens of millions of people from within the ranks of Muslims will become a reflection [*matheel*] of the Jews. This will be, so that God the Exalted may make manifest both kinds of capabilities of this Ummah – and not that this Ummah may have only the capability of adopting the worst form of the Jews, but the Messiah may have to be imported from the Children of Israel. Without any doubt, this scenario represents a grave insult to that Holy personage, the Spiritual Teacher, and Purified Prophet who had also given the glad tiding that those who will be reflections [*matheel*] of the Israelite Prophets, will be born within this *Ummah*.

   It may be argued that if [in reality] it was not the original Eesa son of Mary was to come but, instead, it was his reflection [*matheel*] whose advent was destined, then it should have been stated [in the Prophecy] that 'his Reflection will come'. The reply to it is that [grammatically] it is a common usage that when the first person singular perceives a perfect resemblance between the 'entity that is likened' [*mushab'bah*] and the 'entity it is likened with' [*mushab'bah be-he*], he applies the 'entity that is likened' to be the 'entity it is likened with', so that their complete congruence is conveyed. For instance, it was stated about Imam Bokhari in a gathering of people, "Look, here comes Imam Ahmad Humnble!" And also, they say [metaphorically], he is a lion, or he is Nosheravan, he is Haatim; or, for instance someone says to another person, 'You are a donkey', or 'You are a monkey' – and does not say, "You are *like a* donkey", or "You are *like a* monkey", because his intention to convey the perfect resemblance, which he perceives in his heart, would be defeated if he were to add the phrase "like a" to it, and [the intensity of] the situation that he intends to articulate cannot be conveyed by [the addition of] these words. So, just ponder over it!

[Persian couplets:][546]

Some say in a simplistic manner that when it states in [the biblical book of] Kings[547] that Elijah was taken up bodily into heaven, then how can there be some room for doubt about the [bodily] ascension of the Messiah son of Mary? Let it be clear to them that in reality Elijah, too, was not taken up [to heaven] in his physical body. So, therefore, the Messiah [Jesus] pointed towards his death and be smashed the long-held hope of the Jews that they had been keeping, based on their vain ideas, and said that he [i.e., the self-same Elijah] will not come. [548] And it is evident that had Elijah been taken up [into heaven] in his earthly body, then it was imperative for him to return to earth, because it is written that the earthly body returns to earth[549]. Will Elijah die while in heaven? Or will he be excluded from the ambit of [Arabic:] [550] If you were to ponder over it, the mantle of Elijah that fell was [in a figure of speech] none other than his physical body – a 'mantle' that he discarded, and wore another 'mantle' [for heaven].

[Urdu poem: translation]

> *Why are you, O People! not mindful of God; A feeling of intense unrest rises up in my heart.*
>
> *The Son of Mary died, I invoke God as witness* [to it]*; That honoured-one has entered Paradise.*
>
> *The Holy Qur'an, which is the Discriminant* [between the truth and falsehood] *proclaims him dead; and gives information about his having passed away.*
>
> *He was not excluded from* [the experience of all] *those who died; This has been demonstrated on the basis of thirty verses* [of the Holy Qur'an].

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[546] Translation of Persian couplets: The *Ummah* of Ahmad [i.e., the Holy Prophet [s.a.s.]] contains within its whole entity, two opposing facets: It is capable of producing the 'Messiah', and also of being rendered into the 'Jews'. The company of the latter is a matter of shame and embarrassment for even the bad-natured people; whereas the company of the former is placed [in rank] among the Prophets. [Translator]

[547] An apparent reference to the Bible, 2 Kings (2: 11-13) *' ... there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, ... And he saw him no more ... He took up also the mantle of Elijah that fell from him ...'* [Translator]

[548] An apparent reference to Matthew (11:11-15). [Translator]

[549] The Holy Qur'an (20:56). Translation: From it [i.e., earth] We created you, and into it shall We cause you to return. [Translator]

[550] The Holy Qur'an (55:27). Translation: All that is on it (earth) shall pass away. [Translator]

Nobody, from among the dead, has ever returned [to the world]; This has not been stated by the Holy Qur'an, which is the Discriminant [between the truth and falsehood].

It was the unreserved promise of God – ponder over the verse [21:96] "... they will not return."

My dear one! Do think it over, a bit; Have you ever seen anyone defy death?

The world is not a home for one to live in [forever]; All the Prophets and all the righteous people, too, departed from it.

Yes [it is true], *no one is exempt from it* [i.e., from death]*; Any stories* [to the contrary] *are just absurd concoctions.*

Why do you insist on rejecting the truth; Is it your 'faith', or is it what resembles the behavior pattern of the disbelievers?

What is this [display of] *frenzy that runs contrary to the text* [of the Holy Qur'an and Hadith]; *Just think this through, if you have any part of rationality* [remaining].

Why did you take [a view of] *the Son of Mary* [that amounts to treating him] *as God; Why did he remain excluded from the wont of Allah?*

Why did you attribute a grand magnificence to him; Taking him as the 'Knower of the Unseen', the 'Creator', the 'Ever-Living', the 'Self-Subsisting'.

Death overtook everyone -- [except him]*; He escaped* [the clutches of] *death;*

He is God the Creator of most of the birds; Bravo! for this demonstration of your perception of God.

O Maulavi! Is this your concept of Oneness of God? Tell us the truth, which demon are you [obediently] *following?*

Was this [your understanding of] *the great verity of the Oneness of God, that you have been taking pride in, for all these years?*

Can a human being ever possess qualities of God? God forbi! God forbid!! from entertaining such a thought!
One is surprised at your intensity of agitation: on your ability to comprehend, on [the state of] *your ability to reason, and your sense of awareness.*

Why do you not see the right path? What kind of curtains are these that have fallen over your eyes?

Is this the teaching of [the Holy Qur'an, which is] *the Discriminant* [between the truth and falsehood]*? You should have at least some fear of God.*

You have been imputing disbelief to the true-believers [based on your conjecture]*; Is it a sign of those who are true-believers?*

I possess the faith of the Muslims; I am a servant of the one who was the Ultimate Among Prophets.

I am repulsed by the notion of associating partners with God, and by creating innovations in religion; I amount to only the dust that forms part of the pathway of Ahmad [i.e., the Holy Prophet Muhammad]*, the absolute and independent Prophet.*

I affirm faith in all the decrees and teachings; My life and my emotions are all meant to be sacrificed in his cause.

I have already given my heart [to the Holy Prophet [s.a.s.]]*, now the only thing that remains is my material body; And it is my wish that this, too, may be sacrificed in this cause!*

You give the appellation of "Kafir" [i.e., disbeliever] *to me; O People! Why are you not afraid of* [Divine] *punishment* [in consequence of it]*?*

A great commotion has overtaken the world; Have mercy on the creation, O Creator!

Show a bit of Your Transcendent Power [as an indication of Your existence]*; You possess all Transcendent Power, O Invisible Lord! Amen!*

A Description of some of those who took the Oath of Allegiance with me; and of the Financial Contributors of this Community; and a Good Proposal to spread Islam in Europe and America

I have already written to some extent in the book *Fat'h-e-Islam* [Victory of Islam] that God the Exalted has commissioned me at the time of Islam's state of weakness, impoverishment, and being in seclusion, so that I may demonstrate the spiritual luminescence of the teachings of Islam at a time when the majority of the people are disseminating the ways of misguidance, and have completely lost touch with spiritual matters. I know it with certainty that the time has now come when Islam will bring into prominence it true color, and will manifest the height of its ascendancy to which the verse [Arabic:][551] points. The persistent norm of Allah is patterned like this that the treasures of perceptive-knowledge and subtleties of knowledge are revealed only in a measure that is required by the [existing] need. So, the present age is such a time which has, by promoting thousands of perversions of thought and by making manifest countless rationality-based misgivings, demanded by so doing that the treasure chest of the Holy Qur'an's verities and aspects of perceptive-knowledge must be opened in order to rebut and repel such illusive doubts and objections. Without a doubt, one has to surely concede that the multitude of false doubts against the Religion of Truth that have now arisen in the minds of rationalists, and the flood of rationality-based objections that is raging at this time, the like of it is not found at any age in the annals of time. Therefore, from the very beginning, even this matter was left for this age [to be accomplished] that all these objections may be completely liquidated through fully-convincing and effective arguments based on the verses of the Holy Qur'an, and to demonstrate to the superiority of Islam over all the false religious ideologies. This was so, because before the appearance of these perversions and aberrations, it was inappropriate to have mentioned the remedy for these issues. For this reason, [God], the One with Absolute Wisdom, kept these verities and aspects of perceptive-knowledge concealed in His Pure Word [the Holy Qur'an], and manifested these to nobody, until the time for their manifestation was reached. Albeit, of [the signs of] this age, He had already

[551] The Holy Qur'an (61:10). Translation: [He it is Who has sent His Messenger with the guidance and the Religion of truth], that He may cause it to prevail over all religions, [even if those who associate partners *with* God may hate *it*]. [Translator]

foretold in His robust Book [the Holy Qur'an] which is preserved explicitly and clearly in the verse [Arabic:][552] Thus, it is the aforesaid time, and everyone is in dire need of spiritual-light. Therefore, God the Exalted granted that light to a man and sent him to this world. **Who *is* he? It is *he* who is stating this!** It has been given detailed exposition in the book, Fat'h-e-Islam [Victory of Islam] that in such grandiose undertakings, help from the persons of great means in the nation is needed. What else would be a greater act of sin than that the whole nation is watching that Islam is under attack from all four directions and such a [malicious] epidemic is spreading which had not been seen by anyone before. At this critical time, a man who has been commissioned by God the Exalted, has stood up and he wants to reveal the beautiful face of Islam to the whole world, and open up its pathways towards the countries of the Western Hemisphere. However, the nation has withdrawn its hands from helping him with resources and, by way of suspicious ill-thinking and materialism, it has snapped all ties of association and is just sitting quietly [on the sidelines]. It is sad that many in our nation, out of suspicion, have counted everyone in the same category – trickery and deceit – and perhaps to their way of thinking it is impossible for any individual to be in existence who is characterized by the attributes of spiritual activity and pious integrity. Many of them are such that they are wholly occupied by the interests of the material life and in their view people who even mention the Hereafter are very foolish. There are some who do have a bit of interest in religion, but only with its exterior, and they are entangled in the baseless matters [they have] linked with religion. They do not know what it is sublime purpose of the teachings of Prophets, and what should we do so that we may enter into a state of eternal pleasure of our Lord [toward us].

My dear friends! I reassure you that God the Exalted has endowed me with the genuine passion for helping you. And a true perceptive-knowledge has been [divinely] granted to me to enhance the level of your faith and the depth of perceptive-knowledge. You and your descendants are in great need of this perceptive-knowledge. Thus, I am standing actively poised so that you may offer help, out of your pure resources, for the endeavors for your religion. And, as much as God the Exalted has granted you scope, power, and capability, nobody should withhold from participating in this cause; and should not give preference to [retaining] his wealth over [the cause of] Allah and the Messenger[s.a.s.], and consequently, as much as it is within my purview, through writings I may disseminate those branches of knowledge and blessings – which the pure spirit

[552] The Holy Qur'an (61:10). Translation: He it is Who has sent His Messenger with the guidance [and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners *with* God may hate *it*]. [Translator]

of God has endowed me with – in the countries located in Asia and Europe. I was asked: What should be done to spread the teaching of Islam in America and Europe? Is it appropriate for some English-speaking Muslims to go to America and Europe and, through exhortation and proclamation, reveal to those people the objectives and purposes of Islam? But, in general, I will never respond to this question in the affirmative. I certainly do not think it appropriate that such persons as are not yet fully knowledgeable about the teachings of Islam, and are simply unaware of its high-grade qualities, and do not have full command over answering the contemporary criticisms, nor are they the recipients of learning through the Holy Spirit, should go there and represent me. In my view, the harm of such an activity is more likely, and faster in occurring, than its benefit – except as Allah wills. Without any doubt, it is true that Europe and America derived a large collection of objections against Islam from the Christian missionaries. And their Philosophy and Physics, too, contain a large and separately arrayed measure of criticisms. I have discovered that there is a count of about three-thousand such adversarial points, brought out in the present age, which have been considered objections directed against Islam; although, unless the nonchalance of Muslims results in a negative outcome, the arising of these objections poses no threat to Islam. Rather, it was inevitable for these to have arisen so that Islam may show its radiance in all of its facets. But, to provide adequate answers to these objections, an elect individual is needed, who possesses an ocean of perceptive-knowledge in his open heart, and whose aspects of knowledge has been rendered very extensive as well as profound by the munificence of the Revelation from God the Exalted. And evidently, how can such a task be accomplished by those whose scope of observation does not even exhaust the [category of] knowledge gained only through hearing. If such ambassadors [of preaching] were to go to Europe and America, then what goal will they accomplish, and what solution will they offer in response to the tough criticisms presented to them? And it is possible for their responses, characterized by ignorance, to produce the opposite effect – dissipating even the little bit of excitement and interest which has recently been found in some of the judicious minds of America and Europe – and, consequently, they may beat a retreat having met a great defeat and facing a needless disgrace. Thus, it is my suggestion that, in lieu of such exhorting-preachers, high-quality writings should be sent to these countries. If the nation were to get involved in helping me with full motivation, I intend to also prepare a commentary [of the Holy Qur'an], have it translated into English language, and send it to these destinations. I cannot desist from declaring it clearly and explicitly that this task is mine – any other person will not be able to accomplish in the manner I can, or someone else can who is a branch of mine and is, therefore, a part of me. However, I do like as

much that in order to distribute these books, or to gather the views or objections of those people and share these with us, some individuals may be sent to these countries who must not lay any claim to being religious-leaders (*Imam*) or having professional religious learning [*maulaviyyat*]. Instead, they should make it explicit that they have been sent only to distribute the books, and while they may explain [certain matters] only to the extent of their personal knowledge, but they must seek guidance on difficult issues, and debatable matters of greater subtlety, from the *Imams* who are present in India for carrying out this task.

There is no doubt that there is such a profusion of the light of truth shining in Islam, and there is such an abundance of spiritually-illuminating arguments in support of its truth, that if those are brought to the attention of the [genuine] researchers, then those will certainly take a hold of the heart of anyone who possesses a sound faculty of reason. But, it is sad that such arguments have not yet been published even internally, within our own nation, let alone having them publicized among the various denominations of our opponents [elsewhere]. Thus, it is for the task of publishing these very proofs, arguments, verities, and aspects of perceptive-knowledge, that financial help from the nation is needed. Is there anyone in the nation who may pay heed to this?

Ever since I have written the book, *Fat'h-e-Islam* [Victory of Islam], I have been constantly occupied by the thought that, in accordance with my proposal regarding the financial contribution for religious purposes that I have written in the aforesaid book, there will arise a stirring in the hearts. Under the same impression, I distributed free of charge approximately four-hundred copies of that book, so that people may read it and then apportion out of their dispensable monetary resources the rightful allocation for their beloved religion [Islam]. But, it is sad that, with the exception of a few of my sincere devotees whose description I will shortly provide, nobody paid attention to it. I am surprised as to which words I may use so that they may carry influence with my nation? I am in deep thought as to what kind of speech will it be through which they may comprehend the grief-laden condition of my heart? O God of Transcendent Power! Send your revelation to their hearts and take them out of the admixture of neglect and suspicion, and show them the light of truth.

My dear ones! Know it for sure that God does exist, and He does not forget His religious; instead, during the period of darkness, He comes to its help and, for bringing about a general reformation, He specifies one to act in a special role, on whom He sends down the myriads of light of knowledge emanating from Himself. Thus, He it is Who [spiritually] awakened me and opened my heart to absorb the

truth. Being ever-absorbed in the performance of this task furnishes the comfort of my daily life. Rather, I cannot continue to live without making manifest His awe-inspiring magnificence, and that of His Messenger, and of His Book. I am not concerned or worried about, anyone declaring me a disbeliever [*kafir*]. It is sufficient for me that He, Who has sent me, may be happy with me. Albeit, I do experience pleasure in revealing to all the people what He has revealed to me. And it is incumbent upon me to give to others what has been given to me, and include all those in the call towards God, who have been called since eternity. I am motivated to do almost anything to accomplish this purpose, and I have positioned myself on the way to undertaking the toil. But, anything that is not within my power, I seek from God of Transcendent Power to Himself make it happen. I am observing that a Hand from the realm of the Unseen is helping me, and although I am feeble and of a weak constitution, like all mortal men, nonetheless I observe that I am granted help from the realm of the Unseen, and also granted forbearance that suppresses the grief associated with one's mortal-self. And when I say that the sympathetic people from this nation should offer help in carrying out these Godly tasks, I do not say it on account of lack of patience on my part; instead, I say it only in the context of objectively existing circumstances and to make use of means [that are created by God]. Otherwise, my heart has contentment due to the munificence of God, and I am hopeful that He will let my prayers go to waste, and that He will cause all my intentions and hopes to become fulfilled.

Now I will write the names of those sincere devotees who, as much as they could, provided help in my religious undertakings, or those who I am hopeful of offering such help, or who I reckon as the ones who will be ready [for help] when they will be in possession of the [needed] means.

1. My dearly loved one in the cause of Allah, Maulvi Hakeem Noor ud Din, of Bhera: I have written about Maulvi Sahib to some extent in the book, *Fat'h-e-Islam* [Victory of Islam]. But, his recent empathy and help has provided me with an opportunity to mention him again. I do not find any analogy, for example, to describe the measure of help I have received from his financial support. I have found him by his very nature, as well as through my own complete heartfelt reassurance, as one who is ready to sacrifice all he has in the cause of religion. Although even his everyday life is devoted to conducting himself, in every way, as a true servant of Islam and Muslims, but still, among the contributors this particular [aforesaid] religious project, he proved himself to be the of the highest rank. Although Maulvi Sahib, on account of his generosity, is a fulfillment of the following

[Persian] verse [Translation: Money does not stay calmly in the hands of those who are free of spirit (i.e., they spend it quickly).] But still, he donated Rupees 1,200 in support of the Jama'at, on occasions of a variety of needs, and now he has further made it obligatory on himself to contribute Rupees 20, every month. In addition to all this, he has provided other ongoing financial benefits in a variety of ways. I certainly see that, unless the same mutual association is reached that resembles the link that exists between a lover and the beloved, it is not possible for such a degree of heartfelt reassurance to take a root in anyone's heart. The mighty hand of God the Exalted has pulled him toward Himself, and the heavenly power has had an extraordinary impact on him. He unreservedly accepted me at a time when declarations alleging my 'disbelief' were about to be issued from all directions, and there were many who, despite having already [formally] entered into an oath of allegiance with me, had revoked it; and there were many who had become sluggish and vacillating. At that time, it was Maulvi Sahib who was the first person whose letter reached me in Qadian, affirming the truth of my claim of being the Promised Messiah, and it stated [Arabic:][553]

One instance of Maulvi Sahib's strength of belief and of his high-level power of faith is that in a public gathering of the State of Jammu, he had occasion to make a mention of my humble-self in front of a doctor, by the name of Jagan Nath, and Maulvi Sahib laid this claim, with great force and perseverance, that God the Exalted has the Transcendent Power to show some heavenly sign at the hand of my humble-self. When the aforesaid doctor refused to accept this, Maulvi Sahib gave his acceptance to this proposal, in the presence of the high-ranking officials of the state, that if he i.e., my humble-self, could not demonstrate any heavenly sign for the benefit of the two sides, within a mutually agreed upon period of time, then Maulvi Sahib will pay an amount of Rupees five-thousand as penalty money; and the aforesaid doctor agreed that if he did see a heavenly sign then he will readily convert to Islam. The two respective written statements were counter-signed by the following persons, as witnesses:

- Ghulam Mohyuddin Khan, Khan Bahadur, General Member, Council of the State of Jammu
- Siraj ud Din, Superintendent, and Officer of Postal Services, the State of Jammu

[553] Translation: We believe and affirm faith [in you], so please write me down as among the witnesses [of your truth]. [Translator]

- Sarkar Singh, Secretary to Raja Amar Singh Bahadur, President, Council of the State of Jammu

But, it is sad that, by adopting a strategy of presenting unacceptable forms of miraculous outcomes [as a condition], the aforesaid doctor showed avoidance. Thus, for instance, one heavenly sign that he demanded was that any dead bird should be brought back to life; although, he might be knowing it very well that it is contrary to my principles. My principle is, of course, that it is not the norm of God the Exalted to restore the dead to life, as He Himself says [Arabic:][554] i.e., We have made it obligatory that those who have died, they shall not return to this world. I had said to the aforesaid doctor that there is no need to pre-determine a heavenly sign and specify it; instead, whichever matter proves to be beyond human powers [to contrive], no matter which outcome it may turn out to be, the same should be accepted as a heavenly sign. And if there is some doubt about it [in the mind of the other party] then they should demonstrate something comparable, in refutation, to furnish proof that that matter was not exclusively specific to God's powers [to accomplish it]. But, the doctor evaded it, whereas Maulvi Sahib showed such robust firmness of his standing which is a strong testimony to the greatness of his level of faith. It is my heartfelt desire that other people, too, may follow in the footsteps to Maulvi Sahib. Maulvi Sahib is a model on the pattern of the righteous persons of the earlier times. [Arabic:][555]

2. My dearly loved one in the cause of Allah, Hakeem Fazal Din, of Bhera: he is among the friends of my dear Hakeem Noor ud Din, in whose color of moral standards he, too, is steeped, and is himself a man of great and sincere devotion. I personally know that he has true love for Allah and His Messenger and, for that reason, since he finds my humble-self a servant of faith, therefore he is fulfilling the condition of exhibiting love [with me] only for the sake of Allah. It seems that he has been endowed with an abundant measure of the same passionate love, to spread the truth of the religion of Islam, which has been granted by God to my dear brother-in-faith Maulvi Hakim Noor ud Din. He keeps a careful eye on the religious expenses of the Jama'at, and forever remains occupied to find a way of fundraising in order to manage these in the best way possible. Thus, the portion that forms part of the book *Fat'h-e-Islam* [Victory of Islam], which

[554] The Holy Qur'an (21:96). Translation: And it is an inviolable law for a township which We have destroyed that they shall not return. [Translator]

[555, 234]Translation: May Allah grant him the best reward, and provide for him the best recompense in this world as well as in the Hereafter. [Translator]

describes the five streams of religious expenses, it was written with his motivational urging and advice. His insightfulness is impeccable, and he gets to the bottom of an issue. His thought is purified and refined of [letting in] any corrupt conjectures. During the period of publication of the book, *Izaalah Auhaam* [Dispelling of Doubts] he contributed two-hundred rupees. His wife, too, is impressed by his sincere devotion and she has also given away several items of her jewelry, exclusively in the cause of Allah. Hakeem Sahib has agreed to contribute five rupees per month, in support of the present proposal, in addition to the many services he provides on an ongoing basis. [Arabic:][556]

3. My dearly loved one in the cause of Allah, Maulvi Abdul Karim Sialkoti: Maulvi Sahib is a close friend of my humble-self, and he possesses a true and alive association of love with me; and he has devoted most of his valuable time in defense of religion. His articulation is characterized by a passion that exerts its impact. His face radiates with the blessing of sincere devotion and spiritual light. He is in agreement with the majority of the aspects of my teachings, but I think that perhaps he is not in agreement with some. But, the spiritual blessings due to his having the company of my brother-in-faith, Maulvi Hakeem Noor Din Sahib, has cast a large measure of spiritual enlightenment on his heart, and [in consequence] he is now becoming increasingly averse to most of the dry aspects of the tenets of *Naychariyyat*[557] [or, Naturalistic Rationalism]. And in fact I, too, do not like the notion that contrary to the real and true intent of the Book of Allah [the Holy Qur'an], one may become so much subservient to Nature as if it is our exclusive and perfect guide. I accept only that part of Nature which I see that my Lord and Guide [i.e., Allah] has accepted it in His Book, the Holy Qur'an, and has referred to it as "*sunnat-Allah*" [i.e. the wont, or norm, of Allah]. I believe my God to be completely in possession of the Transcendent Power – and I have affirmed belief in it that He demonstrates whatever He wills, and it is on account of the blessing of having this faith that my perceptive-knowledge [*ma'a'rifat*] is on the increase and my love [of God] is advancing [to higher levels]. I like the quality of faith observed in children, and I abhor the flimsy faith shown by philosophers. I am sure that, on account of the pure

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[557] *Nay'chariyyat,* probably approximated by the phrase 'Naturalistic Rationalism', refers to the philosophical outlook on religion (e.g., one that was promoted by Sir Sayyid Ahmad Khan (1817-1898 A.D.) in Imperial India, that derives its principles only on the basis of reason and nature, much to the exclusion of the supernatural. [Translator].

sentiments of love, Maulvi Sahib will advance further in adopting the same, mutually common [spiritual] color, and that he will revise a portion of his knowledge.

4. My dearly loved one in the cause of Allah, Maulvi Ghulam Qadir Faseeh: he is a righteous and handsome young man who is among those who have taken the oath of allegiance with my humble-self. He is courageous in his efforts in the cause of Islam. It is this enthusiastic man who published the book *Qaul-e-Fasih* [i.e., An Eloquent Statement] written by Maulvi Abdul Karim sahib; he bore all expenses of its publication and distributed it free of charge. He possesses an excellent ability of articulation in modern style. He is now poised to publish a monthly periodical that will be called *Al-Haq*. The purpose of this periodical will be to frequently refute [the allegations of] those adversaries who launch attacks on Islam. May Allah the Exalted be his helper in this undertaking.

5. Sayyid Hamid Shah Sialkoti: he is a genuinely loved one, and is the son of a very sincere friend of my humble-self. The extent of his capability to articulate in poetic terms can be gauged by perusing the book *Qaul-e-Fasih.* The signs of truth, sincerity, and love are evident from Mir Hamid Sahah's countenance, and I hope that he will render an array of high quality services, through his verse and prose, in support of Islam. His sincerity that is inspired by his passion, and the extent of his pure love, is unfathomable for me. I am very happy that he is the righteous son of my old friend Mir Hissam ud Din, Chief of Sialkot.

6. My dearly loved one in the cause of Allah, Maulvi Sayyid Muhammd Ahasan Amrohvi, Manager Finance, the State of Bhopal: Maulvi Sahib has a high degree of sincere devotion to, love for, and spiritual bond with my humble-self. Perusing the books authored by him makes one realize that he is man of great erudition, and is an expert in various branches of knowledge of Arabic; in particular, he seems to possess a breadth and depth of vision in the knowledge of Ahadith. Recently, he wrote a booklet, *E'elaam al-Naas* [i.e., A Declaration for the People] in support of the truth of the claim made by my humble-self; the book is written with great robustness [of content] and in a pleasant style, by reading which the readers will realize the extent of Maulvi Sahib's being research-oriented, possessing breath of vision, and subtle insight in the realm of branches of religious knowledge. He has infused his booklet with a variety of aspects of perceptive-knowledge, based on his extensive research and articulated in a pleasant style. Readers, you should read it!

7. My dearly loved one in the cause of Allah, Maulvi Abdul Ghani, commonly known as Maulvi Ghulam Nabi Khoshabi: he is a man with subtlety of comprehension and gets to the essence of truth. He is ever fresh in his possession of different aspects of knowledge in Arabic. Early on, Maulvi Sahib was deeply adversarial in his views [towards me]. When he heard that my humble-self was making a claim to being the Promised Messiah, and believes in the death of the Messiah son of Mary, Maulvi Sahib experienced a passionate upsurge of emotion, based on his old beliefs, and he issued a public announcement saying that: After the Friday congregational prayer, I will deliver an exhortation in rebuttal of this man. Hundreds of residents of Ludhiana ensured that they were present at the time of this exhortation. On that occasion, on the basis of his knowledge, Maulvi Sahib started to shower down upon the audience the Ahadith from *Bokhari* and *Muslim*, like a torrential rain, and put forth before them the picture that emerges – based on the old line of thinking – from the six authentic books of Ahadith. As a result of his exhortation, a frantic mood of passionate opposition [to me] swept across the whole city, because his level of knowledge and his rank was entrenched in the hearts of the people. But, eventually, his inherent piety gradually pulled him towards me. After repenting and forsaking his adversarial ideas, he entered into the oath of allegiance with me. Now, his old friends are very much angry with him, But he is persevering and it is as if he is repeating the meaning of this couplet:

   [Translation:]
   'If the revered man comes to exhort me [to give up my new-found truth],
   I am ready to welcome him wholeheartedly;
   However, let someone exhort him as to what should he say by way of exhortation!

8. My dearly loved one in the cause of Allah, Nawwab Muhammad Ali Khan, Chief of the Dynasty of the State of Malir Kotla: this Nawwab Sahib is a well-known chief of a noble family. The progenitor of Nawaab Sahib was a pious and saintly man, Sheikh Sadar Jahan, who hailed from Jalalabad and was a Pathan of Serwani ethnicity. In 1469 AD, during the reign of Behlol Lodhi, he left his hometown to come to this country. The reigning king developed such faith-inspired affinity with him that he gave his own daughter in marriage to the aforesaid Sheikh and gifted him a few villages as his estate. The Sheikh founded a township in one of those villages which is now known as Malir. In 1573 AD, the Sheikh's grandson, Ba'yazeed, founded a town called Kotla, adjacent to Malir – by which

name this State [Malir Kotla] is now known. One of the five sons of Ba'yazeed Khan was Feroz Khan, and the latter's son was Sher Muhammad Khan, whose son was Jamal Khan. Jamal Khan had five sons, but only two of them – Bahadur Khan and Ata'ullah Khan – were survived by their progeny. From the progeny of Bahadur Khan was the late Nawwab Ghulam Muhammad Khan, whose son is the pious young man whose name I have written above, at the outset. May God make him courageous in matters of faith and bring him into the pattern of his saintly progenitor, Sheikh Sadar Jahan. Sardar Muhammad Ali Khan, due to the attention and beneficence of the British Government, received a civilizing level of education of which the noticeable impact is evident on his faculties of mind and heart. His God-given nature is wholesome and moderate and despite being at the peak of his youth, no irascibility of manner, sharpness of temperament, and sensuality of any kind seems to have even come near him. When he came to visit me in Qadian, and stayed here for several days, I had been covertly observing that he is meticulously committed to the observance of prayers, and he performs his prayers with focused attention and passion, in the manner that characterizes pious people. He completely refrains from everything that is unlawful [in Sharia] as well as all abominations. I envy the good fortune of a man who has such a pious son who, despite the accessibility of all sources and resources of playful-neglect and moral dissipation, is so righteously disposed at the peak of his youth. It seems that, due to the enabling grace of God, he put a priority on his self-improvement and has developed an abhorrence towards the vain habits and pursuits of the rich notables. And not only that, but whatever illegitimate ideas, illusions, and baseless innovations have been made to form part of the Shi'ite dispensation – and as much as the actual practice of these is contrary to refined behavior, [moral] competence, and innate purity – he has decided, by taking counsel of the spiritual light of his heart, to have nothing to do with any of that. In a letter addressed to me, he wrote, 'Early on, although I had a good opinion about you but only to the extent that, unlike the religious divines and the ostentatious elders of faith, you were not promoting dissension among the ranks of the Muslims; instead, you were standing ready to take on the enemies of Islam. However, I had expressed neither acceptance nor denial regarding your Revelations. Then, when my transgressions vexed me a great deal and I was unable to overcome those, the I thought that you have made several tall claims – all of those could not be false. Thus, as an experiment and trial, I started corresponding with you and it would bring me tranquility. When I travelled to Ludhiana to meet you, on that

occasion I experienced a significant degree of tranquility, and I found you a God-inspired saint. Any remaining doubts were washed away completely from my heart during the subsequent, ongoing, correspondence with you. And when I was granted this reassuring suggestion that a Shia person who does not engage in detracting the rank of the [first] three Successors [of Islam], he can be initiated into allegiance with you, then I took the oath of allegiance [*bai'at*]. Now, I find myself much better than before. And please do stand witness that I have repented from all sins, with respect to the future. Keeping in view your moral excellences and your lifestyle, I am very much satisfied that that you are a true Reformer [*mujaddid*] and a mercy for the world'.

9. My dearly loved one in the cause of Allah, Mir Abbas Ali Ludhianvi: he is that first friend of mine in whose heart God the Exalted first place the sentiment of love for me, and who was the first one to undergo the rigors of travel and, following the precept of the earlier devotees of piety and goodness, and in a spirit of impartiality, he came to visit me in Qadian, only for the sake of Allah – indeed, he is that pious man. I can never forget it that, with great and genuine passion, he demonstrated his faithfulness; and he experienced all manner of hardships for my sake, and he bore the brunt of all kinds of invective from the people. Mir Sahib is a man of outstanding attributes and is one who has a spiritual linkage with my humble-self. It is sufficient to demonstrate the degree of his sincere devotion that once my humble-self received a Revelation in regard to his that [Arabic:][558] He spends his life in this inn [i.e., the transient world] by putting his trust in God. Earlier in his life, he worked for twenty years as a public servant in an office of the British [Imperial] Government but, due to his humility and austerity, casting a look on his face does not make one think that he is versed in English language. But, in fact, he is very much skilled, of upright disposition, and able to comprehend subtle points; but, for all this, he is exceedingly simple in his orientation. It is for this reason that some whisperings of doubts, coming from some such whisperers, make his heart come to grief; although his spiritual power readily repels these [doubts].

10. My dearly loved one in the cause of Allah, the late Munshi Ahmad Jaan. At this time, with a very heavy heart I have to write this sad narrative that now this dear friend of mine is not present in this world anymore, and God the Ever-Merciful and Beneficent has called him to the Paradise.

[558] Translation of Revelation: [One] whose root is firm and whose branches [reach] into heaven. [Translator]

[Arabic:][559] The deceased, one who is forgiven [by God, was the spiritual leader of a large number of people, and his disciples are remarkably characterized by the attributes of having the right-guidance and piety, and their devoted practice of the precept [of the Holy Prophet s.a.s.] Although, he has passed away before the commencement of the taking of the oath of allegiance to my humble-self, but I see this as part of his extraordinary characteristics that a few days before he left for performing the pilgrimage to Mecca, he wrote a letter to my humble-self with such self-effacement that by virtue of it he, in fact, had himself counted among those who have initiated into the purview of *bai'at* [with me]. Thus, in this letter, he expressed his repentance in the manner of, and following the tradition of, the righteous and he sought my prayer [to God] for receiving forgiveness. He wrote, in addition that, "I consider myself in the shade of your linkage with God". He also wrote that "The best part of my life is this, when I have become a part of your community". Then, in a manner of self-effacement, he expressed his regret over the passage of his life prior to this phase, and wrote many such emotive and moving words which would cause one to shed tears. I still possess the last letter written by this friend of mine, which is full of a moving narrative, but alas! While returning from the pilgrimage to the House of Allah, he succumbed to an illness of such a degree, while he was stranded in a far-off land, that he was not able to ever meet me again. In fact, the news of his death reached here within a few days after [learning of his illness]. Shortly after learning of his death, his funeral prayer was offered in congregation in Qadian. The deceased, Haji Sahib, was a brave man in explicitly affirming the truth. Some ignorant persons tried to prevent him from establishing a link of affectionate devotion with my humble-self, saying that it amounted to a detraction of his own [spiritual] rank, but he replied that he did not care for having any rank of esteem, nor did he stand in need of any disciples. His eldest son, Haji Iftikhar, like his father, maintains a high degree of sincere devotion to my humble-self, and the signs of being rightly-guided, and having purity and righteousness are evident from his countenance. Despite his being of modest and austere means, he conducts himself with excellence in his service, and he is ever-present in this cause with all his faculties of heart and mind. May God shower him with overt and covert blessings from Him.

11. My dearly loved one in the cause of Allah, Qazi Khwaja Ali: Qazi Sahib is among the choicest of friends of my humble-self. The signs of love, sincerity, faithfulness, truth, and purity are evident from his face. He is

[559] Translation: We are indeed from Allah, and it is to Him that we are bound to return. And we grieve [the deceased], and miss him. [Translator]

ever ready to serve. He is among those earliest individuals [who joined the Community] and is of the same vintage as is my brother-in-faith, Mir Abbas Ali. He is forever engaged in providing service and, during my stay in Ludhiana, which can sometimes extend even up to a period of six months, he gladly undertakes a large part of the responsibilities of hosting, and as much as it is humanly possible for him, he is never remiss in conducting himself with sympathy, service, and every kind of empathy. Although, he is already a man of sincere devotion, but I perceive that he has, of late, been drawn [to me] even further; and I believe that the light of truth is progressively helping him advance in terms of selfless sincerity and love for the sake of Allah. And it seems to me that because of such advancements, he is increasingly achieving purity in regard to his state of having favorable views, and is overcoming the spiritual weakness on an ongoing basis. My heart testifies further concerning him that he possesses a correct and subtle insight in the worldly sense, and the blessing of God the Exalted has also granted him a significant measure of the ability to spiritually identify my humble-self, and he keeps on achieving further refinement in the decorum of the intimacy of devotion, and he keeps on marching towards raising few objections and embracing the state of having favorable opinion. In my view, he has already passed through those stages in which exists the danger of some serious stumbling.

12. My dearly loved one in the cause of Allah, Mirza Muhammad Yusuf Baig, Samaanvi: Mirza Sahib is the real brother of the late Mirza Azeem Baig, whose description was included in the book *Fat'h-e-Islam* [Victory of Islam], and all the words I have written regarding the sincere devotion of my brother-in-faith, the late Mirza Azeem Baig in *Fat'h-e-Islam*, the same also apply to Mirza Muhammad Yusuf Baig. I have always wondered about these two pious brothers as to which one of the two may I determine to be greater than the other one, in the realm of moral excellence and love. The aforesaid Mirza Sahib possesses a high degree of love, a high degree of sincere devotion, and a high degree of favorable opinion regarding my humble-self; and I do not have the words to express the ranks of his sincere devotion. Suffice it for me to say just as much, by way of hinting at it, that [Arabic:][560]. Mirza Sahib has devoted, in the cause of this love for the sake of Allah, his verbal abilities, his material resources, and his honor, and the exceeding firmness of his belief as a disciple and

[560] Translation: He is a man who loves us and we also love him, and beseech Allah for his well-being in this world as well as in the Hereafter. [Translator]

as a loving devotee has reached a level that there seems to be no remaining level of progress to attain to. [Arabic:][561]

13. My dearly loved one in the cause of Allah, Mian Abdullah Sannau'ri: this virtuous young man has been drawn towards me on account of his natural affinity. I am certain that he is among those faithful friends who no trial and tribulation can shake. At different times, he has been in my company for period of two or three months, and even more than that, and I have always been scrutinizing the state of his inner self. Thus, what my perceptive insight has discovered by reaching the bottom of his inner-self that this young man, in actual fact, possesses a special passion in regard to the love of Allah and His Messenger[s.a.s.] And there is no reason whatsoever for his having such an exceedingly strong bond of love with me except that he has come to have this certainty in his heart [about me] that this person is among the loved ones of God and His Messenger[s.a.s.]. This young man is an eye-witness to some extraordinary occurrences and heavenly signs that were granted by God the Exalted to my humble-self, due to which his state of faith benefitted greatly. In short, Mian Abdullah is a very fine individual and is among the choicest of those who I have affection for. And despite his modest income from working in the office of land-ownership record, he is always there to contribute financially, according to his capacity; even now he has pledged an annual contribution of twelve rupees. A great source of Mian Abdullah's enhanced level of sincerity, love, and robustness of faith is that he has been undergoing expense to travel to visit me, and [each time] he would stay in my company for significant periods of time and witness Signs from God. Thus, due to this approach of his, he achieved advancement in spiritual matters. What a blessing it would be if the others among my sincere devotees, too, may follow this practice.

14. My dearly loved one in the cause of Allah, Maulvi Hakeem Ghulam Ahmad, Engineer, the State of Jammu: Maulvi Sahib is a friend who has a very simple appearance and manner; he is the same inside as [he appears] outside, and he has a pure and clean inner-self, and his heart is infused with the perfume of love and sincere devotion. He is ever-present, with a full measure of his genuineness, to help in matters of religion. Maulvi Sahib possesses full competence in a wide-range of branches of knowledge and arts, and signs of perseverance and bravery are evident on his face. He has, of his own accord, pledged a financial contribution of

[561] Translation: And this is the beneficence of Allah, which He grants whomsoever He wants to. [Translator]

two rupees on a monthly basis, towards our Community's financial needs. May Allah grant him the best recompense!

15. My dearly loved one in the cause of Allah, Sayyid Fazal Shah of Lahore; originally a resident of the State of Jammu: he is exceedingly pure and clean in his inner-self, and filled with love and sincere devotion; he is illuminated with the light of the perfect degree of belief. His material resources as well as his life is ever-present [to serve], and having a sense of reverence and a favorable opinion, which are essential assets in this cause, are found in him with a wonderful manner of self-effacement. He possesses a genuine, pure, and perfect intimacy of devotion with my humble-self; and he has a high rank in terms of having devotional-link and love only for the sake of Allah, and the attributes of being the same inside as [he appears] outside, as well as that of faithfulness are clearly prominent in him. His real brother, Nasr Shah, also has taken an oath of allegiance with my humble-self, and his maternal uncle, Munshi Karam Ilahi, too, is a close friend of my humble-self.

16. My dearly loved one in the cause of Allah, Munshi Muhammad Aroora, draftsman in the Magistrate's Office: Munshi sahib is a lively man in terms of love, sincerity, and intimacy of devotion. He is an enthusiast of seeking the truth, and quickly comprehends the truth; he provides services with a great degree of pleasure: rather, he is constantly on the lookout, day and night, to find any service that he may provide. What a wonderful man he is, who has a heart that is openly receptive to knowledge and reassurance, and one who is ever-ready to sacrifice his life [for the cause of faith]! I perceive that he has a kind of passionate association of love with my humble-self, and perhaps nothing at all will please him more than [having the opportunity] to perform some service using his personal faculties, his material resources, and every single skill and ability associated with his person. He is faithful to the core of his life; he is a person of evenly-maintained perseverance, and is a brave man. May God the Exalted grant him the best reward; Ameen!

17. My dearly loved one in the cause of Allah, Mian Muhammad Khan: he is employed by the State of Kapoorthala. He is of exceedingly humble nature, has a clean and pure inner-self, is able to comprehend subtleties, and is affinity with the truth. I cannot fathom the degree of belief-inspired attachment, intimacy of devotion, love, and favorable opinion in regard to me. I am not concerned about him lest his degree of intimacy of devotion may ever falter; instead, I am concerned lest it should surpass the reasonable bounds. He is truly faithful, ever-ready to sacrifice his life, and

is a man of evenly-maintained perseverance. May God be with him. His younger brother, Sardar Ali Khan, too, is among those who have taken an oath of allegiance with my humble-self. This young man, too, like his brother, is very virtuous and rightly-guided. May God the Exalted be their Protector.

18. My dearly loved one in the cause of Allah, Munshi Zafar Ahmad: this virtuous young man is reticent, filled with sincere devotion, and a man who is able to comprehend subtleties [of knowledge]. A variety of signs and light of perseverance are evident in him. The signs and indications of faithfulness have taken root in him. He fully comprehends the verities that have been proven, and draws pleasure from these. He possesses genuine love for Allah and His Messenger[s.a.s.], and both the traits of personality are found in him: reverence – on which is entirely based the attainment of abundance of blessings – and having a favorable opinion, which is the 'boat' [that carries one] on this path. May Allah grant him the best reward!

19. My dearly loved one in the cause of Allah, Sayyid Abdul Hadi, Sub-Overseer: Sayyid Sahib possesses a great share from the qualities of self-effacement, faith, favorable opinion, self-denial, and generosity. He is faithful and conducts himself with firmness of dignity. He does not abandon [the quality of] perseverance at the time of trial and tribulation. He is robust in [keeping] his promise and [making a] covenant. The commendable quality of modesty is his hallmark. He still shows me the same level of reverence that he did before he took the oath of allegiance to my humble-self. It is a special blessing on from Allah, Glory be to Him, that he is enabled by Allah to carry out virtuous deeds. A lifestyle of austere simplicity is closer to his nature. He has pledged a financial contribution of two rupees a month for the Community needs. But, this contribution is not all that he undertakes: he continues to serve quite energetically on an ongoing basis. It will be inappropriate to further describe his financial services because I think that revealing his financial contributions will hurt his feelings; its reason is that he meticulously refrains from letting any aspect of ostentation to form part of any of his actions, and he has an illusion that the [divine] reward for any act [of virtue] is dissipated if that act is made evident.

20. My dearly loved one in the cause of Allah, Maulvi Muhammad Yusuf Sannauri: he is the maternal uncle of Mian Abdullah Sannauri. He is of exceedingly righteous nature, he has a favorable opinion, and a man of pure thinking. He possesses a bond of sincere devotion and love with my humble-self, based on his perseverance and faithfulness.

21. My dearly loved one in the cause of Allah, Munshi Hashmatullah, teacher at Sannaur School, and Munshi Hashim Ali, Putwari, sub-district Bernala: the two are among the close and sincere devotees of my humble-self. May God the Exalted be their Helper.

22. My dearly loved one in the cause of Allah, Sahibzadah Sirajul Haq, Abullam'aan Muhammad Sirajul Haq, Jamali, No'amani, son of Shah Habib ur Rahman, resident of Sersawah, district Saharanpur, who is among the progeny of the Qutb-ul-Aqtaab [the Saint of Saints] Sheikh Jamal ud Din Ahmad Haansvi; he is a notable person among those who are sincerely devoted to my humble-self. He possesses a clear and pure inner-self, he appears on the outside as he is on the inside, he has a passion for undertakings in the cause of Allah. He is energetically engaged in, and endeavoring with all his faculties of head and heart, to disseminate the Word of God. The pretext which God the Exalted created for him to join this Community makes an interesting narrative which was revealed in one of his letters. He writes, "Since I regarded the present age as the Latter Days, and I used to hear Mahdi from the religious scholars as well as the saintly persons the glad tidings about the Messiah son of Mary, the promised one, and regarding Hadhrat [Imam] Mahdi, therefore I always used to pray, 'O God the Benificent! Make it possible for me to see, in person, either one of them, whether in my young age or in my old age." Thus, when my prayers reached an extreme degree, their impact was that, once in a while, I started to receive, in my dreams, what appeared to be some kind of glad tidings regarding the aforesaid purpose. For instance, once I was in Jind city as a traveler, and I saw in a dream that I was performing ablutions in a mosque, and adjacent to this mosque was a street on which every kind of people, Hindus, Muslims and Christians were walking about. I asked them, 'Where are you coming from?' They replied, 'We went to visit the Holy Prophet[s.a.s.] ". At that, I hurriedly completed my ablution and I, too, walked towards that street. I saw a house in which a multitude of people were present and the Messenger of Allah, the Seal of the Prophets, the Holy Prophet Muhammad[s.a.s.] was seated. He was dressed in a white attire and, facing him, a man was seated – with his knees bent in sitting position – in a reverential posture. I desired to ask that the religious scholars and ascetics have differed among themselves on the question of one's kissing the feet of his spiritual guide and preceptor; what is the correct view on that? At the, the person who was seated facing the Holy Prophet[s.a.s.] spoke readily, saying, "No, no." At that, I got up in an informal manner and sat down in the proximity of the Holy Prophet[s.a.s.]. Then the Holy Prophet[s.a.s.] cast a glance at me and

extended his blessed right foot towards me. I kissed his blessed foot and touched my eyes with it. At that time, he took off a cotton sock from his blessed foot and granted it to me. I drew a great degree of pleasure from this true dream. Two years later, I had occasion to visit Ludhiana and I heard your fame (i.e., of my humble-self) and later that night when I went to visit you, I saw the same public gathering, the same multitude of people, which I had seen in the dream in relation to the Holy Prophet[s.a.s.]. And when I glanced at your countenance, lo! it was the same face with which I had seen the Holy Prophet[s.a.s.] in my dream. Then I felt certain that I had, indeed, seen you in my dream and God the Exalted had revealed you to me in the form of the Holy Prophet[s.a.s.], so that the identicalness that is born out of the blessing of obedient-following may become manifest for me. Then, five or six months later, when I met you again in Qadian, the state of my belief-inspired devotion increased by leaps and bounds, and I achieved a perfect and complete level of certainty – *haq'qul yaqeen* (i.e., the level of knowledge through personal experience) – that without a doubt, your are the Reformer [*Mujaddid*] of this Age, and the Ghaus[562] of the Age; and it became manifest to me with full perceptive-knowledge that you, indeed, personify the fulfillment of my dream. Subsequently, other [spiritual] matters also continued to become evident to me, whether in the realm of dreams, or otherwise. Once, at the time of *Istikhaarah*[563] prayer, the following verse came to my attention [Arabic:][564] Then I entered into the oath of allegiance, with the genuineness of my heart. I will, God willing, write in the form of a separate booklet, the [spiritual] verities that were manifested to me, or which I experienced.

23. My dearly loved one in the cause of Allah, Mir Nasir Nawwab sahib: In addition to the spiritual relationship, Mir Sahib also has a physical association with my humble-self: he is my father-in-law. He is completely the same in terms of his outer-self as he is in his inner-self; he has a clean and pure inner-self, he possesses the fear of God the Exalted in his heart, he gives preference to obediently following [the injunctions of] God and His Messenger[s.a.s.] over everything else in life, and after the truth becomes manifest to him, he has the courage of his heart to readily accept it, without demur. He is fully steeped in the tradition of true believers to have love only for the sake of Allah, and abhorrence also only for the sake of

[562] The literal meaning of the word "*ghaus*", or "*ghawth*", is helper. It is also considered one of the highest spiritual ranks of Sainthood in the nomenclature of Sufism. [Translator]
[563] *Istikharah* lierally means: seeking from Allah the Exalted the goodness, or benificence, of an outcome in relation to what one has prayed for. [Translator]
[564] The Holy Qur'an (3:147). Translation: And many a Prophet there have been beside whom fought a large number of godly people ... [Translator]

Allah. When someone is proven to be truthful, he will be ready to lay down his life for him; similarly, when he finds someone upon falsehood, then he does not want to keep any association, based on flattery and false pretense, with such a one. Early on, he had very favorable views about my humble-self but later on, as a trial, his good opinion did not endure. Since he was virtuous, therefore, Allah's beneficence steadied him and, after repenting from his views [to the contrary], he took the oath of allegiance and entered into the Community. His making a sudden turn towards having a favorable opinion and accepting the truth with a passionately sincere devotion seems to be based on an inspiration from the realm of the unseen. He wrote in his public announcement of 12 April, 1891 A.D., "I was ill-conjectured in my views of him, therefore, from time to time my evil-self and Satan made me say, God knows what, regarding him, which today I am so sorry for. Although, over the time that has elapsed so far, my heart made me feel really ashamed of myself, however, today was the time destined for me to express it. Whatever I uttered against Mirza Sahib, due to my misunderstandings, it was extremely bad to do so. Now, I am proclaiming my repentance, and I am issuing this public statement so that nobody may become afflicted due to following me. After today, if someone wants to have any of my previous writings, or speeches, published to try to take advantage of it, then I absolve myself of it in front of Allah. And if I have ever said anything [untoward] about Mirza Sahib to any of my friends, or complained about him, then I seek pardon in the presence of Allah the Exalted.

24. My dearly loved one in the cause of Allah, Munshi Rustam Ali, Deputy Inspector of Police, Railways: this virtuous man, who is permeated with sincere devotion, is among my foremost friends. The signs of humility, self-negation, and sincerity are quite evident even on his face. I have never found this friend wavering at the time of any trial and tribulation. And from the day he turned towards me with intimate-devotion, there has been no holding back or dispiritedness in that intimate-devotion; instead, it is consistently on the increase. He has pledged a sum of two rupees for our Community. May Allah reward him with the best recompense.

25. My dearly loved one in the cause of Allah, Mian Abdul Haq, son of Abdul Samee: he is a man of top-ranking sincerity, genuine sympathy, a friend who possesses love for the sake of Allah, and is of humble disposition. Religion has, since the very beginning, had an association with the poor, because those in poverty do not act haughtily and they accept the truth with a full measure of humility. I say it to you truly that there are very few

such people among the wealthy who may be able to achieve a tenth of the virtue which the poor are able to achieve perfectly. Thus, let it be a blessing for the poor. Despite his poverty and insufficiency of resources, Mian Abdul Haq continues to perform services like one who is truly in love. These services on his part, make the following verse applicable to him, [Arabic:][565]

26. My dearly loved one in the cause of Allah, Sheikh Rahmatullah, Gujrati: Sheikh Rahmatullah is a virtuous young man and his outer-self is identical with his inner-self. By his nature, he has so much capability for obedience, sincerity of devotion, and wholesome trust that due to its blessing he can progress significantly in this cause. His temperament also has a great degree of humility and reverence, and indications of virtue are evident from his face. He is engaged in providing whatever services he can, according to his capacity. May God the Exalted save him from the struggles associated with worldly entanglements, and grant him a large part of the sweetness of His love. Ameen! Ameen!

27. My dearly loved one in the cause of Allah, Mian Abdul Hakeem Khan is a virtuous young man. Signs of be rightly-guides and virtue are evident from his face. He is ingenious and astute. He is well-versed in the English language. I hope that God the Exalted will grant the accomplishment of many services to Islam at by him. Despite his presently being in a period of instability and continuing in his education, he still contributes one rupee every month for this Community. Similarly, his noble friend, Khalifa Rashid ud Din, who is a capable man and he is very much akin to the former's style, financially contribute as much amount every month, only due to the passion of his love for Allah. May Allah grant them the best reward.

28. My dearly loved one in the cause of Allah, Babu Karam Ilahi Sahib, record clerk, at Raajpura, the State of Patialah: Babu Sahib acts with firmness of dignity and is a man of sincere devotion. He wrote in a letter [addressed to me], "Although, after reading your books, some religious divines have become mired in a variety of misgivings but, all praise be to Allah that, not an iota of doubt found its way to my heart. Thus I cannot ever thank Him adequately, because it is not within the capability of a mortal to aviod doubts and suspicions at the time of such turmoil. My salary is meager, but still I will keep sending at least one rupee per month on an ongoing basis in the cause of the Community. This is so, beause it is better for one

[565] The Holy Qur'an (59:10). Translation: [they] prefer others to themselves even though poverty be their own lot. [Translator]

to participate, to a modest degree, in a virtuous act, tha to remain totally bereft of it". Thus, Babu Sahib continues to send one-rupee per month, with a great deal of sincerity and love. May Allah grant him the best reward.

29. My dearly loved one in the cause of Allah, Maulvi Abdul Qaadir Jamalpuri: Maulvi Abdul Qaadir is a virtuous, righteous young man, with an upright disposition. During the period when a turmoil erupted due to the lack of proper comprehension and inherent mistrust of the religious divines, Maulvi Abdul Qaadir sahib demonstrated a great deal of perseverance. He continued to be among the foremost ranks of the believers; in addition, he continued to preach and call towards God. He subsists on a meager income, but he still contributes 2 *annas* and 6 pies per month in the cause of the Community.

30. My dearly loved one in the cause of Allah, Muhammad ibn Ahmad, Makki, from Haarah, She'eb-e-Aamir: this gentleman is an Arab and is a resident of Makkah the Glorified, proper. Signs of [spiritual] prowess, being rightly-guided, and virtue are evident from his face. He travelled from his hometown Makkah the Glorified [Arabic:] [566] to this country, for recreation and sightseeing, and during that period some ill-intentioned persons related to him certain matters that were against the fact and were even slanderous accusations coined by them against my humble-self, and said that: this man claims to be a Messenger [of God] and is a denier of the Holy Prophet, peace and blessings of Allah be on him, and the Holy Qur'an, and he says that I am, indeed, the Lord God on whom the *Injeel* [Bible] was revealed. These accusations caused an agitation in the mind of this Arab gentleman, due to his possessive sense of honor of Islam, and he wrote a letter, in Arabic language, addressed to my humble-self, which also included the following statements: [Arabic] i.e., "If you are Eesa son of Mary the, O liar!, O Dajjaal, cause *ma'idah* [heavenly food] to descend upon us". But, who knows what was the [special] moment at which this prayer was articulated, because it was surely granted, and the *'ma'idah'* with which God the Exalted endowed me when He commissioned me, eventually the same God of Transcendental Power drew him towards it. He travelled to Ludhiana, met my humble-self, and entered into the oath of allegiance. [Arabic:][567] He states that, 'When I held a variety of ideas of evil and foul mistrust concerning you, I saw in a

[566] Translation: May Allah ever increase its distinctive glory and honor. [Translator]
[567] Translation: So, praise be to Allah Who grated him deliverence from fire, and caused to descend upon him the food from heaven. [Translator]

dream that someone said to me, 'O Muhammad[568]! It is *you* who is the liar.' He also states that, 'Three years ago I saw in dream that Eesa has descended from the heaven; and I had said to myself that, if Allah the God of Transcendent Power willed, I will see Eesa within my own lifetime.'

31. My dearly loved one in the cause of Allah, Sahibzadah Iftikhar Ahmad: this virtuous young man is the virtuous son of my friend who has truly affectionate friend of mine, the late Munshi Ahmad Jan – who was blessed with having performed the pilgrimage to Mecca and Medina. In the sense of the adage [Arabic:][569] he combines within himself all the good attributes of his saintly father, and he does possess the core-quality that, when it keeps on progressing, makes one enter the group of those who completely efface from their consideration everything except Allah. May God the Exalted grant him an abundant measure of the heavenly nourishments and make him infatuated with a passionate love and eagerness for [pleasing] Him. Ameen! Ameen!

32. My dearly loved one in the cause of Allah, Maulvi Sayyid Muhammad Askari Khan, formerly, Extra Assistant [Commissioner], presently a pension-holder: Sayyid Sahib hails from District Allahabad. He possesses a genuine love for my humble-self; rather, his heart is filled with love like a bottle of perfume is filled [with perfume]. He is exceedingly nice, has a clean and pure inner-self, and is a friend whose outer-self is the same as his inner-self. He possesses extensive knowledge and information, and is a worthy and valuable scholar. He is ailing these days. May Allah grant him healthful recovery soon. Ameen! Ameen!

33. My dearly loved one in the cause of Allah, Maulvi Ghulam Hassan Peshawari: he is presently in my company, in Ludhiana, and has come all the way from Peshawar, exclusively for meeting me. I am certain that he is a faithful and sincerely devoted person, and is among those [Arabic:][570] Due to his passionate empathy, he financially contributes an amount of two-rupees per month. I am hopeful that he will quickly make progress in strides, in the cause of Allah and in terms of acquiring perceptive-knowledge of religion, because he has a spiritually illuminated nature.

34. My dearly loved one in the cause of Allah, Sheikh Haamid Ali: this virtuous young man is from a virtuous family, and he has been in my service for about seven or eight years. I know it for certain that he possesses sincere

[568] His name is 'Muhammad ibn Ahmad'. [Translator]
[569] Translation: 'A son is the secret [clue] to his father'. [Translator]
[570] Translation: Those who are not afraid of [or, deterred by] the reproach of those who blame. [Translator]

devotion and love for me. Although it is for those endowed with perceptive-knowledge and the righteous to reach the depths of subtleties of righteousness but, as far as he can understand, he is busy in following the precept of the Holy Prophet[s.a.s.] and conducting himself according to God-fearing righteousness. I have observed him that when he was sick with an illness which seemed very acute, and appeared to be an illness-unto-death, and due to his weakness and emaciated appearance he looked like a corpse, he was so actively observant of performing the five daily-prayers that, despite his diminished consciousness and the severity of his illness, he would offer prayers every which way he could. I know that in order to gauge a person's state of fear of God, it is sufficient to consider how much persistence does he have in observing the daily-prayers. And I am certain that anyone who offers daily-prayers will full decorum and the states of fear, illness, and trial and tribulations cannot prevent him from observing prayers, he surely possesses a true faith in God the Exalted: but, such quality of faith is [usually] granted to the poor; there are extremely few among the wealthy who have this blessing. Sheikh Haamid Ali, due to the blessing and grace of God the Exalted, has witnessed several Signs associated with my humble-self, and since he always stays with me, whether in travel or otherwise, therefore God the Exalted continued to create such opportunities for him and he kept on seeing with his own eyes as to how the favors of God the Exalted have been turning towards my direction and how, as a result of acceptance of prayers, extraordinary Signs were [divinely] manifested. The forewarning of the trial and tribulation to descend on Sheikh Mehr Ali, Chief of Hoshiarpur, which was communicated six month ago, by post, to Sheikh Sahib; and then the glad tidings of an outcome that would be favorable to him, which was sent to him while he had been awarded a death sentence – Hamid Ali is an eye-witness to [the fulfilment of] all these matters. In fact, some ignorant people kept on quibbling and arguing with him, regarding this Prophecy, that its fulfilment was impossible. Likewise, the Prophecy regarding the banishment of Dilip Singh, and several other Prophecies and Signs, which were all manifested like the [bright] approaching of daybreak – all these are within the personal knowledge of this man whom God the Exalted made the witness of these. And the truth is that the multiplicity of Signs that have been shown to him, those are so completely sufficient to strengthen the level of faith of a truth-seeker that nothing more than that is needed for that purpose. Haamid Ali is, no doubt, a sincerely devoted person but by nature he is easily inflamed: the ability to be patient and hold himself in check is still not up to the mark in him. It is still beyond his

capacity to remain unprovoked at a harsh remark made by a simple, poor, laborer. When he is angry, some aspects of oppressive conduct become visible. Indolence and laziness, too, is significantly found in him but he conducts himself with attachment to faith, he is God-fearingly righteous, and faithful. May God the Exalted remove his weakness. Ameen! Haamid Ali receives only three-rupees as salary from me and, out of this, he gladly pays four-annas as financial contribution for the Community, purely due to his passion for the sake of Allah. And my dearly loved one in the cause of Allah, his paternal uncle, Sheikh Chiragh Ali, fully shares in all his good attributes, and his outer-self is the same as his inner-self, and further, he is a brave man.

35. My dearly loved one in the cause of Allah, Sheikh Shahab ud Din Mu'wahhad: Sheikh Shab ud Din is a man who is humble by nature, sincerely devoted, and has virtuous thinking. He is spending his days in this 'inn' [i.e., this transient world] in great financial hardship and indigence. It is regrettable that the majority of wealthy Muslims have given up paying Zakaat, and the wise injunction of the *Shariah* of Islam that, [Arabic:][571] is lying suspended. Even if the wealthy people do not act with benevolence towards anyone, but just pay attention to fulfilling their obligation to pay Zakaat, thousands of rupees can be raised for the purpose of expending it in the cause of Islam and in support of Muslim *ummah*. But, [Persian saying:] [572].

36. My dearly loved one in the cause of Allah, Meera(n) Bakhsh, son of Bahadur Khan Keervi: he is a sincerely devoted person with a robust level of faith. He has stated that the cause of his progress in faith and belief is that a *maj'zoob*[573] person told him that 'the Eesa, who was to come, is none other than this man' (i.e., my humble-self). And he had heard the statement [foretelling this] several years before my humble-self made his claim public; and it had [already] gained currency among hundreds of people.

37. My dearly loved one in the cause of Allah, Hafiz Noor Ahmad Ludhianvi: Hafiz Sahib is a virtuous young man, very loving and sincere, and of foremost rank in his belief. He always renders services through his

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[571] Translation: Take from the wealthy and return it to the dispossessed. [Translation]

[572] Translation of Persian adage: *A miserly person's wealth comes 'out of the dust'* [i.e., is revealed], *at the time when that miseltly person (himself) 'goes into the dust'* [i.e. dies]. Note: The saying embodies the subtle point that any wealth that is not spent on needs of the society is like wealth that is uselessly buried underground. And it does not even benefit its horder during his own lifetime. [Translator]

[573] A *majzoob* is a saintly person who is rapturously absorbed in remembrance of God and is uninterested in his material surroundings. [Translator]

material resources on an ongoing basis. May Allah grant him the best reward.

38. My dearly loved one in the cause of Allah, Maulvi Muhammad Mubarik Ali: this Maulvi Sahib is the son of the teacher of my humble-self. His father, the late Hadhrat Maulvi Fazal Ahmad was a saintly and knowledgeable person who acted upon his knowledge. I had a great deal of affection for him because, in addition to being my teacher, he was also a man of God, and had a clean and pure inner-self, a lively heart; he was God-fearing and righteous, and of meticulously moral conduct. He passed away while he was observing prayer, and since the duration of daily-prayer is characterized by a chaste detachment from the world, therefore his state [of end of life] was enviable. One wishes that Allah the Exalted may grant such passing away to all the true believers. Maulvi Mubarik Ali sahib is his eldest son who is following the right path. He greatly resembles the late Hadhrat Maulvi Sahib in terms of his facial [i.e., outer] appearance as well as his character traits [i.e., inner-self]. He is a close and enthusiastic friend of my humble-self and he is steadfast in the face of all the trials and tribulation he is facing in this cause. He has authored a booklet, entitled *Qaul-e-Jameel* [A Beautiful Word], on the topic of the death of Hadhrat Eesa[a.s.] [Jesus], which has been published and made available. My humble-self has also been referred to in several places in this publication. Since Maulvi Sahib has extensive purview of knowledge in the areas of Hadith and Tafseer [i.e. exegesis], therefore, he has compiled this booklet very well and in a robust and serious manner, in the style of the *muhadditheen*[574]. Those *maulvis* who have adversarial views, and who do not have the habit of pondering over something, and they just issue edict [*fatwa*] upon edict, with their eyes closed, it would be appropriate for them to also read – in addition the book, *Izaalah Auhaam*, by my humble-self – the booklet by my dear friend Maulvi Mubarik Ali; and further, they should also carefully read the booklet, *E'laam un Naas* [A Communiqué for the People] written by my dear friend Maulvi Muhammad Ahsan Amrohvi. And they should not despair of the guidance from God the Exalted, although their [moral and spiritual] state is in danger, even close to hopelessness, but Allah the Exalted has Transcendental Power over everything. The covering [over the spiritual vision] of the *maulvis* is no greater than what the disbelievers [*kuffaar*] used to have: so, why should they despair from that Springhead of Mercy. [Arabic:][575]

[574] *Muhadditheen* means narrators, or compilers, of traditions. [Translator]
[575] Translation: And He has power over everything. [Translator]

39. My dearly loved one in the cause of Allah, Maulvi Muhammad Tafazzul Hussain: Maulvi Sahib possesses for me a sincere devotion and love, from the bottom of his heart. When I [spiritually] focused my attention towards [the condition of] his heart I discovered that, in actual fact, he is a man of virtuous nature and is among the spiritually fortunate ones, and has the innate ability to progress further. Should he experience any agitation of mind due to human frailties, I do not think he will remain bogged down in it, because his nature is clean and pure and he has a [significant] share of faith-inspired acumen and divine-light form Islam; and, in case of something becoming doubtful to him, he possesses the faculty of reaching a decision, and he has the capability to progress significantly in terms of knowledge and practice [of faith] if he stays in my company for some time. Maulvi Sahib is the virtuous son of a saintly man who had perceptive-knowledge regarding God, and he has embedded in him the divine-light [received] from his father. It is hoped that, eventually, he will become awash with the same kind of spirituality. When my humble-self went to Aligarh, it was in fact Maulvi Sahib who was the prime-mover of that visit, and he served me to such an extent that I cannot adequately thank him for it. He has been paying a sum of two-rupees per month as financial contribution in the cause of this Community. Although Maulvi Sahib is at the rank of a Tehsildar[576] but he has a heavy responsibility of his family on his shoulders. And he financially helps, out of his own pocket, the near and distant acquaintances and relatives, as well as friends. He is very hospitable and by his nature he is affectionate towards the ascetics, the dispossessed, and the poor. He is a man of simple nature, clean and pure inner-self, and wishes everyone well. In addition, he possesses the passionate motivation to serve Islam to the fullest. May Allah grant him the best reward.

The remaining names of some of those who are initiated into allegiance with me are list as under:

- My dearly loved one in the cause of Allah, Munshi Muhammad Jalaluddin, Mir Munshi
- My dearly loved one in the cause of Allah, Munshi Ilaah Bukhsh
- My dearly loved one in the cause of Allah, Maulvi Inayat Ali

[576] *Tehsildar* is a revenue administration officer, in India, who is responsible for obtaining taxation from the jurisdiction of a sub-district. [Translator]

- My dearly loved one in the cause of Allah, Abdul Majeed Khan, Aurangabadi
- My dearly loved one in the cause of Allah, Munshi Fayyaz Ali
- My dearly loved one in the cause of Allah, Mian Ali Gauhar
- My dearly loved one in the cause of Allah, Mian Abdul Karim Khan
- My dearly loved one in the cause of Allah, Munshi Habib ur Rahman
- My dearly loved one in the cause of Allah, maulvi Hakim Moh'yuddin Arabi
- My dearly loved one in the cause of Allah, Sardar Khan (brother of my dear Muhammad Khan)
- My dearly loved one in the cause of Allah, Sayyid Khaslat Ali
- My dearly loved one in the cause of Allah, Mir Inayat Ali
- My dearly loved one in the cause of Allah, Mian Ata ur Rahman, Dehlavi
- My dearly loved one in the cause of Allah, Maulvi Taj Muhammad, Seyr'maandi
- My dearly loved one in the cause of Allah, Maulvi Muhammad Hussain, resident of the State of Kapoorthala.
- My dearly loved one in the cause of Allah, Mir Mahood Shah, Sialkoti
- My dearly loved one in the cause of Allah, Sheikh Fat'eh Muhammad, Jammuni
- My dearly loved one in the cause of Allah, Sheikh Barkat Ali
- My dearly loved one in the cause of Allah, Munshi Ahmad Shah, Noorpuri
- My dearly loved one in the cause of Allah, Maulvi Sher Muhammad, Hijni
- My dearly loved one in the cause of Allah, Munshi Muhammad Hussain, Muraadabadi
- My dearly loved one in the cause of Allah, Munshi Hashim Ali
- My dearly loved one in the cause of Allah, Maulvi Mahmood Hassan Khan
- My dearly loved one in the cause of Allah, Maulvi Ghulam Jilani

- My dearly loved one in the cause of Allah, Sayyid Ameer Ali
- My dearly loved one in the cause of Allah, Mirza Khuda Bakhsh
- My dearly loved one in the cause of Allah, Munshi Ghulam Muhammad, Sialkoti
- My dearly loved one in the cause of Allah, Maulvi Muhammad Din, Sialkoti
- My dearly loved one in the cause of Allah, Maulvi Moor Din, Pokhari
- My dearly loved one in the cause of Allah, Mufti Muhammad Sadiq, Bhervi
- My dearly loved one in the cause of Allah, Sheikh Chiragh Ali, Tehvi
- My dearly loved one in the cause of Allah, Sheikh Ahmad Shah, Mansoorpuri
- My dearly loved one in the cause of Allah, Maulvi Noor Muhammad, Mangati
- My dearly loved one in the cause of Allah, Maulvi Moh'yuddin, Bahobari
- My dearly loved one in the cause of Allah, Mian Abdul Haq, resident of Patiala

All these individuals, in accordance with their own [spiritual] ranks, are the sincerely devoted friends of my humble-self. Some of these possess a high level of sincerity of devotion, which is similar to the sincere devotion that is found among the especially-elect friends of my humble-self. Had I not been concered about the considerations of space, I would have written the narrative of each one of them, separately. *Insha Allah*, I will write it elsewhere. Now, I finalize this narrative with a prayer.

O God of Transcendental Power! Demonstrate to me the truth of my view that I hold about all these friends of mine, and cause the green branches of God-fearing righteousness [*taqwa*] – which are laden with the fruits of virtuous deeds – to sprout in their hearts. Remove their weaknesses and do away with the indolence of all of them; entrench in their hearts Thy majesty, and create a distance between them and their own egoistic-selves, and grant it to be so that [when they speak] they are conscious of Thee in their articulations, and conscious of Thee in what they hear, and conscious of Thee in their in what they see, and conscious of Thee in all their actions and otherwise. Grant such a heart to each and every one of them which bows [positively] towards love for Thee,

and grant such a perceptive-knowledge to each and every one of them which draws them toward Thee, O God! This Community is Thy Community; grant it Thy blessing, and cast in it the essence of truth, because all Transcendent-Power belongs only to Thee. Ameen!

The additional names of financial contributors, along with mention of their donations, are as follows:

No.	Name	Yearly Donation
1	Mian Abdullah, patwari, Sub-District Ghaus Garh	Rs. 11
2	Maulvi Muhammad Yusus, teacher, Sannaur School	Rs. 6
3	Munshi Hashmatullah, teacher, Sannaur School	Rs. 6
4	Munshi Hashim Ali, patwari, Sub-District Bernala	Rs. 6
5	Munshi Ibrahim, patwari, Sub-District Bangar	Rs. 2
6	Munshi Abd ur Rahman, patwari, Sub-District Sanaam	Rs. 2
7	Munshi Ahmad Bakhsh, patwari, Sub- District Bangar	Rs. 1
8	Munshi Ibrahim Saani, patwari, Sub-District Sarhind	Rs. 3
9	Munshi Ghulam Qadir, patwari, Sub-District [?]	Rs. 2
10	Munshi Muhammad Fazil, resident of Sannaur	Rs. 1
	Name	**Monthly Donation**
11	Hakim Fazl Din, Bheravi (*)[577]	Rs. 5
12	Mian Ilaah Din, court clerk, c/o Hakim Fazl Din	Rs. 1
13	Mian Najm ud Din Abdul-riana, resident of Bhera, prayer-leader at Dhirkhana(n)wali Mosque	Rs. 1
14	Maulvi Hakim Ghulam Ahmad, engineer, State of Jammu (*)	Rs. 2
15	Maulvi Hakim Noor ud Din, physician, State of Jammu (*)	Rs. 20
16	Sayyid Abdul Hadi, sub-overseer, Far Kach'h (*)	Rs. 2
17	Maulvi Sayyid Tafazzul Hussain, tehsildar, Aligarh	Rs. 2
18	Munshi Rustam Ali, Deputy Inspector, Department of Railways (*)	Rs. 2
19	Munshi Zafar Ahmad (*)	Rs. 1
20	Mian Muhammad Khan (*)	Rs 1
21	Munshi Abd ur Rahman	Rs. 1
22	Munshi Habib ur Rahman	Annas 8 (i.e., Rs. 1/2)
23	Munshi Fayyaz Ali	Annas 8 (i.e., Rs. 1/2)
24	Maulvi Abdul Qaadir, teacher, Jamalpur, District Ludhiana	Annas 2, Paisa 6
25	Munshi Muhammad Bakhsh	Annas 2
26	Munshi Chiragh Ali, resident of Theh Ghulam Nabi	Annas 4
27	Munshi Muhammad Akram, record clerk, Rajpurah, State of Patiala	(left blank in the list) ?
28	Maulvi Ghulam Hassan, teacher, Municipal Board School, Peshawar	Rs. 3
29	Qazi Muhammad Akbar Khan, sub-tehsildar, Sawaabi	Rs. 1

[577] The names after which an asterisk sign (*) has beeen placed, in this translation, are the ones for which the author used the prefix of affectionate reverence, "*Akh'wiyam*", i.e., my brother. [Translator]

– **END –**

An Exhortation for Friends who have taken the Oath of Allegiance and are included in the Community

[Persian couplet:][578]

O my friends, who are included among those who have taken the oath of allegiance [*bai'at*] to me! May God grant me and you the ability to conduct ourselves in a way that will please Him. You are small in number at the present time, and you have been looked down upon; you are facing a period of trial and tribulation: it is in accordance with the same practice of Allah which has been ongoing for centuries. There will be efforts from every direction to make you stumble, and you will be persecuted in every possible way, and you will have to bear the brunt of every manner of [untoward] comments, and everyone who will hurt you verbally or physically, will believe that he is doing it in support of Islam. In addition, a few trials decreed by God will also inflict you so that you may be tried and tested in every way. Therefore, you must listen to it right now that: the way to your becoming victorious and triumphant does not consist of your making use of your dry logic or, when facing ridicule you, too, may retaliate with ridicule, or requite abusive language with abusive language; because, if you would resort to such methods then you will become hard-hearted, and [instead of genuine substance] you will only engage in mere lip-service, which is abhorrent to God the Exalted, and He despises this. Thus, you must never act in a way that you may attract two kinds of curses upon you: one that proceeds from the people, and the second one, in addition, that originates from God.

Remember it for sure that the curse from the people – provided it is not accompanied by the curse from God – amounts to nothing: if God does not want to annihilate us, we cannot be annihilated by anyone. But, if He Himself becomes our enemy then no one can offer us refuge. How can we please God, and how can it be that He may be with us? He has replied to me time again, in response to this, that: it will be due to *taqwa* [love-inspired fear of God, resulting in righteous conduct]. Therefore, O my dear brothers! Do strive for it so that you may become *muttaqi* [righteous, with love-inspired fear of God]. Everything comes to naught, unless it is accompanied by [the requisite] practical conduct,

[578] Translation of Persian couplet: *O dear ones! The pathway is not opened up [or broadened] for those who are without sincerity and truthful devotion; A purified droplet of water is needed for the creation of a pearl.* [Translator]

and no practical conduct is acceptable [to God], unless it is rooted in sincerity. Thus, *taqwa* consists of your efforts to avoid all such [dissipating] deficiencies, while you tread [on the path] towards God the Exalted. And do give careful attention to the subtle aspects of eschewing vices. First and foremost, cultivate in your heart [the qualities of] self-effacement, purity [of thought], and sincerity – and genuinely become meek of heart, and be those from whom everyone is in peace, and be humble – because the seedling of every virtue, and vice, first sprouts within one's heart. If your heart is free from mischief, then you tongue, too, will be free from mischief; and the same is true of your eyes and all of your other faculties. Every light, or darkness, is first experienced at heart and then it gradually encompasses the whole body. Thus, you should keep probing [the inner recesses of] your hearts, just as a person who chews on beetle-leaves keeps turning around, within his mouth, its chewed-up contents as he [through tactile perception] locates the rough portions of it and throws them out. Likewise, you should also turn around, in front of your perceptive-vision, the hidden thoughts of your hearts, your covert habits, your secret sentiments and desires, and your concealed capabilities; and whichever idea, or habit, or capability that you find to be worth-rejecting you must cut it out and expel it from within you, lest its retention may cause your entire heart to become impure and, as a result, it is *you* who may be cut out [from the fold of the righteous].

After that, make a sustained effort and, in addition, prayerfully seek from God the Exalted the power and courage that the pious intentions of your hearts, and your pure thoughts, pure sentiments, and pious wishes may find expression, and be accomplished, through all your organs and your faculties so that your virtuous conduct may reach their maximum potential; because, if an idea is born within your heart and remains confined to your heart, then it cannot raise you to any [higher] rank. Firmly entrench the grandeur of God the Exalted in your hearts and keep His majesty [constantly] in your vision. And remember that there are approximately five-hundred Commandments in the Holy Qur'an, and He has laid out a spiritual feast for you in respect of every organ or yours, and every faculty, every situation, every condition, every age, every level of comprehension, every category of nature, every level of spiritual attainment, every aspect of individuality, and every collective facet; therefore, you should gratefully accept this invitation to the feast, and eat from all the [spiritual] foods that have been prepared for you, and draw benefit from all of these. Anyone who ignores even a single one of the Commandments, I truly say that such a one shall be held accountable on the Day of Judgment.

If you seek deliverance, you should adopt *deen-ul-ajaa'iz* [579] and with meekness bear the yoke of the Holy Qur'an on your necks, because the mischief-monger will meet spiritual death and the one who is recalcitrant shall be cast in hell. But the one who bows his neck [to conform] with humility, such a one shall escape [spiritual] death. Do not worship God by making it conditional upon achieving material prosperity, in exchange; because this approach is destined for [getting such a one into] a ditch. Instead, you should worship Him for this reason that worship is a right that your Creator does have upon you. It should be so that worshipping [Him] becomes the sole defining characteristic of your life, and the purpose of your virtuous conduct should only be that [as a result] that One and Only True Beloved [God] and that Only True Benefactor may be pleased with you – because any objective that aims for less than that, predisposes you to stumble [on this path].

God is a precious treasure, so get ready to face hardships in order to attain to Him. He represents a great objective; so, lay down your lives for the purpose of achieving Him. My dear ones! Do not look upon the Commandments of God as if you do not value them; let not the venom of the modern philosophy take effect on you; render yourselves like a child and walk [through life] under His injunctions. Perform daily prayers! Perform daily prayers!! Daily Prayers are the key to all bliss and prosperity. And when you stand in readiness to offer daily-prayer, then do not conduct yourself as if you are performing a ritual. Instead, just as you perform an ablution [*wu'du*] in the objective sense so also you should perform a 'subjective ablution' and wash away, from your bodily organs, the thoughts of entities other than God. Then you should stand [for daily-prayer] equipped with both kinds of ablutions, and exceedingly supplicate in the daily-prayers – making it your habit to cry and beseechingly entreat, so that you may be shown mercy.

Adopt the truth! Adopt the truth, because He is watching what the condition of your hearts is. Can human-beings ever deceive even Him? Can acts of deceitfulness and guile succeed even in front of Him? Such a one is exceedingly ill-fated who lets his immoral acts to a point where it seems that [he implies by his actions that] there is no God. Then such a one is destroyed quickly, and God the Exalted cares not a whit about him.

My dear one! The abstract logic of this world is a *Satan*, and the vacuous philosophy of this world is an *Iblees*[580], which exceedingly reduces the [inherent]

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[579] *Deen-ul-ajaa'iz*, literally means, "religion of the older people, or of those who are in the latter, or last, part of their life". *A'jaa'iz* is the plural from '*a'joz*' (عَجُز), which means 'the latter part'. Being in the 'latter part' of one's life is apparently associated with one being meek, docile and compliant. [Translator]

[580] The word "*shai'taan*" (Satan) is of much wider significance than "*Iblees*", for whereas *'Iblees'* is the attributive name given to the Evil Spirit who refused to serve Adam, thereafter becoming the leader of the

spiritual-light, causes aspects of reckless audacity in one, and causes one to approach atheism. Thus, you must eschew it, and modulate your heart so that it becomes humble and submissive. And become those who act upon injunctions without demur, just like a child who listens to his mother's instructions. The teachings of the Holy Qur'an aim to make you attain to the high ranks of *taq'wa*[581]; pay heed to these, and modulate yourselves in accordance with these.

Unlike *Injeel* [Bible], the Holy Qur'an does not instruct you to not cast a lascivious glance on women who are within the forbidden degree [*na-mehram*], or those who, like women, can be a source of inciting lustful passion. Instead, the intent of its perfect teachings is that, without due need, you should not raise your glance towards women who are within the forbidden degree [*na-mehram*] – neither inspired by lust, nor without any accompanying lust. Rather, you ought to keep your eyes closed [i.e., your glance averted] so as to protect yourself from [morally] stumbling, and so that the purity of your heart may not suffer any setback. Thus, you must remember this injunction of your Lord, and protect yourselves from the 'fornication of the eyes', and have fear of the One Whose wrath can destroy you instantly. The Holy Qur'an also enjoins you to protect your ears from [hearing] the descriptions of females within the forbidden degree [*na-mehram*] and, likewise, from every other kind of unlawful narratives.

At this point in time, I do not need to exhort you to not commit murder because who, except the exceedingly immoral person, would undertake unwarranted and calculated murder? But I do say that, by adamantly insisting on [adhering to] injustice, you must not commit a murder of the truth. Accept the truth, even if it emanates from a child; and if you find the truth to reside on the side of your opponent, then you must give up your abstract logic [supporting your position]. Dwell on the truth, and give testimony based on the truth, just as Allah the Glorified says, [Arabic:][582] i.e., refrain from the contamination of idols and also from falsehood because the latter is no less than an idol. Anything that causes you to turn your face [i.e., focus of attention] from the focal point of the truth, that is the thing which amounts to an 'idol' in your way. Give testimony based on the truth, even if its implication is adversarial to your fathers, or brothers, or friends. Let it be that no enmity may prevent you from [the requirements of acting with] justice. Give up mutual grudges and miserliness, rancor, jealousy, spiteful enmity, and apathy, and be united. There are but only two overarching

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forces of evil in the universe, the word *'Satan'* is used about any evil or harmful being or thing, whether a spirit, or a human being, or anything else. For more, please refer to the discussion and context in: http://www.alislam.org/quran/tafseer/?page=88&region=E1. [Translator]

[581] *Taq'wa* means: love-inspired fear of God, which results in righteous conduct. [Translator]

[582] The Holy Qur'an (22:31). Translation: Shun, therefore, the abomination of idols, and shun false speech. [Translator]

injunctions of the Holy Qur'an: one is [adhering to] the Oneness of God [*tau'heed*], love of God, and obedience to God, Glory be to His Name; the second is the empathy towards your brethren and other human beings. And He has classified these injunctions into three categories, just as human capabilities, too, are of three kinds. The relevant verse is the following, [Arabic:][583]. At the first level, the meaning of this verse is that, in your obedience to your Creator, you must keep in view the [underlying] guiding-principle of justice: do not become iniquitous. Thus just as, in reality, there is no one else who is worthy of worship except Him, no one else is [really] worthy of love, no one else is worthy of trust; because, due to being the Creator [*Khaaliq*], and being the One Who sustains all life [*Qayyoom*], and being the One Who progressively develops every creature from a lower level of existence to a higher level [*Rabb*], all rights are invested in Him alone. Similarly you, too, must not associate anything with Him in your worship of Him, your love for Him, and your view of Him as the *Rabb*. If you succeed in doing as much, then you have [only] acted with justice [*ad'l*], which it was obligatory upon you to do.

In addition, if you want to progress further from this level, then there is the level of *Ehsaan*[584], which is that you may become so convinced of myriads of His grandeur, and become so exceedingly reverential in your acts of worship in front of Him, and you may become so lost in your love for Him, as if you have personally witnessed His grandeur, His majesty, and His everlasting beauty.

Subsequent to this, there is the level of *eetaa-e zil-qurba*[585] i.e., any affectation and feigning may be completely eradicated from your worship, your love, and your obedience, and you may remember Him on the basis of having such a profoundly relation such as you, for example, remember your father; and your love for Him may become such as, for example, a child loves his dear mother.

Secondly, in the context of having empathy with one's fellow human-beings, the meaning of this verse is that you should act with justice [*ad'l*] towards your brother and all human-beings, and do not encroach upon them in excess of what is within your rights, and persist in being based upon justice.

And if you want to progress beyond this level, then there is the level of *Ehsaan*, i.e., in response to an evil act [done to you] by your brother, you may act

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[583] The Holy Qur'an (16:91). Translation: Verily, Allah requires you to abide by justice, and to treat others with grace, and give like the giving of one kin to another kin; and forbids indecency, and manifest evil, and transgression. [Translator]

[584] *Ehsaan* literally means: doing good deeds, characterized by benevolence, beneficence, and benefaction. [Translator]

[585] *Eetaa-e zil-qurba* literally means: giving like the giving by one kin to another kin. [Translator]

beneficently toward him, and in exchange for the hurt [that he has caused you] you may provide him with comfort and support him with fairness and benevolence.

This is followed by the level of *eetaa-e zil-qurba,* i.e., however much you act virtuously towards your brother, or to whatever degree of beneficence you may act towards other human-beings, It may not entail any other implicit consideration or ulterior motive; instead such an act should emanate from you naturally – without any pre-conceived motive – and it should be just as one relative acts beneficently towards another relative inspired by the feeling of intensity of kinship.

Thus, this is the final level of excellence of moral advancement that, when engaging in empathy towards fellow creatures, one may not harbor any selfish purpose, objective, or motive; instead, one's passion for fraternity and affinity towards human-beings may progress to such a sublime level that an act of virtue should be performed automatically, without any affectation, and without pre-conceiving any kind of expression of gratitude [in return], or prayers, or any kind of recompense.

My dear ones! Have particularly strong ties of love with those of your brothers-in-faith whom I have mentioned in this book – with the exception of any such person whom Allah the Exalted rejects subsequently – and unless you observe that someone has gone outside the ambit of this Community (Jama'at) due to any of his adversarial acts or statements, you should consider him an organ of your own body. However, anyone who lives a life of duplicity and, by breaking his promises or due to any kind of cruelty or ill-treatment, causes any hardship to any brother-in-faith, or who does not desist from engaging in doubts or committing actions that are contrary to the Oath of Allegiance, such a one is [automatically] outside the ambit of this Community. So, do not worry about such a one.

It ought to be that the whole picture of Islam should be reflected in your being, and your foreheads should reflect the traces of prostrations, and the glorious magnificence of Allah the Exalted may be entrenched in your beings. Should you encounter a world of rationalist arguments that are contrary to the Holy Qur'an and Ahadith, you must certainly not accept them; and think, for sure, that human reason has stumbled [in the given context]. Stay firmly entrenched into the [belief in] *Tau'heed* [i.e., Oneness of God]; become fully observant of the daily prayers;

give precedence to the Commandments of your Real Friend [God the Exalted], and endue all kinds of hardships for the sake of Islam. [Arabic:][586]

Some External Testimonies

After I completed writing this book, I received some testimonies which, having deemed these as relevant, I have appended these to the text of this book.

1. In *Koh-e-Noor*, issue of 1 August, 1891, and in *Noor Afshaan*[587], issue of 30 July, 1891, it is quoted from the newspaper *Akhbaar-e-Aam* that: recently, the American people have alleged that a notable [American] Christian *padre* has committed blasphemy. The basis for this blasphemy is said to be that he does not believe in the miracles of Jesus and his [allegedly] being physically alive [to this day]. It has been stated that this person is a notable Christian *padre* from the same denomination which has recanted this Christian belief that Jesus is still alive and will come to this world a second time. Thus, this is an external testimony which God the Exalted has brought about in conformity with the claim of my humble-self; i.e., He caused a learned Christian *padre* -- who is a significant *padre* according to his rank -- to give the same affirmation, concerning which my humble-self was informed through Revelation. So, all praise be to Allah on account of that!
2. Secondly, an elderly and pious gentleman by the name of Abdur Rahman, who is about 80 years of age, and who has performed two counts of pilgrimage to the Holy Mecca and Madina – and he is a special disciple of the late Hadhrat Haji Munshi Ahmad Jan who hailed from Ludhiana – he states with reference to a spiritual vision he had that:

> I saw in a dream, on the same night when you (i.e., my humble-self) had a debate with Maulvi Muhammad Hussain, that the late Mian Sahib, i.e., Haji Ahmad Jan, asked me to come over to his residence, which I did and we became a group of five individuals. Together, we went to Hadhrat Khawaja Awais Qarni. At that time, Hadhrat Awais Qarni was wearing the robe of the Messenger of Allah, may peace and blessings of Allah be on him. From there, all [five] of us and Hadhrat Awais Qarni reached the court of the Holy Prophet, peace and blessings of Allah be on him, and Awais Qarni placed that robe in front of the Holy Prophet [s.a.s.] and said: 'Today,

[586] The Holy Qur'an (3:103). Translation: [O ye who believe! fear Allah as He should be feared;] and let not death overtake you except when you are in a state of submission. [Translator]
[587] *Noor Afshan* was a Christian newspaper in India. [Translator]

this robe was insulted; and its sanctity is in your control. It was indeed from you, whereas I was only an emissary.' Then I glanced up as saw that one the right-hand side of the Holy Prophet [s.a.s.] were seated Hadhrat Abu-Bakr Siddique [r.a.] and the Companions[r.a.]; and on the left-hand side, Hadhrat Eesa [a.s.] [Jesus] was seated; and you (i.e., my humble-self) were standing in front, whereas Maulvi Muhammad Hussain was standing on one side. At that moment, Hadhrat Eesa [a.s.] said to the Holy Prophet [s.a.s.]: 'Had it been the practice of Allah the Exalted to send [some of] the deceased persons to the world a second time – and had I been sent again, accordingly – then the people of the world would have treated me in the same manner as they have acted towards him' (i.e., towards my humble-self). Then the late Mian Sahib said to me: 'Look at the hair of Hadhrat Eesa.' At that, I caressed the hair on his head, which caused his hair to become straightened; and when I lifted my hand [from the hair] those became curled up. Further, Mian Sahib said: 'Look at his eyes.' When I looked towards those, I found them to be of greenish-brown hue [*sherbati*] and his complexion was intensely white, which defied one to focus on it. Then Mian Sahib said: 'This is the external appearance of Eesa[a.s.]' Then he said: 'However, the Promised Messiah whose advent was promised, his external appearance is just as you see', as he pointed towards you (i.e., towards my humble-self). At that I woke up, and the impact of this dream felt like that of a live electrical wire.

3. My dearly loved one in the cause of Allah, Mian Abdul Hakeem Khan, writes on page number 38 of his book, *Zikr-ul-Hakeem*: 'In September 1890, I was residing in Tiravarhi due to seasonal vacations. While I was there, I saw Hadrat Eesa [a.s.] in dreams, three or four times consecutively. On one such occasion I heard, while I was in a dream, that Hadhrat Eesa[a.s.] has arrived. Having heard this news, I proceeded to visit Hadhrat Messiah[a.s.]. When I reached the assembly where he was, I called out a salutation of peace [*salaam*] addressed to everyone, and enquired where was Hadhrat Messiah [a.s.] was seated. Mirza Yusuf Baig Samaanvi, who is among the followers of [Hadhrat] Mirza Sahib, was present there; he told me accordingly, and I proceeded towards Hadhrat Messiah [a.s.] reverentially. But, when I glanced up a second time, I saw that Mirza Ghulam Ahmad Sahib was sitting there, with a countenance that was amazingly handsome, beautiful, and splendid. I had related this dream to a prayer-leader of a mosque located in Tiravarhi, at a time when Mirza Sahib had not yet publicized the claim of being the Messiah.

These are the testimonies which I received after the writing of this book was complete. Likewise, an objection, too, was presented after the writing of this book was complete, i.e., if by the donkey of the false-Messiah [*Massih al-Dajjaal*] was the contemporary railway-train then [what about the fact that] both the virtuous as well as the wicked board this train – in fact the person who claims to be the Promised Messiah, he himself boards it – then how could it be regarded as the 'donkey of the Dajjaal'? Its reply is that it is called the 'donkey of the Dajjaal' due to its ownership, complete control over it, and its invention by the Dajjaal group of people. If someone temporarily benefits by its service then such a one cannot be considered its owner or inventor. The preposition "of" in the phrase the 'donkey *of* the Dajjaal' refers to its 'ownership'. Even then, if God the Exalted causes the benefits to accrue to the believers from the possessions and inventions of the Dajjaal, then what is the issue? Would the [earlier] Prophets not draw benefits from the possessions and artifacts of the disbelievers? Our Holy Prophet, peace and blessings of Allah be on him, often used to ride a mule, although it is established on the authority of the Ahadith of the Holy Prophet that it is prohibited to make an arrangement to have a male-donkey mate with a mare. A number of similar examples do exist. In addition to that, while the Promised Messiah is [destined to be] the slayer of the Dajjaal, i.e., in the spiritual sense, then in accordance with the Hadith, [Arabic:] [588] whatever is owned by the Dajjaal, belongs to the Messiah. Furthermore, in the Hadith contained in *Muslim*, the following signs of the advent of Eesa are noted [Arabic:] i.e., the 'son of Mary' will certainly descend while he will be the judicious arbitrator – he will adjudicate, with truth, upon the disputes among Muslims, and will establish justice in the land – he shall break the Cross, he shall slay the pigs, and do away with the war-related poll-tax [*jizyah*]; and (one of the signs of his advent will be that) the young she-camel (which serve well as beasts of burden, and for transportation) will be abandoned, and will not be used as means of transportation anymore. Now, let it be known that this is a reference to the railway train, which has nearly freed mankind of the need to use all other modes of transportation, and which has travel mileage capability of seventy-thousand miles around the world, and of sixteen-thousand miles within India. Since, in Arabia, a valuable mode of transportation, which can carry all the appurtenances of an Arabs home, was the camel – which surpasses all other means of transportation in terms of carrying weight as well as travelling – therefore, the Holy Prophet[s.a.s.] exclusively referred to this, so that the mention of the most valuable [means of travel] may subsume under it any of the lesser ones. Thus he said that, at the time of the Promised Messiah, all the other mounts will lose value [for this purpose] and no one will be attracted to them, i.e., a new mode of transportation will have become available

[588] Arabic phrase: *Man qat'ala qateel'an* ... Translation: One who kills the one who is killed … [Translator]

in the world, which will cause all the other [pre-existing] means of transportation to lose their value. Now, if all kinds of people were to not board the railway-train, then this Prophecy will have been deemed as deficient.
In this context, it is also evident from the Hadith contained in *Muslim,* which is related by Fatima bint Qais, that the Dajjaal was destined to appear in India, whose donkey will be propelled by the force of steam, in the manner of a [moving] cloud that has [the driving force of] wind behind it. Similarly, the Messiah will initially appear in this country although, subsequently as a traveller, he may appear in another land, e.g., Damascus etc. The word *'nozool*[589]*'* which has been attached as a qualifier to *Dimashq* [Damascus], is in itself an indication that his arrival in Damascus will be as a traveller; otherwise, his real advent will be in another country. And it is evident that it is essential for the Messiah's advent to occur in the same land where the Dajjaal is to appear, because the Messiah is sent for [tackling] the Dajjaal. It is also established on the basis of the same Hadith that Dajjaal *himself* will not arise; rather a reflection [*ma'theel*] of him will arise. The text of this Hadith is as follows [Arabic:] i.e., Hearken! Is the Dajjaal in the sea of Syria, or sea of Yemen. Nay! But he will arise from the East. No, i.e., he himself will not arise; rather, a reflection [*ma'theel*] of him will arise – and he pointed towards East.

This Hadith proves that although it was Tameem Dari's conjecture that the Dajjaal was located in the area of the sea of Syria, i.e., on some island in that area – because during the period of his life when he was a Christian, Tameem Dari used to frequently travel to Syria – but the Holy Prophet [s.a.s.] rejected this notion and stated that he will arise from a specific direction of the East; and India is included among the countries of the East. It should also be remembered in this context that certainly no such words of confirmation of the statement by Tameem Dari issued from the mouth of the Holy Prophet [s.a.s.] that may indicate that the Holy Prophet [s.a.s.] had actually accepted the notion of Tameem Dari regarding the Dajjaal; instead, there is confirmation that the Dajjaal shall not be able to enter Medina, the seat of spiritual illumination, and Mecca, the glorious town. In addition, it is not established whether this confirmation is on the basis of a divine Revelation; and those who are knowledgeable in this respect, they know very well that the pieces of news or various narratives that the Holy Prophet[s.a.s.] used to confirm, it was not essential for such confirmations to be on the basis of divine Revelation. Instead, quite often he would confirm it based on the level of trustworthiness of the informer. Thus, it may have happened a few times that the Holy Prophet[s.a.s.] considered the information provided by an informer to be true

[589] The Arabic word *nozool* means: descent, or the temporary sojourn of a traveller. [Translator]

but, subsequently, it proved to be incorrect; rather, on occasion, it was inferred based on the trustworthiness of an informer that an incursion by the enemy was imminent, and a pre-emptive strike against the enemy was made, but eventually that information proved to be incorrect. The Prophets are not completely detached from the attributes of humanness; although, in the matter of conveying the divine Revelation, they are divinely protected and guarded. Thus, from the narrative of Tameem Dari which the Holy Prophet [s.a.s.] heard, it certainly does not follow that the Holy Prophet [s.a.s.] confirmed its truth on the basis of any divine Revelation, and the Hadith does not contain even a single word on the basis of which such a notion may be inferred. Thus, it is quite evident that to whatever extent there may be confirmation of this narrative in terms of the words of the Holy Prophet [s.a.s.] it was definitely not a confirmation based on a divine Revelation to him; rather, it is in rational terms and on the basis of the trust attributed to the narrator, because Tameem Dari had already embraced Islam at the time of his narrative and, on account of his having embraced Islam he deserved that his narrative may be looked upon with respect and credibility. [Arabic:][590]

In the Name of Allah, Most Gracious, Ever Merciful
We praise Him, and invoke blessings [on the Holy Prophet [s.a.s.]]

An Exposition for the Persons who are Actively Inclined to enter into Allegiance with me

O ye Brothers and Believers! [Arabic:][591] Let it be known to all of you gentlemen, who intend[592] to enter into the oath of allegiance [Bai'at] with my humble-self,

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[590] Translation: And Allah is the Most-Knowing, with certitude. And this is the end of what I intended to say on this topic. And all praise belongs only to Allah − in the beginning as well as in the end − and to Him is the recourse and return. [Translator]

[591] Translation: May Allah help you with the Holy Spirit! [Translator]

[592] Footnote by the Author begins: My humble-self is staying in Ludhiana, Mohallah Jadeed, from today's date, i.e., 4 March 1889 AD, until 25 March, if someone wants to come during this period of time, he can come after 20 March; and if it causes any inconvenience or hardship to come here, then such persons may come to Qadian at any time after 25 March, after letting me know of their plans. But let every such person earnestly remember the objective for which he is seeking this entry into the oath of allegiance, i.e., adopting the genuine *taqwa* [or, God-fearing righteousness] and to persistently endeavor to become a true Muslim. And one should not engage in this doubtful whim that if *taqwa* and becoming a true Muslime are a prior conditions then, after achiving these, what is the need to enter into the oath of allegiance [*bai'at*]? Instead, one should always keep in mind that one enters into *bai'at* with this purpose that the kind of *taqwa* one endeavors to achieve, in one's initial phase, through deliberate effort and affectation, may attain to a different and genuine color and, due to the spiritual focus of the truthful ones and the passion of the spiritually perfect ones, it may become second-nature, and may become a part and parcel of oneself. And such a [divinely inspired] light may be lit up in the heart which is born out of the intense interaction between divinity [*ro'boo'biyyat*] and worship ['*oboo'diyyat*], which the Sufi mystics, in other words, also

purely for seeking communion with Allah, that I have learnt through the Revelation from the Lord the Munificent and Magnificent (Who intends to deliver Muslims from a variety of [doctrinal] difference, rancor, spite, contention, malice, disorder, and hatred – which have cause them to become deprived of blessing, lazy, and feeble – and make them a model of [Arabic:][593]) that some advantages and benefits that you are destined to receive are predicated upon the arrangement that the blessed names of all of you gentlemen may be recorded in a register, with further details such as the name of one's father, one's residence – permanent as well as any temporary one – along with a short personal description (if possible). And when such names reach some appropriate number, then a list of all these names should be prepared, published, and a copy of it be sent to each one of the persons who have entered into the oath of allegiance. And, when at a subsequent time, when another group of new entrants into the oath of allegiance reaches a sizable number, then a list of their names should similarly be prepared and sent to the entire group of people who have entered into the oath of allegiance; and let it continue to be done like this until God's intent makes it reach its destined level. This arrangement has received fond approval of God the Powerful and Glorious, through which a large body of righteous believers – after being threaded through the same string – will become manifest to the people in the form of collective unity, and it will reveal its rays of truth that will be of diverse origins, as a single, protracted, line. But since such an arrangement cannot be accomplished with ease and accuracy unless those who

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term as holy-spirit [*rooh-e-qud's*], after the creation of which the disobedience shown to God the Exalted feels as evil to one, by one's nature now, as it is evil and repulsive in the sight of God the Exalted Himself. And not only one experiences a detachment from other creatures of Allah, but also one attains to the level of an 'exclusionary vision' [*fanaa nazari*] which lets one perceive everyone and everything that exists to be non-existent, with the only exception of the real Creator and Sovereign-Lord. Thus, the creation of such a divine-light is conditional upon the initial level of God-fearing righteousness [*itteqaa*] which the genuine seeker [of God] brings with himself to begin with. For instance, in expressing the *raison d'être* of the Holy Qur'an, Allah the Exalted has said [Arabic:] 'It is a guidance for the righteous': He did not say [Arabic:] 'It is guidance for the rebellious'; nor did He say [Arabic:] 'It is a guidance for the disbelievers'. The initial level of God-fearing righteousness [*taqwa*] which, if one achieves it, can make the word *muttaqi* [i.e., one who possesses God-fearing righteousness] to become applicable to such a one, is a natural component that is incorporated into the creation of the virtuous persons, and the divinely instituted progressive development − from lower to higher levels − [i.e., *ro'boo'biyyat*] is the source of his reformative-training that gives it an embodiment, which causes the "first birth" of a *muttaqi* person. But, the inner divine-light, which has been described as holy-spirit [*rooh-e-quds*], it is created as a result of the complete pairing of, and conjuction between, the perfect and exclusively-devoted worship ['*oboo'diyyat*] and the perfect divinity [*ro'boo'biyyat*] acting as a catchment; this comes about in the manner of [Arabic:] -- see the Holy Qur'an (23:15). Translation: '… then We developed it into another creation.', and this is the second-*ro'boo'biyyat* which gives the "second birth" to a *muttaqi* person, and he attains to the stage related to the [divine] Kingdom. This level is followed by the level of the third- *ro'boo'biyyat*, which is described as the "new creation" [*khalq-e-jadeed*], which causes a *muttaqi* person to attain to the realm of divinity [*laa'hoot*], which represents his "third birth". So, you should ponder over it. Footnote by the Author ends.

[593] The Holy Qur'an (3:104). Translation: [… He united your hearts in love] so that by His grace you became *as* brothers … [Translator]

will take the oath of allegiance may write in their own clearly legible handwriting, their own respective names and addresses, with the above-noted detail, therefore everyone who is actively intending to enter into the oath of allegiance, with genuineness of heart and perfect sincerity, is requested to send a special letter for this purpose which contains their respective full and complete names, father's name, and their temporary and permanent addresses; or they should provide this information at the time when they arrive [for *bai'at*]. It is evident that the publication of such a book which has the names and coordinates of those who will enter into the oath of allegiance will, if Allah the Lord of Transcendent Power wills, be a source of a myriad of goodness and blessing.

Among others, a grand feature of benefit from it will be that those who will enter into the oath of allegiance will readily become mutually introduced; different ways will open up to mutually communicate and both seek beneficial help as well as provide it; and people will pray for each other in absentia. In addition, due to this [source of] mutual acquaintance, they will be able to empathize with each other on a variety of occasions., and they will become engaged in sharing the issues of each other in the manner of genuine friends who have mutually favorable dispositions; and everyone, by getting informed about the names of their fraternity, will come to know how many of their spiritual-brothers are spread out in the world and what a variety of attributes, granted to them by God, characterize them. Thus, this knowledge-base will enlighten the as to the extraordinary way in which God the Exalted has groomed and fashioned this Faith-Community, and how readily and quickly He has caused them to spread out in the world. In the present context, it seems quite appropriate to write this will [on my part] that every individual ought to conduct himself with exemplary empathy and affection towards every other brother-in-faith, and value them to a greater degree than one does in case of one's real brothers: make peace with them readily and remove any ill-feelings among themselves, and make your inner-selves pure and clean, and certainly not retain a whit of rancor and malice towards others. But, if someone deliberately violates the conditions that have been stated in the public-announcement of 12 January 1889 A.D., and does not desist from one's wantonly reckless actions, then such a one will be considered having gone outside the pail of this Faith-Community. This systematic arrangement of *Bai'at* has the objective of providing a group of God-fearingly righteous people, i.e. a Faith-Community of people who are persistently conducting themselves with God-fearing righteousness, so that a large group of such God-fearingly righteous people may cast its beneficent influence upon the world[594]; and the unity among

[594] Author's footnote begins: Just as the common run of people will draw benefit from the beneficent impact of this Faith-Community, so also will there be a variety of benefits for the British Government due to the existence of this purified Faith-Community, for which this Government should be grateful to Allah, the

their ranks may be the cause of blessing, glory, and beneficent results for Islam and who, due to the blessing of their being united on the basis of one basic-creed [*Kalimah*] may become readily available to render services, that are of pure and holy nature, to Islam; and those who would not be lazy, miserly, and good-for-nothing Muslims; nor would they be like those ignorant people who, due to their schisms and disunity, have caused a serious damage to Islam and besmirched its beautiful face due to their rebellious conduct; nor will they be like those unaware mystics and ascetics who have no knowledge at all of the needs of Islam, those who have no interest in having empathy with their brethren, who have no passion for the betterment of mankind; instead, they will have such empathy for the nation that they will become the sanctuary for the poor, and conduct themselves in the role of fathers for the orphans and, like one who is infatuated with love, they will be ever-ready to render services for the sake of Islam. And the entire focus of their endeavors ought to be that their wide-ranging blessings may be disseminated; and the pure-spring of love of God and empathy towards His creatures may flow out of every heart and its confluence into one stream may show it to be flowing like a river. God the Exalted has decreed that, exclusively due to His munificence and special miracle, He may make the prayers and the spiritual-focus of my humble-self a medium for the manifestation and expression of their [spiritually inspired] capabilities. And the Holiest One, the Glorious Being, has endowed me with the passion to get myself busy in the reformative-training the inner-selves of these seekers [of reformation], and may continue my endeavors, day and night, for the dissipation of their impurities; and so that I may supplicate for that divine-light for them due to which man is set free from the bondage of one's own self and the Satan and, quite naturally, begins to love the paths leading to Allah. And that I may seek that holy-spirit for them which is born out of the meeting of perfect divinity [*ro'boo'biyyat*] with exclusive worship ['*oboo'diyyat*]; and that I may seek their deliverance from the denial-prone evil-spirit which is born out of the intense interaction between 'the self that incites one to evil' [*nafs-e-ammarah*] and Satan. Thus, due to the enabling grace of God, I will not conduct myself with indolence and laziness, and I will not come across as negligent of the desire for [spiritual] reformation expressed by my

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Glorious and Magnificent. Among other things, one is that these people − characterized by real passion and true sincerity − will be genuine well-wishers for, and prayerful towards, this Government because, due to the teachings of Islam (observing which is the *raison d'être* of this Community), in the context of the rights one owes towards other human-beings [*huqooq-al-ebaad*], there is nothing that is more sinful, evil, transgression, and a more vile approach than be the ill-wisher and malicious towards the same government and state under which one is living in peace and comfort and, under whose supportive provision, one can carry out one's religious as well as mundane endeavors. In fact, until and unless one is grateful towards such a government, one cannot be grateful even to God the Exalted. The second benefit to the Government, due to the growth of this Community, is that their practical code of conduct is a deterrent to the occurrence of crimes [in society]. So, deliberate upon it and reflect. Author's footnote ends.

friends who have decided, with righteous intent, to join this Faith-Community: in fact, in order to achieve spiritual life for them, I will not hold myself back from espousing death. And I will seek for them, from God the Exalted, that spiritual power whose effect may permeate their entire being like electric current. And I am certain that the same will transpire for those who, after joining this Faith-Community, will remain steadfast in their waiting; because, God has intended to create, and then grant progress, to this group of people to manifest His Majesty and to demonstrate His Transcendental-Power, so that He may cause to spread in the world love for God, genuine repentance, moral purity, genuine virtue, peace, moral uprightness, and empathy towards fellow human-beings. Thus, this group of people will be His purified group of people, and He will Himself grant them strength from His Spirit, and He will cleanse them from the impure life, and He will bring about a pure transformation in their lives. As He has articulated His promise, in the blessed Prophecies He has granted, that He will cause this group of people to multiply manifolds, and He will cause thousands of truthful ones to enter into this fold, and He Himself will irrigate it and cause its growth – until their preponderance and the [extent of] their blessing will be marveled at. And like a lamp of light that is placed at an elevated place, they will spread their light in all directions of the world; and they will be regarded as a model exhibiting the blessings of Islam. He will grant ascendency to the perfect followers of this Faith-Community in every kind of blessing, over people of the other Faith-Communities; and, until the end of time, such people will continue to be born among them who will be [divinely] granted acceptance and help. Such is what [God] the Lord of Majesty has willed: He is the One with Transcendent-Power; He does whatever He wills and He possesses all transcendental-power and prowess. [Arabic:][595]

My humble-self,

Ghulam Ahmad,

Ludhiana, Mohallah Jadeed, adjacent to the residence of my brother-in-faith, the late Munshi Ahmad Jan; 4 March, 1889 AD

In the name of Allah, Most Gracious, Ever-Merciful.

We praise Him and supplicate Him.

Completion of the Message of Preaching

[*Takmeel-e-Tableegh*]

[595] Translation: "Therefore, all True Praise belongs to Him, in the beginning as well as in the end, overtly as well as covertly. We have submitted ourselves to Him; He is our friend in this world as well as in the Hereafter − He is the best of friends and the best of helpers. [Translator]

The initiate shall solemnly promise:

1. That he/she shall abstain from Shirk (association of any partner with God) right up to the day of his/her death.
2. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself [/ herself] to be carried away by passions, however strong they might be.
3. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.
4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.
5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trial; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.
6. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Quran; and shall make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principle in every walk of his/her life.
7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.
8. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.
9. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.
10. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she

shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

These are the conditions that are essential for the initiates [to observe], the detail of which was not included in the public announcement of 1st December, 1888 AD. And the Revelations in this context, that I have had to this day, are as follows: [Arabic:] i.e.

When you have once resolved to undertake this service, then do thou response thy trust in God the Exalted, and build this boat in front of Our eyes and under Our Revelation. Those who will take the oath of allegiance with you, they will not take the oath of allegiance with you, [rather] they will take the oath of allegiance with God: it will be the hand of God that will be upon their hands. Subsequently, when some people found themselves in a severe trial on account of my claim of being the Promised Messiah, the following Revelations were received: [Arabic:], i.e., *those who will repent and rectify their [spiritual] condition, then I will also return to them* [mercifully]; *and I am Oft-retuning with Mercy, and am Ever-Merciful. There are some groups of people for who We have made it easy to follow guidance, while there are some for whom the chastisement was decreed. They are engaged in* [adversarial] *planning, and Allah the Exalted is also planning* [to requite them]*; and He is the Best of Planners, and His planning is enormous. And they target you with contemptuous laughter* [saying], *'Is this the one who has been divinely commissioned?' Reply to them, 'O deniers! I am one among the truthful ones, and you will witness Signs in support of me after a little while.' We shall manifest Our Signs all around them and within themselves. Evidentiary-proof shall be* [authoritatively] *established and the victory shall be manifestly transparent. God shall adjudicate between you. He guides not anyone who is a transgressor and a liar. They desire to extinguish the light of Allah the Exalted, but He shall perfect His light even though the deniers may dislike this. We desire to cause some secrets to descend upon you from the heaven, and smash the enemies to bits. And manifest that to the armies of Pharaoh and Hamaan what they are afraid of. We gave a free hand over you to dogs, and caused the beasts to get angry over your discourse, and We placed you in a great trial. Thus, you should not have any anguish due to their utterances. Surely, your Lord is on the watch. God, the Gracious One, proclaims the following decree for His sovereign vicegerent that he shall be granted great dominion, and the treasures of a variety of knowledge and perceptive-knowledge shall be manifested through him,*

and the earth shall become permeated with the light of her Lord. This is the munificence of God the Exalted and it appears strange in your eyes.

In this context, sovereignty does not mean worldly sovereignty; nor does vicegerency refer to vicegerency in this world. Instead, what has been granted to me is the sovereignty of the realm of love and the divine treasures of perceptive knowledge, which I will disseminate to such an abundant measure, due to the munificence of Allah, that the recipients will get exhausted while receiving these.

End

The Religious Debate of 31 July, 1891 AD (at Ludhiana) and the Public Announcement, Contrary to the Facts, by Hadhrat Maulvi Abu Saeed Muhammad Hussain Batalavi

I have perused the public announcement, of 1st August, 1891 by Maulvi Muhammad Hussain Batalavi, seeing which greatly surprised me as to the unreservedly impudent manner in which he has filled his public announcement with utter calumnies and falsehoods. With great cunning, he levels against me the charge of violating the conditions, but the real truth – which Allah the Exalted knows very well – is that he was the one who could not abide by the set of pre-determined conditions even for a single day. Thus, in violation of the pre-determined condition, he would frequently write [his side of] the text of the debate, and subsequently he would have someone else transcribe it for him, and then he would make frequent modifications to it before submitting the revised text. And if his first copy of text were to be compared with his second copy, then it will become evident that his second copy was subjected to significant modifications, which was certainly beyond the principle of honesty and integrity. This was his first violation of agreement, which he continued to indulge in until the end. His second violation of agreement was that he made it habitual for himself that, at the time of his reading out of the text, he would digress from his written text and continue to speak verbally, by way of exhortation – whereas such material was nowhere to be found in his written text. When he read out his written text, which comprised of seventy-six page, he utterly violated the [pre-determined] conditions and embarked on a verbal harangue. Among his verbal assertions was e.g., one was, "I can instantly remove any inconsistency between the Ahadith; I can remove any discrepancy right now!" Accompanied by such assertions was a great deal of sharp-tongued impudence, uncivilized statements,

and sophistry through which he intended to repeatedly allege [about me] that 'This man is dull of understanding, silly, and ignorant.' But, my humble-self shoed forbearance in the face of all of his hurtful comments; and I did not even deem it fit to object to his violation of the agreed conditions, lest he should use this as a pretext to evade the debate or seek its postponement. He should state under oath – and [if so,] I will except it: Did even an iota of my conduct was found to be contrary to the agreement, prior to his violation of the agreement? Although I could see very well that a non-essential argumentation was being excessively prolonged and, although a sufficient and convincing response had been provided for the matters at issue, yet the Maulvi sahib was uselessly tugging at the tail of some preliminary matters, only to put off the engagement in the real proposition of the debate. But, I was concerned throughout that if I said anything regarding that, the result would be that the Maulvi sahib will think up of an excuse and go home. The audience of that debate, who watched the entire debate between me and the Maulvi sahib, will bear witness – purely for the sake of Allah – to the fact that I showed a great deal of forbearance at the aggressively harsh expressions that he articulated face-to-face with me; and every time he called me an ignorant person, or an unenlightened fool, I curbed my emotions by rationalizing it that it is true that, with the sole exception of God the Absolute Knower of Everything, who can really be called wise? And whenever he called me an impostor, I reassured my heart that even in the previous ages the holy Messengers of God the Exalted were called the same name. And whenever he exclaimed about me – saying 'Liar! Liar!!' – I presented the verses from the Holy Qur'an to (assuage) my heart that: Look, even in earlier times, the righteous and the truthful were termed liars. Anyhow, this is how I endured eleven days, in sheer patience and forbearance, and the whole town was clamoring about his foul-mouthed utterances. On the day he read out his seventy-six page reply, and supplemented it with a great deal of unwritten, verbally articulated, scurrilous jabs and cunning sophistry; at that time I stated in front of a large number of audience, which included his close friend Maulvi Muhammad Hassan, Chief of Ludhiana, that, "Today, once again you have violated the terms of the agreement and have proceeded to give a verbal diatribe. Consequently, now I, too, have a right to engage in a bit of verbal sermonizing during the reading out of my reply." But, despite the fact that such a right had become available to me, I did not actually invoke this right, except to articulate a couple of expressions.

On 31st July, 1891 AD, when I went to [the venue of the debate] to read out my response, I noticed that the behavior of Maulvi Sahib had taken a turn for the worse: he exhibited deviousness in every manner of his and there was no limit to his insolence. When I proceeded to read out my response in front of the audience, he started to intrusively interrupt me without just cause; this went on to

the extent that, in one case, he blurted out without justification saying, "You have incorrectly pronounced the title of that book" – although God the Exalted knows that my humble-self had not mispronounced any such book-title – it was simply that Maulvi Sahib wanted to brag about and ostentatiously put on display his learning, driven by the passion of which he repeatedly violated the pre-agreed condition of abstaining from any verbal comments. And just as when [the barrier of] a bridge breaks, the water gushes forward with great force, similarly his patience collapsed and a flood of his egoistic sentiments overflowed. Although he was reminded that 'Revered Maulvi Sahib, the condition of the debate with you is that you will remain quiet during my presentation, just as I remained quiet during yours.' but he demonstrated no forbearance, because he was having anxiety to try to hide the truth while witnessing the awe-inspiring exposition of the truth. Finally, with the passage of time, his condition appeared dreadful. But, thank God that the whole written reply could [eventually] be read out during this period. The epilogue was that now this debate has come to an end, because a detailed reply has been given to all the questions that had been raised. It was also stated that if Maulvi Sahib still has any lingering questions in his mind, he can give expression to them through the medium of his own periodical. The reason for terminating this premise-setting debate was simply that the statements from both sides had reached great lengths – even approached the length equivalent to ten chapters – and twelve consecutive days had been expended on this minor level, premise-setting debate. And during this entire debate, there was only one question from Maulvi Sahib which he repeatedly asked that, 'Do you believe in the Book of Allah [Qur'an] and Hadith, or not?', an explicit response to which was given several times to Maulvi Sahib that, 'I [unreservedly] believe in the Book of Allah, without any conditions, and I believe in the Hadith with [appropriate] conditions.' And in response to his repeated queries, I expressed myself on the real issue, saying that: the portions of Ahadith which pertain to prophecies, timeframe of future happenings, narrated stories, and happenings in the past, will be acceptable under the condition that it may not run counter to the prophecies etc. of the Holy Qur'an. But, still Maulvi Sahib continued to write in his response, on an ongoing basis, that 'I have yet to receive the response to my question. I have not received the response so far.' And after I had stated my set of beliefs [in this regard], he had certainly no right to enquire about the same thing *ad nauseam,* which I had already responded to. The audience who hailed from that town had become disgusted, and those who had traveled from afar to listen to the real debate were feeling really disheartened that they wants so many days for nothing. Therefore, as stated in the Hadith [Arabic:] [596], in a state of

[596] Translation of Hadith: Among the best aspects of a man's Islam is his abandoning that which is unrelated to him. [Translator]

helplessness, this futile debate had to be terminated, although Maulvi Sahib did not desire in any way to turn to the real issue of the debate; nor did he want to see this debate, that had been rendered futile, come to an end. Instead, he was threatening that, 'I still have more debatable subjects which I will introduce into this debate, later on.' At this, the members of the audience were much annoyed, [feeling]: 'May God do away with your 'debatable subjects'! Why don't you turn to the real issue of the debate?' Now the readers can understand how unsubstantiated is this complaint by Maulvi Sahib that, 'I was not provided with his written text, so that I could write a response to it.' It is evident that, under the circumstances when – in accordance with the generally prevailing opinion among the audience – I had finished this premise-setting debate, then why would Maulvi Sahib have been given another opportunity to submit a written reply? If he were to submit a response then another response from me, to his response would have also become necessary. In such a situation, when and how this continuum [of response and counter-response] could have ever ended? I did not [prematurely] end this premise-setting debate in an untimely manner. Instead, after wasting twelve days, and having reached the equivalent of ten chapters of the [written text of the] debate, and after listening to the complaint and clamor of the majority of the audience members, had ended it in a state of helplessness of the situation. At the same time, I had said that, "Now, proceed to the real issue of the debate; I am ready to join in." But, he was as scared of the real debate as a child is of a lion. Besides, since the first question of the debate was from Maulvi Sahib, therefore it was my right, too, that the debate should have ended with my response, so that in comparison to his six written submissions to the debate, I would also have made six submissions. Since Maulvi Sahib did not have honorable intentions, therefore upon hearing the end of this debate being proclaimed, the kind of passion he gave expression to, and animalistic coarseness he displayed and, driven by his passion, all the uncivilized utterances that issued from his mouth, all of these things are evident to all of those people who were present at that time. He also adopted another deceitful cunning by including as witnesses the names of persons who are his followers, on the public announcement of the debate which he published: thus attempting to create an impression among readers that he, in reality, is established on the truth; that is why so many witnesses are affirming his statements [in the published announcement]. But, how dishonest is this act of presenting as witnesses the people who are his supporters, helpers, and those who have common objectives. After all, also present in this debate were the arbitrators who were not affiliated with either side of the debate, e.g., Hadhrat Khawaja Ahsan Shah sahib, Magistrate (honorary) and supreme-chief of Ludhiana, who is a renowned and notable personage of this town, a select Chief, and a truthful and righteous man.

Similarly, Munshi Meeran Bakhsh sahib, accountant, who is a respectable official and on the basis of his rank and salaried position, he is equivalent to Extra Assistant [-Commissioners]. Similarly, Haji Shahzadah Abdul Majeed Khan sahib, Dr. Mustafa Ali sahib, Khawaja Muhammad Mukhtar Shah sahib, supreme-chief of Ludhiana, Khawaja Abdul Qadir Shah sahib, Master Chiraagh ud Din sahib, Munshi Muhammad Qasim sahib, Master Qaadir Bakhsh sahib, Mian Sher Muhammad Khan sahib of Jhijjharwala, and many other honorable persons were also present. Why were all these respectable chiefs, officials, and elders kept outside the ambit of being witnesses, and why were their testimonies not recorded? Although the lone testimony of the honorable Khawaja Ahsan Shah sahib, supreme-chief would have been equal to the testimony by one-thousand persons from the common populace. The reason for this was indeed that, any statement by the aforesaid honorable persons would have exposed the real truth. Sadly enough, in addition to these falsehood which Maulvi Muhammad Hussain sahib has stated in relation to the debate, he also included in his published public-announcement a vulgar lie, without any justification, which has nothing at all to do with the debate, alleging about me, 'He got up from the public meeting of this debate and, while fleeing, so hurriedly boarded the vehicle – which was already so closely parked to the exist as if it was glued to it – that those who had accompanied him had to run after it to get on board.' What can I say in reply to this fabrication, except saying [May the curse of Allah be] upon the liars? Or, return to you your own statement that you have written in your own published announcement that 'A thousand curses may be upon the liar' – if not a full one-thousand, at lease five-hundred may necessarily be! Hadhrat, that vehicle belonged to Munshi Miraan Bakhsh sahib, accountant, which was parked at the door while he himself was seated within the debate meeting; and he himself had used it as transport to come to the debate. All the persons in the market-area are a witness to this. Enquire from the aforesaid Munshi Sahib as to who boarded that vehicle at the conclusion of this debate meeting? And whether I had set even one foot inside that vehicle or had, instead, slowly walked back on foot to my residence? At that time, I was accompanied by about thirty persons who all walked on foot, and when we reached close to our residence then Munshi Miraan Bakhsh sahib stopped by, riding in his vehicle, and apologetically complained, saying, 'I travelled by the vehicle, while you walked on foot.' What an excessive degree of fabrication this is! Is it left exclusively for Maulvis to specialize in telling lies? I have already written that your violation of the agreed set of conditions is very sad. You do concede that you had agreed to this condition [of debate] that there will be no verbal discourse, not even a sentence, and whatever will transpire will be through the medium of written text; as you have also written in your [recent] published announcement. But you do know well

that you deliberately violated this condition and – after you had violated the condition and used the pretext of reading out your written text, to embark on a verbal harangue – at that time I said to you that, 'Now, it will be my right as well to say something verbally.' Thus, if I said just a few sentences verbally, at the time of reading out the written response, then was it a breach of the agreement [by me], or rather it was the recompense for you for your breach of the agreement, regarding which I had avowed? Hadhrat Maulvi Muhammad Hassan sahib, who is a chief and is your friend, in whose house you committed the violation of the debate-condition, if he negates this statement of mine under oath, in front of me, then I will desist from holding you liable for this breach, otherwise you need not mind [my saying this]. Without any doubt, you committed the offense of violating the agreement on several occasions, and it was your arrogance-inspired passion that caused you to become guilty of this infraction. On the last day, too, you committed the same act, and the accompanying display of animalistic frenzy and rage was in addition to it, due to which – in obedience to the verse[597] [of the Holy Qur'an] – it became incumbent on me to completely 'turn away' from you and, therefore, the written response to you [for your last outburst] was not given. Sir! Every single word of yours is filled with arrogance and haughtiness, and every sentence of yours is giving off the foul-smell of [Arabic:].[598] Was this your civilized conduct to allege that an error was committed in pronouncing the title of a book? And that, too, was a complete lie, in the manner of mean-spirited mullahs. If I wanted, I could have exposed your 'grasp' of grammar and syntax to the public; but I was not capable of exhibiting such an act of meanness. I perceive it, and am sure, that if you will not repent from this prejudice and ignoble thinking then, as is the practice of God the Exalted from times immemorial, He will expose your [self-complacent] knowledge, and will show you your real face. Whenever you say about my humble-self that, 'This man is benighted, unlettered, ignorant, and a fabricator', then by resorting to such chicanery you only intend to convey to people [about yourself] that, 'I am a great scholar, a wise-man, a knowledgeable, perceptive, and truthful man.' However, one cannot achieve any rank by just self-proclaiming it, unless the heavenly-light is supportive of one. And a knowledge that is not accompanied by heavenly-light, it is not knowledge – it constitutes ignorance; it is not light, it is darkness; it is not marrow, it is only a bone. Our religion has come from heaven: he alone really understands it who himself has come from heaven. Has God the Exalted not said, [Arabic:] [599] I will not accept it, and will certainly not believe, that a variety of heavenly knowledge and its associated inner mysteries, and their

[597] Likely, a one-word hint [*a'a-riz*] referring to The Holy Qur'an (7:200). Translation: … and turn away from the ignorant. [Translator]
[598] A phrase from the Holy Qur'an (7:13) Translation: '… I am better than he.' [Translator]
[599] The Holy Qur'an (56:80). Translation: None shall touch *it* except those who are purified. [Translator]

hidden, multi-layered, secrets can become known to worldly men. Worldly persons are a 'germ out of the earth' [*daab'ba-tul-ard*], they are not the 'Messiah from the heaven' [*Massih-us-Samaa*]. The 'Messiah from the heaven' descends from the heaven; his thinking is anointed by the heaven, and the holy spirit descends upon him: that is why he is accompanied by the heavenly-light. But, the 'germ out of the earth' is accompanied by worldly filth and, moreover, it does not possess the full image of a human-being; instead, some of its components are even transmuted. It was for this reason that I had said that 'You should not mind my saying it.' You are unaware of the real knowledge of faith. God the Exalted will demolish every kind of haughtiness in you, and will expose your real face to you. It is deplorable that your flimsy and shallow assertions do not put you to shame and, despite having been rendered completely speechless, you still continue to flaunt your [alleged] knowledge in the field of Hadith. You had asserted that "Al-Dajjaal did not specifically refer to Masseeh-al-Dajjaal [the Anti-Christ Messiah], and the expression *'Al-Dajjaal'* has also been used, in the *Sihaah*[600], about some other kinds of *Dajjaal*.", and when you were informed that this is totally your own error, and you are not blessed with the true knowledge of the Ahadith of the Messenger [s.a.s.] of Allah, and if you demonstrate that the this expression has been used to characterize anybody other than the 'promised Dajjaal' in *Sihaah Sittah,* then you will be paid a penalty-money of Rs. 5, then you became so completely tongue-tied that you could not conjure up any response to it. This is the punishment for [your display of] pride and haughtiness! Is this not termed as 'lack of knowledge' – or, is it something different – that you provided the meaning of the Hadith of the Messenger [s.a.s.] of Allah which was opposite to the true meaning and, by way of fabrication, you made up something and narrated it? Does *this* represent your 'knowledge' of Ahadith? Further, you had laid a claim that you were capable of removing the [seeming] incompatibility between the Ahadith from *Sahee'hain* [i.e., the two most authentic books of Ahadith]. In response to this claim, you were told that if it was acceptable to you, a few judges can be appointed and a few mutually inconsistent Ahadith will be presented to you for you to demonstrate their mutual congruence and reconciliation. If you were to demonstrate a removal of their mutual incongruence, on the basis of your depth of knowledge, then you will be awarded an amount of Rs. 25, and your erudition will become unanimously acclaimed; and if you remained silent then it will be evidence of your lack of knowledge. But, you remained tongue-tied! Therefore, I repeat that although, because of your being a

[600] *Sihaah* (meaning 'correct', or 'authentic') refers *Sihaah Sittah*, i.e. the six authentic compilations of Ahadith. [Translator]

case of compounded ignorance[601] , you exceedingly flaunt your possession of religious knowledge, but you must take a serious note of it that up until you demonstrate yourself to be truthful in the face of all such trials, this claim is without foundation and is unsupported by any [convincing] argument. In addition, remember that, in the face of such trials, you will certainly not witness your own end with honor and dignity: this will be the punishment for the pride which is meted out by Allah to every proud person [Arabic:][602]. And the instance of your display of passion in consequence of which, under a betting situation, you ended up divorcing both of your wives is ludicrous because a portion of the text of [the book] *Talweeh* had been read out to you, with reference to which that particular Hadith had been mentioned. And it is evident that the author of [the book] *Talweeh* has stated – having positioned himself as a witness – that the specific Hadith, i.e., the Hadith concerning [Arabic:] [603] existed in [the *Saheeh*] *Bokhari*. Now, to counter it by presenting the excuse that this Hadith is not included in the copies of *Bokhari* that have been published in India, is a case of utter lack of comprehension; because the non-existence of something, on the basis of a limited frame of knowledge, does not inevitably entail the absolute non-existence of that thing. So, while a leading personage among Muslims states that this Hadith exists in *Bokhari*, and bases this statement on his own testimony for having seen it – and whereas you do not claim, nor *can* you claim, to have actually seen all the copies of *Bokhari*, whether published or handwritten scripts, throughout the whole world – then how absurdly vain it is to divorce innocent women, by trusting [your having seen] just a few copies of that book. How would you fare if subsequently a hand-written manuscript is discovered which does include this Hadith? According to the Shariah, the testimony of a true-believer is tenable; so much so that even a single count of testimony of sighting the moon [marking the beginning] of Ramadhan makes it obligatory on all the Muslims, far and wide, to observe fasting. This being so, the testimony by Allamah Taftazaani, the author of *Talweeh*, cannot just go to waste and be treated as useless. A discrepancy of a few words does exist even in the published versions of *Bokhari*. And who can claim to have scanned all the hand-written manuscripts in the world? Thus your stance of negation, unsupported by an argument, is useless. Sir! According to the norms of research, a statement of affirmative is considered preferable, because it is accompanied by an addition to knowledge. Now, in response to the testimony that is acceptable in light of the Shariah, until you

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[601] The Author used a shortened expression, "*Jeem murakkab*", by way of euphemism, to soften the blow, i.e., where "*Jeem*" is the first letter of the full word "*Jeh'l*", meaning 'ignorance'; 'murakkab' means 'compound'. [Translator]

[602] The Holy Qur'an (31:19). Translation: Surely, Allah loves not any arrogant boaster. [Translator]

[603] *Arz-ul-Hadith 'ala-l Qur'an* i.e., presentation of a Hadith to [the touchstone of] the Holy Qur'an for verifying the validity of the content of that Hadith. [Translator]

present all the hand-written manuscripts that exist in this age, and until you prove the author of *Talweeh* to be a liar, the pronouncement of divorce that you had made quite possibly has taken effect; ask the religious scholars to ascertain it. It is quite evident that had the author of *Talweeh* been a liar, his contemporary religious scholars would have censured and vilified him and he would have be questioned about it and an answer would have been demanded of him. Since no answer was demanded of him, this is a second argument supporting that in reality what he saw was correct. And everyone else's remaining quiet about it, aggregates into a joint testimony that, in fact, the author of *Talweeh* had seen it in *Bokhari*. And while [reputedly] the compiler of *Bokhari* used to keep three-hundred thousand Ahadith within his memory, in that case is it not imaginable that, in the matter of transcribing some Ahadith, there may have been a slight discrepancy among some hand-written manuscripts? It would have been futile for me to compose a public announcement for publication, in response to the afore-mentioned divorce. If it could have proven anything it would simply be that baseless fault-finding is a habit of yours. Sir! You are aware that, as a matter of fact, anyone who finds his wife to be disobedient, rebellious, rude, completely crass, and incompatible has a right to divorce his wife. Even Prophets have done that for these reasons. But it is a totally wild and uncivilized act for someone to engage in argumentation and dispute with one group of people and [subsequently] get enraged and, without any just cause, end up divorcing his totally unaware and innocent wives in a fit of rage. Can any example of this be found in the practical conduct of the Messenger of Allah, may peace and blessings of Allah be on him. It is also an untruth on your part when you assert, "I have not demeaned Hadhrat Imam Abu Hanifa." How angry do you get if you are called silly in even a single matter. But, you described the Imam Sahib as almost absolutely bereft of the [knowledge] of the Ahadith of the Messenger of Allah [s.a.s.] Is this not demeaning towards him? Let the religious scholars of Hanafi orientation be the judge of it on your side as well as on my side. Further, in your published announcement you describe my statement – that there was consensus among the Companions of the Holy Prophet [s.a.s.] regarding Ibn-e-Sayyaad being the Dajjaal – as a lie; may God the Exalted have mercy on your state of mind! Is it not established on the basis of the statement of Ibn-e-Sayyaad himself, which he gave after he had embraced Islam and which is recorded in *Sahih Muslim*, that the Companions of the Holy Prophet [s.a.s.] used to consider him the 'Promised Dajjaal'. Has he specifically excluded any Companion from this Hadith as one who would not consider him the 'Promised Dajjaal'? Or, is there a related tradition that recorded any Companion's negation of this view, after this belief [by Companions] became commonly known? Can you even name such a one? Do you not know that under the principles of jurisprudence [*Fiq'h*] one of the kinds of

consensus is called "consensus by silence"? Do you not know that on the issue of Ibn-e-Sayyaad's being the 'Promised Dajjaal', Hadhrat Omar [r.a.] had said so under oath, in front of the Holy Prophet [s.a.s.], and neither the latter denied it nor did anyone from among the Companions who were present denied it. Is this Hadith not included in [*Sahih*] *Muslim*? And your objection [alleging] that the 'Promised Dajjaal' is not specifically named as "*Al-Dajjaal*" is a first-rate testimony about your foolishness and ignorance. Revered Maulvi Sahib! If you demonstrate to me from either Sahih Bokhari, or Sahih Muslim, or from any authentic compilation of Ahadith, that the word "Al-Dajjaal" had also been applied, by the Companions, to any person except the 'Promised Dajjaal', then I will pay you a tribute of Rs. 50, instead of Rs.5. Why would you want to have yourself exposed [as ignorant]? So, you may stay reticent. The reality is quite well-known.

Another untruth and fabrication by you, in relation to me, in your published public announcement is that you have alleged as if, based on my certain and definitive knowledge, I believe some of the Ahadith in Bokhari and Muslim to be fabrications. Sir! This is not my viewpoint. I do not know why, and for what reason, you have been heaping upon me so much of your fabricated allegations, and since when have you become adept at forgeries? I say only as much that if some of the Ahadith of Bokhari and Muslim, which have informational-content, are not interpreted in a manner that makes them in accordance, and in conformity, with the Holy Qur'an, then in that case such Ahadith will be considered fabrications. Because, it is a principle among the principles of jurisprudence [*Fiq'h*] that [Arabic:] [604]. Where and when did I say that, in my view and as a matter of fact, certainly and definitively, such and such specific Hadith of *Bokhari* or *Muslim* is a fabrication? Maulvi Sahib, modesty and decorousness is a component of faith. [Arabic:] [605] Then you engage in half-denial of your dream regarding the ossification of your leg, and you assert that this stated reference is not free of falsehood and fabrication. The legalistic style of this comment of yours makes is quite evident that you do concede the existence of partial truth inherent in this narration; because your implicit purpose is to express that the form in which this dream [of yours] has been quoted, that form of quotation is not free from falsehood and fabrication. Because you have not stated that this quotation is totally a fabrication; instead, you have stated that this quotation is not free of fabrication, which suggests that there is something dubious about it, and surely you have seen this kind of dream, whether it consisted of the leg being ossified, or the arm being ossified, or some additional

[604] Translation: *Khabar-e-waahid* is rejected if it runs counter to the Book (i.e., the Holy Qur'an). [Translator]
[605] Translation: Therefore have fear of Allah, and be among the true-believers. [Translator]

aspects were included in it. Sir! You surely had this dream and, for instance, your multi-faceted sentence itself indicates that you have indeed had this kind of dream. I dare you to forswear that you have had no such dream; and I foretell that you will never say it under oath, because this claim is a total falsehood. If you are truthful, then you may arrange for a public meeting in Lahore where you may state it under oath in front of the audience – and the audience must include some such individuals, too, who have something to do with this narration. Whenever you will inform me that you are ready for making this statement under oath, I will make myself available to attend, so that I may witness your adherence to faith and truth, and gauge as to what extent you shun falsehood and fabrication. Rest assured that on that occasion the complete truth will become exposed, and a specimen of your adherence to 'truth' will be laid bare even for your students. As to a few of your dreams regarding me which have penned, even if those are true-dreams, still their interpretation is not what you have understood from them. Instead, quite often one sees another person in a dream but it refers to one's own self. Those who are adept at interpreting dreams have written that if someone sees another person in a dream, e.g., a Prophet of God, that he is blind or a leper, or is seen in the form of an animal, then its interpretation will be that the person who had such a dream is himself suffering from these afflictions. For example, if he sees in a dream a holy person as a one-eyed person then its interpretation would be that the dreaming person himself is deficient in religious faith; and if he dreams him as a leper, its interpretation would be that he himself is suffering from a corruption [of his state of faith]; and if he has dreamed of a Prophet with defaced appearance then its interpretation would be that, within his own religion, he has a defaced persona – because, holy personages are like a mirror: whatever defilement one sees in their face or external appearance, in fact the same blemish is found in one's own self; and whatever vice he observes in that person, in his dream, he himself is involved in it. This is a firmly established principle in the interpretation of dreams in which one sees any holy personage, and one should remember this principle. Long ago, someone related to me that he saw Hadhrat Ibrahim [Prophet Abraham], on whom be peace, that he was blind (God forbid). I said to him, "You are a denier of the precept of Abraham, and you are unable to see him." Likewise, a Hindu old man related that (God forbid) he saw Hadhrat Messiah [Jesus] as a leper. My interpretation was, "Your corrupted sense of religion is incurable. You will not be restored due to the prayerful-breath of any Messianic person." Another individual related to me that he dreamed of the Holy Prophet, peace and blessings of Allah be on him, that he was wearing a blue-colored lower-body wrap, and was unclothed in the rest of his body; and he was eating

lentil curry with a loaf of bread[606]. I interpreted it as indicating that the person who saw that dream will experience grief and poverty and destitution, and nobody will offer him a helping hand. This is exactly how it came to pass. Once my late teacher, Maulvi Fazl Ahmad sahib, said to me that a person once saw in a dream that the Holy Prophet, peace and blessings of Allah be on him, was sitting, like a prisoner, in a such a cell which has fire and a lot of smoke and, I recall, that the cell is surrounded by Christians who are standing like guards. The afore-mentioned Maulvi Sahib was very much perturbed as to what could possibly be its interpretation. Instantly, God the Exalted revealed it to my heart that all this was the personal state of the dreamer, which was shown to him. He will die in a state of faithlessness, and eventually Hell will be his abode; and that [at one time] he will join Christianity. Maulvi Sahib was instantly overjoyed when he heard this interpretation and his face beamed with happiness, and he said, "This dream has already come true, and it was not long after seeing this dream that he became a Christian[607]." In short, I am personally experienced in this realm. Maulvi Sahib ought to have fear of God and repent, because his eventual end does not appear to be good. All of these dreams he has had, are supportive of his earlier dream. As to my humble-self, the test of my truth, or lack of truth, is straightforward. No allegation can be made to stick on me only on the basis of some absurd dreams. Assume for a moment that all of the dreams of Maulvi Sahib are considered applicable to me; even then it is evident that everyone, who is adversarial to someone and is propelled by the passion of his enmity, sees his opponent in a dream sometimes in the form of a snake and at other times in the form of some other beast – and it is the law of nature that prevails upon him. It is quite possible that an enemy of him may appear to him [in a dream] in the form of a snake or in the form of some beast etc., because, in a state of animosity, one's faculty of antagonism automatically conjures up such symbolic representations – and it is by no means that the real appearance of such a holy personage is literally like that. Sometimes the appearance in the form of an animal [in a dream] is not even objectionable. Hadhrat Messiah [Jesus] had appeared [in dreams] to some earlier [Israelite] Prophets in the form of a lamb; and our Holy Prophet, peace and blessings of Allah be on him, saw his Companions in the form of cows. As to the statement I have made above, i.e., " the test of my truth, or lack of truth, is straightforward", its further detail is as follows: based on the information and explication granted to me by God the Exalted, my claim is that if

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[606] 'Lentil curry with bread' (*daal-roti*), in popular usage, is symbolic of humble food. [Translator]

[607] Author's footnote begins: It is written on page 26 of the book *Kaamil al-Ta'beer*, that [translated from Persian:] if someone sees [in a dream] that a body part among the rest of the body parts of the Holy Prophet [s.a.s.] is deficient, then that deficiency depicts the deficiency in the faith of that person. Ibn-e-Seereen (may Allah have mercy on him) says that 'If someone sees [in a dream] that the Holy Prophet [s.a.s.] is deficient [in some way], then that deficiency reverts back to the person who saw that [in a dream]. End of the author's footnote. [Translator]

all the people of the world are counted on one side and my humble-self is on the other side and, in the context of the exposition of heavenly matters, a test is done for the purpose of gauging who has nearness and honor in the sight of Allah, then I say it under oath that I have full certainty of belief that indeed I shall prevail. I state it under oath, in the name of God the Most Knowing and Most Wise that, to date, hundreds of heavenly Signs have been revealed [by God] through me, and a large number of people are alive who witnessed these Signs. In my concluding paper of 31 July 1891 A.D., I had stated in general terms that "the witnesses of my Signs are present among these very members of the audience; if you wish, you can have them testify to it under oath. " but you remained quiet in response. In addition, I had stated it loud and clear to this audience of three-hundred people, in which several Christians and even the editor of the periodical "*Noor Afshan*" were also sitting, that "If Maulvi Sahib is under any illusion that he is an esoteric person [*ahl-e baatin*] then he can prayerfully focus before God the Exalted, in competition with me, for a duration of forty days. If I did not prevail upon Maulvi Sahib in the matter of exposition of heavenly matters and the showing of heavenly Signs, the he will have the choice of weapons to eliminate me. But, even in response to this [challenge], you remained quiet. If you, too, experience true dreams which are not 'confused dreams' and are worthy of trust, then why did you remain silent in competition with me? Can there be a stronger argument to establish your benighted lies? As far as I am concerned, I am still available [for you to accept this] and I am standing in the arena. Do remember it for sure that the Divine Light that has descended from heaven cannot be extinguished by your blowing of breaths from mouth. You should worry about your mouth, lest constantly blowing of breath gives rise to a flame that may contort your mouth. Do you not remember the Hadith of "*munn aadaa*" [Arabic:] [608]which you used to address reverentially to me? But now you have declared me a prevaricator [*muf'tari*], dubbed me a liar [*kaazib*], and a crafty and deceitful person [*mak'kaar*], and called me anti-Christ [*Dajjaal*] — and you did not remember the texts of your own review that you had written on [my book] *Braheen-e-Ahmadiyya*, review number 6, volume 7. Thus, in praise of the above-named book, and in describing its qualities, you wrote on page 284:

> It will be hard to find anyone among my contemporaries who will be as familiar as I am, with the life circumstances and ideas of the author of *Braheen-e-Ahmadiyya.* The author and I are the native of the same land

[608] As a type, or category, of hadith, this is *al-Hadith al-Qudsi* [i.e., the Holy Prophet s.a.s. is reported to have said that 'Allah the Exalted said to me']: *Munn `aada li waliyyan fa qad adhantuhu bil-harb.* Translation: Whosoever shows enmity towards My friend [*waliyy*], I surely proclaim war against such a one. [Translator]

and, furthermore, he and I were together in learning at an early age. Since that age up to now, we have been constantly in touch through correspondence, meeting in person, and exchanging messages. (page 284). The author of *Braheen-e-Ahmadiyya*, according to the experiences and observations of his supporters and opponents alike — and Allah is sufficient for him — he is entrenched in the *Shariah* of [Hadhrat] Muhammad [s.a.s.], virtuously abstains from all prescribed abstentions, and consistently conducts himself truthfully. (page 169). The book, *Braheen-e-Ahmadiyya,* (i.e., the book authored by my humble-self) is such a book that the like of it has not been written in Islam, to this day. And its author has demonstrated such exemplary steadfastness in rendering services to Islam — in terms of monetary help as well as help in terms of his life's endeavor, through his writing, his speech, his personal conduct, and his verbal exhortation — the like of which is found, but to a very little extent, in any other books. O God, Who is the Guide to those who seek You! Have mercy on them, more than they can do to themselves, or their parents could have done, and show greater mercy to them that the combined mercy of all the benefactors of the world, and cast the love for this book in the hearts of people and enrich them fully with the blessings associated with this book; and, to my humble- self also — who is ashamed of himself, and a sinner — grant Your munificence and favors, and the choicest blessings of this book. Amen! [Arabic:][609] (page 348).

Now, you should respond to this question after careful deliberation and having understood the question: Do these texts, in my favor, are written by you or someone else? And know it for sure that, as you prayed, the greatest share of God's mercy is upon me, and do remember that He will certainly not lay me waste. You were destined to stumble, and thus it has transpired, and you had to drink the cup that was destined, since eternity, for you to drink. Had I not foretold you about all these happenings, i.e., that it is your destiny that you will stand up in opposition to me, and you will abandon the truth and righteousness. Such a one is exceedingly unfortunate who considers a truthful and righteous person to be a deceitful individual. Such a one is extremely ill-fated who regards a truthful person to be a liar.

Towards the end of your published public-announcement, you again emphatically allege that I am a denier of *Bokhari* and *Muslim*, and you claim that it will be fully

[609] This is the second line of an Arabic couplet [*Sharib'na wa ahraq'na a'lal-ardh-e faz'la-hu. Wa lil-ardh-e min kaas-il kiraam-e naseeb.*] Translation: We drank and, of the remaining portion [of the drink], we spilled on the earth. And the earth, too, [deservedly] has a portion from the goblet of the noble persons. [Translator]

explained in [your periodical] *Isha'at-us-Sunnah*. Thus, I am saying to you that, although every sensible person and I expect that you will just continue, as you presently are doing, to pass time by indulging in extraneous and unrelated matters and blacken [with printer's ink] the pages of your periodical, *Isha'at-us-Sunnah*, and you will certainly not come towards the real issue of the debate. However, for you to concoct this calumnious charge against me, alleging that I am a denier of the two most-authentic compilations of Ahadith [*Bokhari* and *Muslim*], it will be of no benefit to you. You should just think it through: Can any wise person ever deny those books that are first and foremost in support of, and uphold, his claim? Even a foolish person cannot do such a thing. Had I not been a believer in the authenticity of *Bokhari* and *Muslim,* why would I have been repeatedly presenting these in support of my claim? Thus, in the present book, *Izaalah Auhaam*, I have quoted many Ahadith sourced from *Muslim*; though, I have, so far, quoted relatively less from *Bokhari*. Therefore, in this context, I will now write some more for your sake, so that it may become evident for you that *Bokhari* is also supportive and helper of my humble-self; and even if you devote extraordinary efforts to this end, you will not find *Bokhari* favorable to your purpose. Instead, like the Holy Qur'an, this book also presents perfect arguments that are supportive of the purpose and claim of my humble-self. Sir! These indeed are the witnesses that corroborate and prove my claim: if I were to deny these, where else will I go?

Now, here I present some arguments from *Bokhari*, as a sample. If you have a measure of passionate denial, then you should demonstrate how [these arguments] can be refuted; and if you are propitiously inclined, then you should accept these. [Arabic:] [610]

Beneficial Gleanings from *Al-Bokhari*

My humble-self has already stated in this book that the general idiom of the Holy Qur'an regarding the usage of the word "*ta'waffi*" is indeed that in all instances where the word "*ta'waffi*" comes in the Holy Qur'an, from its beginning to the end, the Holy Qur'an uses it every time to convey the meaning of death [*mao't*] and capturing of the soul [*qab'z-e-rooh*]. And when the modern as well as ancient Arabic poetry, including the *qasa'id* genre of poetry, Arabic verse as well as prose, were exploringly pursued — as much as possible — and deep research was conducted, it was proven that wherever the word "*ta'waffi*" arises in relation to the entities that have a soul, i.e., human-beings , and the subject or doer [*faa'il*]

[610] Translation: Let there be blessing for the auspiciously inclined people. [Translator]

is determined to be Allah the Glorious, in all such instances the word "*ta'waffi*" has been taken to mean death [*mao't*], and capturing of the soul [*qab'z-e-rooh*]. And throughout the ancient as well as modern Arabic verse, not a single instance will be found where the word "*ta'waffi*" has been used in relation to the entities which have a soul, and the subject, or the doer, of this act has been explicitly or implicitly determined to be God the Exalted — i.e., the act has not been determined to be that of a creature of God, but it is understood to be exclusively an act of God — and, in this whole context, the word has been taken to mean anything *other* than the 'capture of the soul' [*qab'z-e-rooh*]. People who have perused the lexicons*, Qamoos, Sihaah*, and *Saraah* etc., also know this fact that not even a single sentence is found, even among the proverbs and adages of Arabic usage, in which the word "*ta'waffi*" has been attributed to God [as the 'doer' of this act], and used in relation to entities who have a soul [i.e., human beings], and then it has been taken to mean anything *other* than, and in addition to, what has consistently, and in every instance, been the meaning taken, i.e., death [*mao't*], and capturing of the soul [*qab'z-e-rooh*] — and not even a tiny possibility is left open for any ulterior meaning. Subsequent to this, my humble-self turned towards the Ahadith, to discover that, during the lifetime of the Holy Prophet [s.a.s.], what meanings were given to this word "*ta'waffi*" when the Holy Prophet [s.a.s.] himself, and his Companions, used this word in relation to human-beings? Was this word used at that time, in their daily usage, in multiple meanings or was it commonly used to convey only one meaning: capture of soul, and death? So, I had to work very hard to undertake this research and upon literally perusing every single page of books like *Sahih Bokhari, Sahih Muslim, Tirmidhi, Ibn-e-Maajah, Abu Da'ood, Nasa'ee, Daarmi, Mu'atta,* and *Sharah al-Sunnah* etc. etc., which are also included in *Mish'kaat*, I found that the word "*ta'waffi*" has occurred three-hundred and forty-six times at different locations — and it is possible that my counting may have missed out a few instances of the occurrence of the word "*ta'waffi*", but not a single one of these occurrences escaped my reading and coming within my sight — and all those instances of the occurrence of the word "*ta'waffi*", whether the Holy Prophet [s.a.s.] uttered that word or it was a Companion of his who uttered this word, in all instances the word has been used to convey the meaning of death and capture of soul. And since I have already seen all the aforementioned books, line by line, with a great deal of endeavour and strenuous exertion, therefore I proclaim it with certainty and can bet on it that in every single instance of the occurrence of this word "*ta'waffi*" in these books of Ahadith, its meaning is nothing except death and the capture of soul. And, from these books, it can be established by using the inductive method that from the time of his being divinely commissioned, up until the last days of the life of the Holy Prophet [s.a.s.], he never used the word "*ta'waffi*" in any connotation

except to convey the meaning of death and capture of soul, nor did he ever express from his tongue any other connotation of this word. And no doubt, the method of induction, too, is among the robust methods of argumentation. In fact, the extent to which the inductive method has helped establish the truth of facts, no other method can rival that. For instances, the basis of our certainties of knowledge, e.g., every human being usually has one tongue and two eyes, and generally a human being's age cannot exceed such and such limit; and among the kinds of grain, gram is if this particular shape, and wheat is of another particular shape, all these certainties have been arrived at due to induction. Thus, if anyone were to deny this [argument based on] induction, then it will be incumbent on such a person to provide an instance of the word "*ta'waffi*" that was uttered by the Holy Prophet [s.a.s] and it was used to convey a meaning other than death and capture of soul. In this context, Imam Muhammad Isma'il Bokhari has drawn attention to this subtle point in his *al-Saheeh* [*al-Bokhari*] that informs us that the Holy Prophet [s.a.s.] uttered the word "*ta'waffi*" at least seven-thousand times from the time of his being divinely commissioned up until the last days of the life, and in every single instance of its occurrence the meaning of the word "*ta'waffi*" was capture of soul and death. So, this point made by Bokhari is among many other points for which the seekers-after-truth should be appreciative of, and grateful to, Imam Bokhari.

And among the other beneficial gleanings from Imam Bokhari, for which we must be grateful, one is that he has proclaimed such a definitive decree regarding the death of [Jesus] son of Mary that one cannot imagine a decree that can excel this. Imam Bokhari has divided his *Saheeh* into several sections to which he has given specific titles in relation to his specific purposes. He has titled one such section as the Book of Commentary [*Kitaab al-Tafseer*], because the real purpose of compiling that section is that all those verses of the Holy Qur'an for which the Holy Prophet [s.a.s.] himself has given the exegesis and commentary, or has pointed in that direction, a commentary of those verses may be provided with reference to the words of the Holy Prophet [s.a.s.]. It was for this reason that Imam Bokhari has brought the verse [Arabic:] [611] as part of his Book of Commentary [*Kitaab al-Tafseer*] and by this deliberate action his purpose is to make it evident to people that the correct exegesis of the word *"twaffai'tani"* [i.e., when Thou didst cause me to die] is only the one to which the Holy Prophet [s.a.s.] has pointed, i.e., 'caused him to die' or 'granted him death'. And the Hadith is as follows, [Arabic:][612] In this Hadith, the Holy Prophet [s.a.s.] has determined his own [would

[611] The Holy Qur'an [5: 118]. Translation: '... but since Thou didst cause me to die, Thou hast been the Watcher over them.' [Translator]

[612] [Author's translation of Hadith (*Bokhari*, page 665, and 693) begins]: On the Day of Judgement, some persons from among my followers will be brought to the Fire, then I will say, 'O my Lord! These are but

be] scenario and that of the Messiah son of Mary to be of the same kind and, therefore, used for himself, too, the same expression *"fa-lamm twaffai'tani"* [i.e., *but since Thou didst cause me to die*] — which makes it quite evident that the Holy Prophet s.a.s. indeed took the expression *"fa-lamm twaffai'tani"* to mean death, because nobody disputes the fact that the Holy Prophet s.a.s. has died and his blessed gravesite is located in holy Medina. Thus, while it is established that the exegetical meaning and commentary of the expression *"fa-lamm twaffai'tani",* in relation to the Holy Prophet s.a.s. is for him to experience death — and it is stated that the very same expression is to be uttered by Hadhrat Messiah, and the Holy Prophet s.a.s. has stated in explicit words that 'I will use the same expression which the Messiah son of Mary used' — then it has become manifestly evident that the Messiah son of Mary has died and the Holy Prophet s.a.s., too, has died, and the expression *"fa-lamm twaffai'tani"* [i.e., *but since Thou didst cause me to die*] in the verse is equally applicable to both of them. It was for this very reason that Imam Bokhari deliberately placed this verse of *"fa-lamm twaffai'tani"* in the Book of Commentary [*Kitaab al-Tafseer*] so that he make reveal his own belief in regard to the Messiah son of Mary i.e., according to his belief, he had in fact died. This context deserves for one to think it through and ponder over it as to why Imam Bokhari included the verse of *"fa-lamm twaffai'tani"* in the Book of Commentary [*Kitaab al-Tafseer*]? Thus, after even a modest effort of thinking applied to it, it will become evident that — in keeping with the habitual practice of Imam Bokhari — his objective was to convey that the true and factual meaning of the verse of *"fa-lamm twaffai'tani"* is the same which the Holy Prophet s.a.s. has pointed out. Hence the purpose [of Imam Bokhari] was to make it manifest that this is indeed the true exegesis of this verse which, by making it congruent upon himself, the Holy Prophet s.a.s. himself has provided. Let it become also evident that, by adopting this manner, Imam Bokhari not only revealed his own belief and faith in this matter, but he also made it manifest that the Holy Prophet s.a.s., too, believed in this very meaning of the verse of *"fa-lamm twaffai'tani",* that is why he used the same expression *"fa-lamm twaffai'tani",* without any change or modification, to apply it to his own self. Further, the Imam has done another wondrous thing in this context that in order to further solidify the aforesaid meaning, on the same page 665, he has given commentary on the verse [Arabic:] [613] with reference to Ibn Abbas, which conforms to the afore-

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my companions!' Then the reply will be, 'You do not know what kind of actions these people did, after you.' Thus, at that time, I will say the same thing that a virtuous man of God, i.e., the Messiah son of Mary, had replied when he was asked, 'Did you teach [people] that you should believe in me and my mother to be God?' And the reply which I will give (like the son of Mary) will be: As long as I was among them, I was witness over them; but since You caused me to die You have been the Watcher -- protector and guardian -- over them. [Author's translation of Hadith ends]

[613] The Holy Qur'an (3:56). Translation: 'O Jesus, I will cause thee to die *a natural death …'* [Translator]

mentioned commentary[614]. Thus, he says, [Arabic:][615]. Please refer to the same page 665 of *Bokhari.* This means that the meaning of this verse of the Holy Qur'an (3:56) is that 'O Jesus! I will cause you to die.' Thus, Imam Bokhari has brought the statement of Ibn Abbas to corroborate his own position and to demonstrate that it was *also* the belief of the Companions [of the Holy Prophet[s.a.s.]] that the Messiah son of Mary had died.

Further, Imam Bokhari has done another remarkable thing that he has written, on page 531 of his Sahih [Bokhari], in the context of a description of the excellences of Ibn Abbas, that Ibn Abbas himself related that the Holy Prophet [s.a.s.] embraced him and prayed: O Allah! Grant him wisdom. Grant him the knowledge of the Holy Qur'an. Since a prayer of the Holy Prophet [s.a.s.] is granted acceptance [by Allah the Exalted], therefore the narrative of Ibn Abbas that the meaning of "*tawaffi*" of Eesa, which is mentioned in the Holy Qur'an, means "*imaa'tet*" of Eesa, i.e., to grant death to Eesa. This meaning of the verse of the Holy Qur'an which is due to Ibn Abbas is particularly acceptable also because the prayer [of the Holy Prophet [s.a.s.]] regarding his being [divinely] bestowed with the knowledge of the Holy Qur'an had been granted acceptance.

Further, Imam Bokhari also noted this verse of *"fa-lamma twaffai'tani"* on page 473, and then again on page 490, of the Chapter on the Prophets [*Kitab-ul-Anbiyaa*] to re-iterate the same meaning, and he has articulated that, due this narrative, there is a resemblance between the Holy Prophet [s.a.s.] and Hadhrat Eesa [Jesus]. Thus, on page 489, he has also noted this Hadith which was related by Abu Hurairah [r.a.] that [Arabic:][616] and, in support of that, in his Chapter on Battles [*Kitaab-ul-Maghaazi*], under the sub-section 'Chapter on the Holy Prophet (pace and blessings of Allah be on him)' [*Kitaab-un-Nabi, sallallaho alai-he wa sallam*], on page 640, he has included yet another Hadith that was related by Hadhrat Aa'isha[r.a.]

And further among the beneficial gleanings from Imam Bokhari, for which we must express our gratitude, is that he did not just establish that Hadhrat Messiah [Jesus] (peace be on him) has died, but he also established on the basis of the Ahadith of the Holy Prophet [s.a.s.] that any human-being [whosoever] that dies cannot return to this world. Thus, on page 640 of [*Saheeh*] *Bokhari,* it has been

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[614] Please see the Marginal Note on this verse (3:56) on page 922 of the First Edition, and on page 606 of the present edition.

[615] Translation of the words of Imam Bokhari: And Ibn Abbas said, *'Mutawaffi-ka* means *mo'meeto-ka'.* [Translator]

[616] Translation of Hadith: Among all the people, I am the one who is the closest to [Eesa] the son of Mary; and the Prophets [of God] are like children who share the same father, but have different mothers. [Translator]

related by Hadhrat Aa'isha[r.a.] that when the Holy Prophet [s.a.s.] passed away, some people conjectured that he had not actually died, whereas others held that although he had died but he will return to this world. Under such prevailing circumstances, Hadhrat Abu Bakr [r.a.] went to the residence of Hadhrat Aa'isha[r.a.] and he saw for himself that the Holy Prophet [s.a.s.] had died. Then he lifted the covering cloth and leaned towards his face, kissed it, and said: May my parents be sacrificed for your sake! God shall not bring death to you twice. He then came to where the people had gathered and announced the passing away of the Holy Prophet [s.a.s.] and — to corroborate the fact of the death of the Holy Prophet [s.a.s.] and the impossibility of his ever returning to this world — he recited the following verse of the Holy Qur'an [Arabic:] [617] i.e., Muhammad is not any more than that he was the Messenger of Allah, and all the Messengers prior to him have [already] passed away and left this world forever. Remember that the component "***al***" in the expression "*min qable-h* ***al*** *(r)rosul*" [i.e., *all* the Messengers who existed prior to him] is [grammatically] the category of "*Is'tigh'raaq*[618]" which has an overarching application to the entirety of all Messengers who existed prior to him; otherwise, the argument is rendered deficient, because if even a single member of that category [of Messengers] remains outside its purview then the purpose of this argument by the Holy Qur'an cannot take its intended effect. By quoting this verse [on that occasion] Hadhrat Abu Bakr Siddique provided proof that there has never been any such Prophet who did not die; and he further provided the proof, thereby, that anyone who dies never returns to this world. This is so because, in the Arabic lexicon as well as in the idiomatic and daily usage of the Arabs, the words "*kha'laa*", or "*kha'lett*", is used in regard to the passing of persons who are never going to return later. Hence, the use of the word "*kha'lett*" in the afore-mentioned verse [of the Holy Qur'an] was used for the very purpose of conveying the fact that all those individuals have departed such that they will indeed never again return to this world. Since Hadhrat Abu Bakr [r.a.] had said, while the Holy Prophet [s.a.s.] had died, and lay in state, that: You are pure in life as well as in death. Death shall not overtake you twice. — i.e., you shall never again return to this world — therefore, in support of his own statement, Hadhrat Abu Bakr [r.a.], who was the greatest among the truthful, presented that verse from the Holy Qur'an, and the essence of its meaning is that: All the Messengers who existed prior to the Holy Prophet [s.a.s.] have died, and all the Messengers who have died shall never return to this world. This is so, because just as this word "*kha'lao*", or "*kha'lett*", has been used in the Holy

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[617] The Holy Qur'an (3: 145). Translation: And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. [Translator]

[618] The grammatical term "*Is'tigh'raaq*' — meaning: that which 'engrosses fully, 'occupies wholly' or 'absorbs completely' — refers to the component "*al*", preceded by a word, that causes its meaning to universally apply to all members of that category, without any exception. [Translator]

Qur'an in regard to other persons, so also has same word been used in regard to the Prophets. And this word is even more specific in its connotation than the word "*ma'ut*" [death], because it is conditional within its meaning that such a person departs from this world and never again returns to it. In short, Imam Bokari (may Allah have mercy on him) has first presented the statement given by Hadhrat Abu Bakr [r.a.] Siddique — which states that 'God shall not grant you death twice', because two deaths have to entail a person's returning to life a second time — and then he presented, in this context, the verse of the Holy Qur'an and, thereby, provided the proof that the word "*kha'laa*" is used in regard to a passing after which there is no return. In view of this research and finding subtleties of meaning, the excellence of Imam Bokhari are evident. May Allah grant him the best recompense for this, and may Allah cause him to enter the sublime Paradise.

And further among the beneficial gleanings of Imam Bokhari, another one is that by including five Ahadith in his *Saheeh [Bokhari],* by a variety of narrative sequences and a variety of narrators, he has proven that after his death, the Messiah so of Mary joined, and became part of, the category of all those who had died, and he entered among the class of the revered Prophets of God who had departed from this world; and, during the Night of Ascension [*Me'raaj*], the Holy Prophet [s.a.s.] found him among the group of those who had had died. Please refer to *Bokhari*, pages 50, and 455, as well as 471, 548, and 1120. And it is also related in these Ahadith that although all these Prophets died with respect to the life of this mortal world — and discarded this mortal body and the related aspects of its life — but, in the realm of the Hereafter, they possess a new life that must be characterized as a spiritual life; and whether one considers the Messiah [Jesus] or those other than him, they all possess in equal measure the essentials of this new life. This is the intent of the First Epistle of Peter in the *Injeel* [New Testament], in which he says that he, i.e., Jesus, died with respect to the body, but he was given life with respect to his spirit. That means, the Messiah [Jesus] was granted a spiritual-life, after his death, not a physical-life. Please refer to 1 Peter[619], Chapter 3, Verse 19. And it states in Hebrews, Chapter 9, Verse 27, that human-beings are destined to once die[620]. Likewise, on several other locations in the Bible, it is mentioned that, for the righteous, after one death there is an eternal life. After having proven that the Messiah [Jesus] died, and his spirit is now included among the spirits of those who have died, even if one assumes,

[619] 1 Peter (3:18-19), *New Testament* (King James Version): For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; … [Translator]

[620] Hebrews (9:27), *New Testament* (King James Version): And as it is appointed unto men once to die, but after this the judgment: … [Translator]

despite its unlikelihood, that he may be brought back to life and re-appear in this world, it would still be an impossibility for him to [literally] descend from the heaven; this is because it has been established that, after his death, it was only his soul that had gone to heaven and got included among the other souls. Though, on the basis of such an [unrealistic] assumption, one will have to further say that at some point in time his grave will burst open and he will come out of it: and nobody subscribes to this kind of belief. It runs contrary to all the Books of God, [for someone] to propose a second death, after this one death, for a great Prophet of God. And one who believes in one death of the Messiah [Jesus] and then believes him to descend into this world near the Day of Judgement, such a one intends for everyone to undergo death once, but for the Messiah [Jesus] to experience death twice. Please refer [621]to 2 Peter (3:10); anyone who was born into this world, with any kind of body and shape, such a one cannot escape death.

And yet another one among the beneficial gleanings from Imam Bokari is that after providing a definitive determination that the Messiah son of Mary died, and was included among those who had died, he then laid down three robust contextual premises regarding the Prophecy, which is included in his *Saheeh* — i.e., the son of May [*Ibn-e-Maryam*] will descend — and, thereby, established that the son of May [*Ibn-e-Maryam*] who is to come is certainly not the particular 'son of Mary' to whom *Injeel* was revealed. Thus, the first contextual premise that he has written is that: the Holy Prophet [s.a.s.] said [Arabic:] [622]. The second contextual premise is that the expression [Arabic:][623] has been used in regard to "the Messiah who was to come", which has made it manifestly evident that "the Messiah to come" will not be the self-same [earlier] Messiah [Jesus]; instead, he will be am Imam of yours, and he will be from among you. And he has definitely not mentioned any other Imam to accompany the Messiah; instead, it was on account of *Imamat* that the Promised Messiah was given the name of *Hakam* and *Ad'l* and *Muqsit*. If he is not Imam then how could these attributes, which pertain to *Imamat*, can be stated in regard to him? And if someone were to say that by *Imamat* it is meant the *Imamat* [or, leading role] in the performance of daily-prayers, just as there are mullahs in every mosque, then it will be a view reflecting a weird sort of thinking. Because, it is not possible that only one Imam may be sufficient for the performance of five daily prayers by two-hundred million

[621] 2 Peter (3:10), *New Testament* (King James Version): But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [Translator]
[622] The Arabic phrase, *La nabiyy-a ba'a-di*, literally means: There is no Prophet after me. [Translator]
[623] The Arabic phrase, *wa imam-o-kum minkum*, literally means: And (or, while) he will be your Imam, [who will be] from among yourselves. [Translator]

Muslims who live in various countries, in a variety of locations. Even for sizable armies that are spread out extensively, in keeping with the requirements of combat strategies, one Imam cannot suffice. Thus, the *Imamat* of prayers which hundreds of thousands of individuals are doing these days, the same number is essential for each era and it cannot be performed by a single individual. Instead, by 'Imam' is meant a leader, one who is followed, and who is a *Khalifa* [or, vicegerent] among whose attributes are mentioned *Hakam* and *Ad'l* and *Muqsit*. Now, one should open one's eyes to see whether, after looking into the context in *Bokhari*, these are applicable to the person of the Promised Messiah or to anyone else? O creatures of God! Have some fear [of God]. Look, it is your own heart that will incriminate you that you are covering up the truth. Have some fear. O people! Have some fear, and do not deliberately refrain from what has been stated by God and His Messenger; and desist from acting as infidels and from distorting the truth. Why do you pervert the words of Allah and His Messenger from their *proper* places? And you indeed pervert them, and you do it knowingly.

The third contextual premise that Imam Bokhari has stated is that , with perfect persistence and in several locations, he has brought out the distinct difference between the respective physical-appearance of "the Messiah who was to come" and that of the "original Messiah". Everywhere that he has written the description of the original Messiah, he has described his face as sanguine [i.e., ruddy]. And every time he has described the physical-appearance of the Messiah-to-come, based on the words of the Holy Prophet [s.a.s.], he has described it as wheat-complexioned — and never has he let this consistency slip even once! For instance, on page 489, Imam Bokhari has included two Ahadith: one narrated by Abu Hurairah, and the other by Ibn Omar. And in either one of these, it is narrated that during the Night of Ascension [*me'a'raaj*] the Holy Prophet [s.a.s.] saw Eesa [Jesus], who was the original Eesa, and found him to be of reddish complexion. Then, followed by this, it is related by Abi Saalim that the Holy Prophet [s.a.s.] saw in a dream the Messiah-to-come and described his appearance and his being wheat-complexioned. Further, on page 1055, it is related by Ibn Omar [r.a.] that the Holy Prophet [s.a.s.] saw in a dream the Messiah-to-come and found him to be wheat-complexioned, and he [also] saw the *Dajjaal* [anti-Christ] who was of reddish complexion (which was indicative of the fact that the *Dajjaal* will be born within a nation that is of reddish complexion.) And on page 489, it is related by Abdullah bin Omar that the Holy Prophet [s.a.s.] saw [in a vision] the Messiah-to-come who was wheat-complexioned. Likewise, Imam Bokhari has persistently ensured in his book that, on the basis of related testimonies of the most trustworthy Companions [r.a.] he records the description of the original Messiah as one who had reddish-complexion, and when he records the

description of the Messiah-to-come it is always wheat-complexioned; by this he has established that the Messiah-to-come is a different person [than the original Messiah]. Thus, Imam Bokhari, in his *Saheeh*, Chapter on Garments [*Kitaabu-ul-Libaas*], also noted the visible appearance of the Messiah-to-come to be of wheat-like-complexion. Please refer to page 876 of the Chapter on Garments [*Kitaabu-ul-Libaas*].

And another one among the beneficial gleanings from Imam Bokhari is that on the basis of the Hadith that is noted on pages 652 and 464, i.e. the Hadith [Arabic:] [624], and Hadith [Arabic:][625] , he contrasted this Hadith with some others who ran counter to it, and he drew attention to this point that [the phrase] "*Ibn Maryam*" refers to every such person who is characterized by his qualities and traits. And the [afore-mentioned] Ahadith that run counter [to the said Hadith] are as follows: please refer to page 464 and the Hadith on page 776 at the end of which it states [Arabic:] [626]. In addition to that the verse [Arabic:][627] and verse [Arabic:][628] clearly make it evident that it is not uniquely specific to Ibn Maryam [son of Mary] to be protected from the touch of Satan; and this taunt by Zemakhshari is absurd that this Hadith that points to the 'specificity of Ibn Maryam with respect to his being protected from the touch of Satan', which Imam Bokhari has included in his *Saheeh*, is not free from defect and its authenticity is questionable. Because, by perusing it profoundly, one finds that the great Imam Bokhari has himself pointed it out that by [the phrase] "Ibn Maryam and his mother" is meant every such person who combines within himself the excellences of both of them. Thus, there is no contradiction and no objection. And, when it becomes established that in terms of the words used by the Holy Prophet [s.a.s.] which [metaphorically] refer to a person *other than* Eesa as "Eesa" or "Ibn Maryam", then this idiomatic usage will be even more strongly supportive of my position on this. In addition, an idiomatic style of expression did find currency in the Ahadith of the Holy Prophet [s.a.s.], and is well-known, that in view of some of their personal attributes s some persons have been given a certain name whereas it is the name of some other person [who had those attributes].

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[624] Translation of Hadith: There is no child that is not touched by Satan, at the time of its birth, except Mary and son of Mary. [Translator]
[625] Translation of Hadith [*Kull-o bane-Aadam-a yat'an-o shai'taan fi junbay-he be-is'be'i-he, heena youla-o, ghair-a Eesa-abn-o Maryam.*] Eevery human [child], when it is born, Satan pokes his finger on its either side, except [the case of] Eesa, the son of Mary. [Translator]
[626] Translation of (the given end portion of) the Hadith: ... Satan does not hurt him. [Translator]
[627] The Holy Qur'an (15:43). Translation: 'Surely you will have no power over My servants, … [Translator]
[628] The Holy Qur'an (19:16). Translation: And peace was on him the day he was born … [Translator]

For instance, on page 592, there is a Hadith, [Arabic:][629]. Please refer to page 521 of *Bokhari*. Now it is evident that the quality of being a *muhaddith* is not confined to Hadhrat Omar[r.a.] Thus the meaning of this Hadith would be that whichever person will be *muhaddith* such a one, in terms of his spiritual attributes, will be Omar. Similarly, in Ahadith, *daab'batul ardh* (the worm of the earth), too, has been given a specific name and then described; but, after pondering over Ahadith one finds that this name, too, has general applicability. Because, *daab'batul ardh* has been described in such a manner in *Saheeh Muslim* that on one hand it is the Jassasah of the Dajjaal, and his companion, and a resident of the same island where the Dajjaal is. But, on the other hand, it [i.e., the narrative of *Saheeh Muslim*] has also accorded it a place under Safa, in the holiest of holy Mecca the most revered: meaning that she [i.e., the Jassasah] is under the holy land; not in the company of the Dajjaal. And it is further narrated that he will arise from within that. It seems that the interpretative meaning of this metaphor [i.e., *daab'batul ardh*] is the name of a category of those religious divines who happen to be two-faced: on one hand they have a link with religion and the truth, but on the other hand they also have an association with the material world and Dajjaalism. Further, it is written in several locations of Bokhari about the birth of such *maulvis* and *mullahs* in the Latter Days. Thus it is stated that such people will be reciting the Hadith of *Khair-ul-Bariyyah* [or, the Best of Creation, i.e., the Holy Prophet Muhammad[s.a.s.]] and they will also be reciting the Holy Qur'an; but, the Qur'an will not find its way any lower than their throats. So, this is that very era, and these are the people with whose interaction the Holy Prophet [s.a.s.] has gravely warned and said, [Arabic:] [630] Please refer to *Bokhari*, page 509. These are the same category of people that, although Allah — Glorious is His Majesty — and his Holy Messenger [s.a.s.] clearly and consistently proclaiming the death of the Messiah son of Mary, but still these people do not trust the expressed word of God and His Messenger! Though, the divine commandment was that [Arabic:][631] ; [Arabic:][632], refer to *Bokhari*, page 377;

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[629] Translation of Hadith: Indeed, in the nations that passed away before you, there were *Muhadditheen* [i.e., those persons who are recipients of Divine Revelation, i.e. they are blessed with converse with God the Exalted]. So, if there is one such person im my *Ummah* [i.e. body of followers], it is indeed Omar[r.a.] [Translator]

[630] Translation of Hadith from Bokhari: ... Thus, you should separate yourself from all the [different] factions [or, religious sub-denominations], even though you may have to chew the roots of tress with your teeth [for drawing your subsistence, in this state of separation] until death overtakes you while you are living in this way. [Translator]

[631] The Holy Qur'an (3:60). Translation: [O ye who believe! Obey Allah and obey *His* Messenger and those who are in authority over you.] And if you differ in anything among yourselves, refer it to Allah and *His* Messenger, if you are believers in Allah and the Last Day. That is the best and most commendanble in the end. [Translator]

[632] Translation of Hadith from Bokhari: Any condition, or stipulation, that is not found in the Qur'an is false. And the decree of Allah dererves the most that it should be followed. [Translator]

[Arabic:] [633], please refer to *Bokhari*, page 250, and [Arabic:],[634] please refer to *Bokhari*, page 172.

Now I have completed the task of presenting a sample of some beneficial gleanings from Imam Bokhari and, from the above-quoted narratives, it is evident that the revered Imam Bokhari is the foremost witness to, and supporter of, my claims; and it is certainly not possible for my opponents to present any Hadith from *Sahih Bokhari* that furnishes even an iota of support for their views. Thus, in reality, they are the deniers of *Sahih Bokhari*; not myself.

Finally, I also want to note that I had requested Maulvi Muhammad Hussain Batalvi that if you believe me to be a deceptive person and one who is outside the pail of Islam, then come let us also compete in this manner as well that we both should [prayerfully] turn to God the Exalted for the appearance of a Sign showing [divine] acceptance [of one of us], so that in favor of whichever of the two of us the divine help becomes evident, and the Signs from God indicative of such a one's acceptance are manifested, that is the person who should be identified and accepted by the people — on the basis of this Sign of [divine] acceptance — and the people may be happy to get rid of the constant tussle created by the imposter. In response to [this offer by me] Maulvi Sahib wrote in his newspaper issue of August 1, 1891 A.D. that 'this request will be entertained only when you will first prove that your set of beliefs form a part of the set of beliefs in Islam; no matter to what a great extent a non-Muslim (i.e., one who does not subscribe to Islam) may cause heavenly signs to be shown for him, those who believe in Islam do not pay any favorable attention to him'. Now, let the readers do justice concerning this: under the prevailing circumstances, it was to obtain this very proof [as divine evidence] that this offer was made., so that it may become evident as to which among the two sides is the genuine and real Muslim; then, before such a proof is forthcoming, to proclaim a Muslim — who is a believer in *La Ilaaha il-Allah, Muhammad ur Rasool-Allah* [There is none worthy of worship except Allah; Muhammad is the Messenger of Allah] — to be a 'non-Muslim' and to say to him, "You are not a Muslim", what kind of faith and 'practice of Islam' is it? In addition to this, if my humble-self is an unbeliever [*kafir*] in the sight of Maulvi Muhammad Hussain sahib, then whatever will be revealed on my

[633] Translation of Hadith from Bokhari: For us, there is nothing except the Book of Allah [i.e., the Holy Qur'an]. [Translator]
[634] Translation of Hadith from Bokhari: Sufficient for you is the Qur'an. [Translator]

side will be a gradual inducement[635] [*is'tid'raaj*]. Thus, under the circumstances, in opposition to this gradual inducement, a miraculous outcome [*ka'raa'mah*] should be manifested from him; and it is obvious that a miraculous outcome always proves to be victorious over a gradual inducement. Eventually, the divine certificate is granted only to those who have acceptance [from God]. If, according to his statements, I am the rejected one [in the sight of God], whereas he is the accepted one, then why is he so afraid of competing with a 'rejected one'? If I will cause some Sign to be shown, while I am the 'unbeliever' [*kafir*], in his sight, then he can surely show that with foremost capability: after all, he is the [divinely] 'accepted one', is he not? Because, if someone is the 'accepted one', then the request of such a one is not rejected. [Arabic:] [636] If Ibn-e-Sayyaad had demonstrated something then were the miracles of the Holy Prophet [s.a.s.] not manifested; and are the Signs of Eesa, in countering the *Dajjaal*, not written about? [Arabic:][637]

Views of Sir Sayyid Ahmad Khan, K.C.S.I., about Divine Revelation; and My Narrative about it as the Actual Fact

[Arabic:] [638]

The translation of the afore-mentioned verse is: O Muslims! If a disagreement arises among you, over some issue, you should hand it over to Allah and His Messenger for a decree on it; if you are believers in Allah and the Last Day, then this is what you should do: this is what is better, and that is the best interpretation.

Now, one should know that in his periodical, *Aligarh Gazette*, Sayyid Sahib has expressed his opinion that is contrary to the Holy Qur'an and Hadith. A summary of his writing is presented as follows:

> Any idea that suddenly strikes in your heart [i.e., mind] — no matter what matter it is related to — that is what revelation [*ilhaam*] is; provided there

[635] The dictionary meaning of *Is'tid'raaj* is: Bringing gradually, gradual inducement etc. (see Al-Mawrid dictionary). The Holy Qur'an (7:183) and (68:45) uses the word "*sa-nas'tadrij-o hum*" which means "We shall draw them (to destruction) step by step". [Translator]

[636] Translation [of Hadith]: Whosoever showed enmity towards My friend [*waliyy*], I proclaim war against such a one. [Translator]

[637] Translation: So, now run! Where can you run? [Translator]

[638] The Holy Qur'an (3:60). Translation: And if you differ in anything among yourselves, refer it to Allah and *His* Messenger, if you are believers in Allah and the Last Day. That is the best and most commendanble in the end. [Translator]

is no set of teachings, or appreciative description, or narrative that may have taken you in that direction [of thought]. Such revelations are nothing to marvel at; rather, these are experienced by a majority of people. A logician will experience these [ideas] in the realm of logic, a philosopher in the area of philosophy; to a physician it will be in the medical field and in the diagnosis of diseases, to the persons in industrial crafts it will be in those crafts, etc. So much so that it does not even depend on whether one subscribes to Islam, or is a non-Muslim; instead, revelations of this kind are an innate reality associated with human-beings, which does not necessitate one's belief in Islam: but, it does need such created-beings who have this innate capability to have revelation. In certain situations, perhaps the person who experiences revelation may gain some tranquilly of mind from it, but it cannot produce any outcome that causes any benefit to other people, or to create certainty in them, to bring about serenity in them, or to prove the actual reality or genuineness of that experience [of revelation]. The system of revelational experiences, for the most part, is associated with the real of perceptions, which consists of only imaginations, and no proof exists of these being evidence-based realities or being event-based. The entirety of the revelations of the revered *sufis* has no more value in rank than that of the personal, internal, imaginings; and these are simply trifles, futile, and useless: these can neither benefit nor hurt the creatures of God. According to [Arabic:][639] the religion of Islam has already been perfected; so, now revelation cannot create anything new [to Islam]. Those who consider a recipient of revelation to be a Godly man, they cannot even determine whether, in reality, his claim to being a recipient of revelation is genuine or, God forbid, he has some sort of mental illness. As for the recipient of revelation, who feels self-satisfied, his so-called satisfaction is not worthy of his own trust: who knows whether he is actually satisfied, or he is just suffering from an illusion? The reality of those who are called *sufis* and Godly-persons is no more than they become fixated upon their own imaginings, which are baseless, and start considering them to be genuine. Their experience of advancement in *su'louk* [the spiritual pathway of Sufism] is only their progress in terms of illusions. We have absolutely no need of any revelation, or a recipient of revelation, either for the sake of religion, or the Hereafter, or to experience nearness to Allah, or to discriminate between truth and falsehood — even if people come to rally around a recipient of revelation just as idol-worshippers gather around an idol. The gist of it is that revelation is utterly

[639] The Holy Qur'an (5:4). Translation: This day have I perfected your religion for you [and completed My favour upon you and have chosen for you Islam as religion]. [Translator]

useless, and there is no firm basis for [ascertaining] its authenticity. [Arabic:][640]

In order to dispel the misgivings of Sayyid Sahib, the first observation my humble-self would like to make is that whatever is the extent of Sayyid Sahib's understanding of revelation — i.e., it consists of only one's imaginings, and the inventor of these is none other than the heart of the recipients of revelations — this opinion of Sayyid Sahib makes it evident that he is still unaware of the teaching regarding [divine] Revelation, i.e., *ilhaam*, or *wah'ye*, which has been imparted by Allah, Glory be to His Magnificence, and by His Messenger. Thus, let it be evident that the Holy Qur'an has not used the term *ilhaam* to indicate the quality of the circumstance that is referred to as the divine-discourse [*mukaa'limah-e-Ilaahi*]. Only in one instance, the derivative expression of *ilhaam* has lexically appeared [Arabic:][641] Therefore, it is not associated with what we are engaged in discussing here. All it means is that God the Exalted, on account of His being the 'Prime Cause of all Causes' [*ill'at-ul-ilall*] provides support, under His Law of Nature and through ideas, stratagems, and expedient tricks, to the evil persons, in a manner that is appropriate to their circumstances, and also to the virtuous persons, in a manner that is appropriate to their circumstances — i.e., in accordance with their, respective, carnal desires and their passionate love-inspired fear of God — that is to say, He causes them to think innovative thoughts and expedient tricks; or, that He enhances their passions and sentiments; or, that He manifests their respective, hidden and innate capabilities. For instance, if a thief is fully absorbed in thinking about discovery some innovative method of committing a burglary, such a method is suggestively brought to his mind. Or, if a person who has a love-inspired fear of God desires that he may find a legitimate way to earn his livelihood then he, too, is granted a suggestion in this regard. Thus, in general, it is referred to as "*il'haam*", which is not exclusively associated with anyone who is virtuous, or anyone who is evil; instead, the whole human species and all members of humanity, in accordance with their respective circumstances, continue to be the beneficiaries of the 'Prime Cause of all Causes' [*ill'at-ul-ilall*] through such an *il'haam* [revelation].

But, extremely high above this level, there is another *il'haam,* which God the Exalted has referred to as "*wah'ye*" [Divine Revelation], and not "*il'haam*". Its definition is as follows: It is the term used to refer to a special manifestation [*ta'jalli*] of God the Exalted which frequently descends on only those individuals

[640] Translation: Thus, you must comprehend this [i.e., the explanation that follows], which is what my Lord has granted me as Revelation. His discourse was fulfilled. [Translator]
[641] The Holy Qur'an (91:9). Translation: And He revealed to it [i.e., to the soul] what is wrong for it and what is right for it. [Translator]

who are special [in the sight of God] and are characterized by their nearness to God. And its final-cause [*il'lat-e-gh'ai*] is that in order to rescue one from doubts or suspicions — or to inform one about something novel or hidden, or to inform one about what is in conformity with God's purpose or intent, or what is contrary to His purpose or intent, or to grant one peacefulness and satisfaction in the face of some source of fear, or to grant a glad-tiding — it takes the form of a mutual converse [of man] with God and consists of a delectable speech [from God]. And its reality is that it is a [divine] suggestion originating from the realm of the unknown [*ghaebi ilqaa*] that is couched in terms of words the perception of which occurs, most likely through a covert sense, in terms of hearing, or its being articulated through one's tongue, or in the form of its being visible; and one's own self and one's imaginings have no control over it. Instead, it is a voice of nature which is due to the Divine suggestion that is breathed into one by God, which is detected by the perceptive sense of the one who is the recipient of that Revelation [*wah'ye*]. When the soul of a human-being is cleansed of the impure encumbrances of the self, and it perfectly takes on the color of the actual reality of Islam, and submissively places one’s head — happily, and with complete submission, and accompanied by full loyalty — in the presence of God the Exalted, Who is free of all need and want, and after a true sacrifice which encompasses the sacrificing of one's ego, and one’s wealth and honor and all other attachments which are desired by one's beloved 'self', and then [one's soul] stands ready for the attainment of the sublime love of God, and all the intervening curtains of one's ego that were creating a distance between oneself and God are rendered non-existent and liquidated, and a great revolution and a drastic change takes place in the traits, in the moral condition, and within all the passions of the life of such a human-being, that a new birth and a new life becomes manifest, and in his explicit vision the existence of anyone and anything other than God becomes completely extinct, it is then that such a person becomes worthy of being the frequent recipient of the Divine converse. And the benefit of [experiencing] such a Divine converse is that one progresses from the level of a limited and dubious perceptiveness to such a level of explicit vision [*sho'houd*] as if he has seen God the Exalted. Thus, it is this stage of attainment at which all the [various] levels of perceptiveness and recognition of God reach the ultimate end; and this is that very point of excellence that a human-being can potentially attain, beyond which it is surely not possible experience, in this world, by those who are thirsty of achieving perceptiveness [of God]. And most often, for the Prophets and those who are blessed with Divine converse [*mohad'dith*] the way to experience this is that when God the Exalted wants to cause Hid discourse to descend upon any one of these individuals then, without the instrumentality of physical causes — in a purely spiritual way — a state of being

swept off into a rapture, and [a sort of] unconsciousness, is caused to come upon them. Then such a person completely loses the sense of his own 'self' and, involuntarily, due to a special attractive force from God, immerses into a deep plunge and, at the moment of his regaining consciousness, he comes back with a delectable discourse: that, indeed, is the Divine Revelation [*wah'ye*].

The discourse that descends upon individuals who are dear to God and who are holy personages, it is nothing born out of a whim or one's own imagination, which can be created by one's own egoistic self. Instead, it is in actual fact, and in reality, the discourse of that Invisible Being, the most sublime evidence and the highest quality of proof of whose existence, in the sight of those with perceptiveness, is this very discourse. And for a Muslim, the Holy Qur'an and the Ahadith of the Holy Prophet [s.a.s.] are sufficient as proof that it is the wont of God the Exalted that He cause His discourse to descend upon His servants: the converse between God the Exalted and His Prophets; and, among the saintly personages, His sending His discourse down to the mother of [Prophet] Moses; blessing Hadhrat Khiz'r with His converse; and to speak to Hadhrat Maryam [i.e., Mary] through the agency of an angel, etc. etc. The evidence available from the Holy Qur'an is so explicit that one need not take pains to narrate it. And in *Saheeh Bokhari*, on page 521, under the mention of Hadhrat Omar's excellences, the following *hadith* is written, [Arabic:] i.e., Prior to you, among the Children of Israel, there did exist some such persons, although they were not Prophets, but God the Exalted would bless them with His converse. Thus if such people are to be found in this *Ummah*, then one such [example] is Omar.

Similarly, all the well-known and revered saints have all along been providing testimony, based on their personal experiences that the Divine discourse and dialogue between God the Exalted and saintly personages who are friends [*auli'ya*] of God do take place, and at the time of their supplication to Him, as well as on other occasions, they do hear the delectable Word of God Almighty. One should take note as to how often throughout [his book] *Fu'tooh-aul-Ghay'eb,* Syed Abdul Qadir Jeelani[r.a.] provides testimony that the Divine discourse certainly descends upon those saintly personages who are blessed with nearness to God; and it consists of the words of God, and it is not just a divinely inspired revelation [*il'haam*]. And Hadhrat Mujaddid Alf-Saani wrote in a letter addressed to a person named Muhammad Siddique, in volume 2, page 99, of his book *Maktoobaat*, as follows: [Arabic:], i.e.,

> O my friend! Let this be known to you that the converse of God Almighty with a human-being sometimes takes the form of one-on-one and in terms

> of a mutual dialogue; and such individuals who experience mutual dialogue with God the Exalted, they are among the choicest of Prophets. And sometimes this rank of experiencing a mutual dialogue is granted to those who are themselves not Prophets but are followers of the Prophets. And the person who is honored with the frequent mutual dialogue [with God], such a one is called a *mohad'dith*. And such an instance of 'mutual dialogue' does not form part of a revelation [*il'haam*]; in fact it is non-revelational [in its type]; nor is it a divinely-inspired suggestion in one's mind; nor is it the kind of Divine converse that is meant for an angel. Such a converse is addressed to an individual who is a perfect human-being. And God the Exalted chooses for His mercy whomsoever He pleases.

One learns from these texts [quoted above] that, in fact, revelation [*il'haam*] is something distinctly different from Divine discourse [*mukaa'limah-e-Ilaahi*]; and Sayyid [Ahmad Khan] Sahib himself explicitly admits to the [existence of the] above-quoted statement on page 7 of his own book *Tab'yeen-al-Kalaam*. The readers should read page 7 of the book *Tab'yeen-al-Kalaam* so that they become aware that Sayyid Sahib had already conceded and agreed to all these matters in the past; now, after having accepted these, he has become a denier due to some expediency.

And the statement by Sayyid Sahib that: 'Revelation is a useless thing', is itself a useless statement. Because if that particular sort of revelation [*il'haam*], which Sayyid Sahib has described in his writing, is useless then let it be. But, the Word of God is surely not useless; and, God forbid, how could it ever be 'useless'? That alone is the unique source of perfect kind of perceptive-knowledge due to which man does not simply become convinced of the existence of God the Exalted on the basis of one's self-constructed ideas in this dusty [and misty] realm, rather, man hears the proclamation of "I do indeed exist!" [*a'nal mau'jood*] coming from the Ever-living, the Self-subsisting and All-Sustaining. And due to hundreds of extraordinary Prophecies and [the manifestation of] sublime secrets which are laid bare by such [Divine] discourse, one attains to the level of *haq'qul yaqeen* [i.e., the level of knowledge through personal experience] due to believing in the One Who Speaks. And one who sits in the company of such a person, too, does not remain deprived of such spiritual gains and benefits; instead, he gradually achieves such power of certainty that it is as if he 'sees' God the Exalted and Glorified. If Sayyid Sahib were to publish a public announcement in a newspaper, stating that he does not have faith in it that a human-being can have such a rank of experiencing a dialogue with God the Exalted, and if he rejects all the testimonies that have been provided by those

who are personally experienced in spiritual matters, the Messengers and Prophets of God, the saintly personages, then it will be incumbent on my humble-self to openly challenge — following the same method which was founded by the revered Prophets of God the Exalted — and invite Sayyid Sahib through some newspaper to try it out. If Sayyid Sahib were to be a truth-seeker, he will eagerly and gladly accept this spiritual invitation. [Arabic:] [642]

An Announcement, with a Prize Money of 1,000 Rupees, regarding the word "*Ta'waffi*" and "*Al-Dajjaal*"

Let it be clearly known to all Muslims that it has been very clearly and transparently proven on the basis of the Holy Qur'an and the Ahadith of the Messenger of Allah, peace and blessings of Allah be on him, that in fact Hadhrat Messiah [Jesus] son of Mary, on whom be peace, on the basis of the verse [Arabic:] [643] has died, after spending the days of his life, here on this earth. And it is proven on the basis of 16 verses of the Holy Qur'an and many Ahadith from *Bokhari*, *Muslim*, and other authentic compilations of Ahadith that those who have died are not sent again to this world to live and settle down; nor, in actual fact and in reality, anyone ever experiences two counts of death; nor there exists, in the Holy Qur'an, any Law of Inheritance for people who may 'come back'. Among other things, some of the religious scholars are given to extravagant exaggeration that the Messiah [Jesus] son of Mary did not die [a natural death] and was, instead, he was physically lifted up, alive, towards heaven and he is still present in heaven with his physical life from this world. And such people say with much audacity and insolence that the word "*tawaffi*" that is used in the Holy Qur'an about Hadhrat Messiah [Jesus], it does not mean 'to grant death to someone'; instead, it means 'to wholly take something', i.e., in addition to capturing one's soul, also capture one's body. But, to interpret this word to have this meaning is a total fabrication on their part. The usage of the Holy Qur'an, in regard to this particular word, in general, is that the Holy Qur'an uses this word consistently everywhere the context is that of 'capturing of the soul and granting death' [to someone]. The same usage is found consistently throughout the Ahadith and statements of the Holy Prophet, peace and blessings of Allah be on him. Ever since the Arabian Peninsula has become habitable in this world, and the Arabic language came into existence, it cannot be established from any statement, whether ancient or modern, that the word "*tawaffi*" was ever used to convey the sense of 'capturing of body'. In fact, wherever the word "*tawaffi*" was

[642] Translation: Peace shall be on him who follows the guidance. [Translator]
[643] The Holy Qur'an (7:26). Translation: He said 'Therein you shall you live and therein shall you die, and therefrom shall you be brought forth.' [Translator]

used, such that it referred to an action [i.e., verb] on the part of God the Exalted, and its application was to a human-being [as its object], then it has always been used to convey the meaning of 'granting death to someone and capturing of the soul' — and not to indicate 'capturing of body'. There is no lexicon that runs counter to it; no idiom, or statement from those whose mother-tongue it is, is against this [norm]. Thus, there is not even an iota of a probability to the contrary. If someone can present a proof from the Holy Qur'an, of any Hadith of the Holy Prophet [s.a.s.], or from poetic couplets, or epic odes of praise, poetry and prose — ancient as well as modern — of Arabia, to establish that in any instance, the word "*tawaffi*" was used — whereas its verb-form referred to it as an act attributed to God the Exalted, and it was applied to a creature with a soul [i.e., a human-being] — and that it was used in a context other than that of 'capturing of soul and granting death to someone', i.e., it has also been used to convey the sense of 'capturing of a body', then I swear by the name of Allah, Glory be to His Majesty, and make an solemn affirmation under the Shariah that I will sell any part of my property to pay 1,000 Rupees cash to such a person and, for future, I will admit to his excellence in the realm of the knowledge of Hadith and the Holy Qur'an. Likewise, if Maulvi Muhammad Hussain Batalvi, or any of those who share his views, were to furnish proof that the word "*Al-Dajjaal*" that has occurred in *Bokhari* and *Muslim*, has been used for any *Dajjaal* other than the specific *Dajjaal* who has been promised, then I place myself under the oath of the One in Whose hands my life is, that, whichever way possible, I will pay an indemnity of 1,000 Rupees cash to such a person as well. If they want, they can ask me to prepare a registered [binding] instrument, or a promissory note to this effect. This public announcement is particularly addressed to Maulvi Muhammad Hussain Batalvi who has laid a claim, in a manner of pride and haughtiness, that the word "*tawaffi*" that is used in the Holy Qur'an in regard to Hadhrat Messiah [Jesus], its meaning is 'to take (something) wholly', i.e., to lift up both the body as well as the soul, in the existing form, and to not abandon any component of the compound entity of body-and-soul; instead, take all of it in the same form as it exists in, in one's possession: alive and fully safe and sound. Thus, my current public announcement rejects this [alleged] meaning and constitutes a challenge. Likewise, Maulvi Muhammad Hussain Batalvi, due to his egotism and lack of knowledge, has laid a claim that the word "*Al-Dajjaal*", that has frequently occurred in *Bokhari* and *Muslim* as a name given to the specific *Dajjaal* who was promised, is not a particular name used for the specific *Dajjaal* who was promised; instead, these books do use this word to refer to other kinds of Dajjaals, too. While making this claim, he also laid down an elaborate and expansive claim of his knowledge of the subject of Hadith. Thus, I have made this public announcement, accompanied by a challenge, in order to refute this

[alleged] meaning that the expression "*Al-Dajjaal*" has a general applicability — and also to affirm my claim that this term "*Al-Dajjaal*" has occurred exclusively in reference to the promised *Dajjaal*, and it has been determined as a proper-noun for it. If Maulvi Muhammad Hussain and his followers among religious scholars will be able to furnish proof of their afore-mentioned claim, they will be eligible to receive 1,000 Rupees; in addition, my humble-self will publish in some newspapers, in general, this admission on my part that Maulvi Muhammad Hussain and those who share his views are in fact scholars, experts on *Ahadith*, exegetes, and well-versed in the hidden subjects and fine points of the Holy Qur'an and the Holy Prophet's *Ahadith*. And if they could not prove it, then it will be established that not only are these people devoid of understanding the fine points and the facts of the Holy Qur'an and Hadith, but even of its peripheral meanings, and they are out and out ignorant and wicked; and that, clandestinely, they are the adversaries of Allah and His Messenger, and they reject the factual and real meaning and fabricate new meanings only by way of heresy. Likewise, if anyone can prove that all those verses of the Holy Qur'an, which indicate that nobody who died will ever return to this world, are not definitive in their guidance and, instead of the word *mau't* or *imaa'tet* [i.e., death] — which consists of several meanings, and has also been used in the sense of sleep, unconsciousness, disbelief, misguidance, and being close to death — if one can demonstrate that the word-form "*tawaffi*" has been used e.g., in stating *"tawaffa-hullah-o me'a-ta aa'min. Summa ba'asa-hu"* [i.e. God caused him to die [*tawaffa-ho*] for a hundred years; then He revived him], then even such a person will also be immediately paid out 1,000 Rupees[644]☆

Public Announcement by: My humble-self, Ghulam Ahmad;
from Ludhiana, mohalla Iqbal Ganj

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[644] Author's *Note* begins: None of the verses in the Holy Qur'an which pertain to revival after one's being granted death are indicative of real death. And by one's believing that such verses refer to real death, it becomes inevitable to believe all those verses of the Holy Qur'an are now viewed as counter to those sixteen verses [of the Holy Qur'an] and all those Ahadith in which it is stated that no one, after his death is sent back to this world. In addition to that, another perversion does entail this: the experience of being in the throes of death, the accountability process in one's grave, and the ascent of the soul to heaven — all of which should have happened only once, will now have to be believed to be a two-time occurrence; and this promise by God the Exalted that, after the accountability process in one's grave, now the deceased will be revived only on the Day of Judgement, comes out to be a clear untruth. But, if one does not interpret these [aforesaid] verses to be referring to the real death, then no problem ensues, because it is not beyond the transcendental power of God the Exalted that He may cause a condition of unconsciousness, resemling death, to come over a person for a period of time but that is may not be the real death. And the truth of the matter is that up until God the Exalted grants real death to any living-being, such a one cannot die even if hacked to pieces. [Arabic:] The Holy Qur'an (2:107) *Dost thou not know that Allah has the power to do all that He wills?* [Arabic:] The Holy Qur'an (3:146) *And no soul can die except by Allah's leave.* Author's *Note* ends here. [Translator]

Marginal Note [*haa'shiya*]**, related to Page Number 892**[645]

This verse, fully laid out, is as follows [Arabic:][646] In this verse, Allah The Exalted has placed himself as a subject [i.e., doer of an action] and described four of his acts, respectively, one after another. He says: O Eesa [Jesus], I will [1] cause thee to die, and will [2] exalt thee to Myself, and will [3] clear thee from the charges of those who disbelieve, and will [4] place those who follow thee above those who disbelieve thee, until the Day of Resurrection. It is evident that all these four sentences have been narrated in a natural sequence because there is no doubt that when someone is called towards Allah the Exalted, and he receives the call [Arabic:][647], then in accordance with the verse of the Holy Qur'an [Arabic:][648] as well as the authentic Hadith, such a one's elevation towards God the Exalted [*ra'fa'a*] takes place. And, after death, it is imperative for the soul of a believer to be elevated toward God the Exalted — as articulated by the Holy Qur'an and authentic among the Ahadith. Subsequent to this, when Allah said to Hadhrat Eesa [Jesus] that: I am going to absolve you of the allegations of the disbelievers, it points out that the Jews intended to accomplish the death of Hadhrat Eesa [Jesus], on whom be peace, on the cross so as to place him under the blame, as stated in the Torah, book of Deuteronomy, that the person who is hanged is accursed and deprived of the mercy of God the Exalted, i.e., one who is not honorably elevated toward God the Exalted. Thus, God the Exalted gave a glad tiding to Hadhrat Eesa [Jesus] in this verse that: You will die a natural death and will then be elevated, in honor, toward Me; and your enemies who are making endeavors to ensure your death by crucifixion, they will remain unsuccessful in their efforts; and the allegations [against you] they are trying to establish, I shall keep you absolved and cleared of all such allegations, i.e., that of dying by crucifixion and its evil fall out, which consists of being accursed, being bereft of Prophethood, and deprived of elevation [towards God the Exalted] i.e., *ra'fa'a.* In this context, the word "*tawaffi*" contains a subtle hint that conveys the meaning of protecting [him] from dying by crucifixion, because the meaning of "*tawaffi*" predominantly conveys the sense of granting death by natural causes, i.e., a death which is due to some sort of ailment, and not as a result of some kind of a hit that smites down upon someone. That is the reason why the

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[645] Publisher's note: Please refer to the current edition's page number 587.
[646] The Holy Qur'an (3:56). Translation. When Allah said, 'O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges of* those who disbelieve, and will place those who follow thee above those who disbelieve thee, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ. [Translator]
[647] Return to thy Lord. [Translator]
[648] The Holy Qur'an (89:29). Translation. Return to thy Lord … [Translator]

exegetes, e.g., the author of *Kash'shaaf* etc., write by way of the commentary on *"inni muta'waffi-ka"* [i.e.,' indeed, I will cause thee to die'] as *"inni mo'meeto-ka, hat'fa an'fi-ka"* [i.e. I will grant you death; a natural death]. The hint in the third sentence of this statement, *mo'tahhiro-ka minal'lazeen-a kafa'ru* [i.e., I will absolve you of the allegations of the disbelievers] is of even greater significance: this sentence, which is stated as the third one in sequence, is also at the third level in the natural sequence, because when Hadhrat Eesa [Jesus], after his natural death, experienced his elevation [*ra'fa'a*] towards God the Exalted — in the manner of what transpires in case of Prophets and holy men — then, no doubt, he was protected against the plans and allegations of the disbelievers. And the fourth sentence in sequence, *wa jaa'elul-lazeen at'taba'oo-ka* …, [i.e. and I will place those who follow you …] is also at the fourth level in the natural sequence, because the ascendancy of the followers of Hadhrat Eesa [Jesus] was realized after all the preceding phases were completed. Thus, all these four clauses in the afore-mentioned verse occur in the natural sequence, and this is only in natural accord with the majestic eloquence of the Holy Qur'an. This is so because articulating all the mentionable matters in accordance with their natural sequence is a characteristic of a higher level of eloquence and it exhibits wisdom. That is why the natural sequence is maintained throughout the Holy Qur'an. For instance, ponder over Surah Al-Fatiha: how *Rabbul Aa'lameen* [Lord of all the world] is mentioned, then *Rahman* [Most Gracious], then *Raheem* [Ever-Merciful], then *Maalik-e-Yaum-id-Deen* [Master of the Day of Judgment] — and how the spectrum of [God's] munificence has been sequentially mentioned: starting from the generalized level of munificence and eventually reaching the specialized level of munificence. In short, as is the commonly known method of perfect eloquence, all four clauses of the fore-mentioned verse of the Holy Qur'an have been stated according to the natural sequence. But, the bigoted contemporary Mullahs — who, in the manner of the Jews, are suffer from the habit of [Arabic:][649] , and those who are desperately struggling to somehow prove the [continued, physical] life of the Messiah son of Mary and who, therefore, have set their minds to interfere with, and interpolate in, the Word of God — with a great deal of affectation, they have come to deny the natural sequence of two clauses out of the four sequenced clauses. That is, they say that although the clause [Arabic:][650] and the clause [Arabic:][651] occur according to a natural

[649] The Holy Qur'an (4:47). Translation: '… they pervert words from their proper places' [Translator]
[650] The Holy Qur'an (3:56). Clause: *Mutah'hiro-ka minal'lazeen-a ka'fa'ru*. Translation: I will clear thee of *the charges of* those who disbelieve. [Translator]
[651] The Holy Qur'an (3:56). Clause: *Wa jaa'elul-lazeen-at'taba'oo-ka*… Translation: And I will place those who follow thee, above those who disbelieve. [Translator]

sequence, but the clause [Arabic:] [652]and the clause [Arabic:][653] do not exist according to a natural sequence; instead, in reality, the clause: *In'nee muta'waffi-ka* [i.e., I will indeed cause thee to die *a natural death*] is subsequent and the clause: *Wa raa'fe'o-ka ilayya* [i.e., and I will exalt thee to Myself], precedes it. It is so sad that although these people displaced the most eloquent Word of the Most Eloquent One among all those who can express themselves (glory be to His majesty) from its original structure, form, and sequence, and thereby disfigured it — and out of the four clauses [of the verse], they determined two clauses to be following the natural sequence, while they considered the other two clauses to be outside the purview of eloquence and expressiveness, and introduced their own self-styled "correction" to it, i.e., they determined the [actually] 'preceding clause' to be [*their* proposed] 'subsequent clause', and they alleged the [actually] 'subsequent clause' to be [*their* proposed] 'preceding clause' — but, despite this extraordinarily Jew-like textual intervention, they still did not succeed in their objective. This is so, because if one assumes [for the sake of argument] that the clause: *Wa raa'fe'o-ka ilayya* [i.e., And I will exalt thee to Myself], precedes the clause: *In'nee muta'waffi-ka* [i.e., I will indeed cause thee to die *a natural death*], even that does not support the meaning that these interpolators wish to achieve, because in such a scenario, it will mean that: 'O Eesa [Jesus], I am going to elevate thee to Myself, and I am going to cause you to die'; and this meaning is totally wrong, because it makes it inevitable that Hadhrat Eesa [Jesus] must die in heaven: the reason is that, if elevating [*ra'fa'*] comes first and after this death [*ta'waffi*] is mentioned — and descending [*no'zool*], in between these two ends, is not mentioned here — then it establishes it clearly that Hadhrat Eesa [Jesus] will meet his death while in heaven. Albeit, if a third statement is concocted [by these people] and it is placed in between these two clauses, and one then says, [Arabic:][**654**], the [alleged] meaning will then be straightened out. However, after all these interpolations and fabrications, the afore-mentioned statements will no longer constitute the Word of God the Exalted; instead, due to human intervention, and explicit modification, change, and fabrication, these will be considered the statements of such a fabricator who has made this fabrication by way of his shamelessness and insolence. And, without a doubt, such an act will be counted as infidelity and faithlessness.

It may be said that: We do not do these fabrications and changes without necessity; rather, we do this inappropriate act, out of extreme necessity, in order

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[652] The Holy Qur'an (3:56). Clause: *In'nee muta'waffi-ka*. Translation: I will indeed cause thee to die *a natural death*. [Translator]

[653] The Holy Qur'an (3:56). Clause: *Wa raa'fe'o-ka ilayya*. Translation: And I will exalt thee to Myself. [Translator]

[654] Translation: O Eesa! I will elevale thee, and cause thee to descend, and cause thee to die. [Translator]

to make the verses of the Holy Qur'an aligned with some Ahadith. The answer to this is that, first of all, whenever a conflict seems to appear between a verse [of the Holy Qur'an] and a Hadith, then it is indeed the principle laid down by the exegetes [*mufass'ereen*] and experts of Hadith [*mohad'diseen*] that, to the extent possible, one must interpret the meaning of Hadith in such a way as to make the Hadith conform to [the meaning of] the Holy Qur'an. For instance, it is clearly stated in *Bokhari*, Book of Funerals [*Kitab-ul-Jana'iz*], page 172, that Hadhrat Ayesha Siddiqa[r.a.] upon finding the Hadith [Arabic:][655] in conflict with, and contrary to, this verse of the Holy Qur'an [Arabic:] **[656]** made an interpretation of this Hadith, saying: This Hadith is not concerning the true-believers; instead, it relates to the disbelievers who were accustomed to excessive mournful wailing of the [deceased person's] relatives. They would even state it in their will [for this practice to be observed]. Further, in *Bokhari*, on page 183, the Hadith that states [Arabic:][657], Hadhrat Ayesha[r.a.] did not accept it in terms of its direct and real meaning, for the reason that it ran counter to the Holy Qur'an. Allah the Exalted says, [Arabic:]**[658]**, and the Hadith narrated by Ibn-Omar was rejected [by her] only because such [apparent] meaning was in conflict with the Holy Qur'an. Please refer to *Bokhari*, page 183. Similarly, when the research scholars found the Hadith [Arabic:][659], written on page 652 of *Bokhari*, to be contrary to the following verses of the Holy Qur'an, [Arabic:] [660] and [Arabic:] [661]and [Arabic:][662], they interpreted this Hadith as follows: By 'Son of Mary' [*Ibn Maryam*] and 'Mary' [*Maryam*] are meant all those persons who take after the attributes of them. This is similar to what the commentator of *Bokhari* has written in the commentary on this Hadith, [Arabic:], i.e., Allama Zamakhshari has impugned this Hadith and he has doubted its authenticity and has said that this Hadith runs counter to the Holy Qur'an, and it can be considered acceptable only if it is interpreted as indicating that by Maryam and Ibn-Maryam are meant all those who take after their attributes. In addition, in accordance with the verse [Arabic:] **[663]** and the verse

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[655] Translation of Hadith: Surely, the dead-body is chastised due to the [mournful] wailing of some of the relatives [of the deceased]. [Translator]
[656] The Holy Qur'an (6:165). Translation: … Nor does the bearer of any burden bears the burden of another. [Translator]
[657] Translation of Hadith: He said: Have you found the promise of your Lord to have come true? [Translator]
[658] The Holy Qur'an (27:81). Translation: Verily, thou canst not make the dead to hear, … [Translator]
[659] Translation of Hadith: There is no human child which is born, except that Satan touches is at the time of its birth, with the exception of Mary and the son of Mary. [Translator]
[660] The Holy Qur'an (15:41). Translation: Except Thy chosen servants from among them. [Translator]
[661] The Holy Qur'an (15:43). Translation: Surely, thou shalt have no power over My servants, ... [Translator]
[662] The Holy Qur'an (19:16). Translation: And peace was on him the day he was born ... [Translator]
[663] The Holy Qur'an (7:186). Translation: Then in what *hadith* [thing] will they believe after this? [Translator]

[Arabic:] [664], every Hadith that runs counter to a definitively explicit verse [of the Holy Qur'an] deserves to be rejected. And the last advice of the Holy Prophet, peace and blessings of Allah be on him, was that: You must cling to the Book of Allah. This Hadith is noted on page 751 of *Bokhari*, [Arabic:] [665] — it was on the statement of this last will that the Holy Prophet s.a.s. breathed his last. Further, in the same book, *Bokhari*, on page 1080, this Hadith is noted that [Arabic:] i.e., Your Prophet achieved guidance from this very book, Qur'an; so, therefore, you should also take it as your guide, so that you may achieve guidance. Further, on page 250 of *Bokhari* is the following Hadith [Arabic:] i.e., With the exception of the Book of Allah, we have nothing else that we can adhere to, independently. Further, on page 183 of *Bokhari*, there is the following Hadith [Arabic:] i.e., For you, the Holy Qur'an is sufficient. In addition, *Bokhari* also has this Hadith, [Arabic:][666]. Please refer to pages 290, 348, and 377. And this indeed is the robust principle of the great Imams. Thus, it is written in *Talveeh*[667] that [Arabic:][668]. But, under the circumstances in which a Hadith based on a solitary narration [*Khabar al-Waahid*] — which includes [some of] the Ahadith from *Bokhari* and *Muslim* — in case it is contrary to the Book of Allah, is worth rejecting, then is it an expression of integrity of faith that, if one finds that a verse [of the Holy Qur'an] is in conflict with a Hadith, one may start thinking of ways to turn that verse upside down, and not even as much as consider the possibility of interpreting such a Hadith [accordingly]? I have just stated that it was the practice of the revered Companions r.a. [of the Holy Prophet] and the righteous among the earlier Muslims that whenever they found conflict or opposition between a verse and a Hadith, they would strive to look for interpretation of the Hadith [accordingly]. But, the contemporary era is such that Ahadith have become dearer compared to the Holy Qur'an, and the words of Ahadith are considered [by some] to have been preserved with a greater degree of authenticity than those of the Holy Qur'an. Even in minor matters, when they come upon a conflict between a Hadith and the Holy Qur'an, they do not even suspect a bit that there may be something amiss in this Hadith and, like Jews, they proceed to introduce changes to the Holy Qur'an, and they displace the words used by Allah from their original placement to a disparate sequence of expression, and add a few clauses and sentences of their own as well; thereby, they make themselves the subject of

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[664] The Holy Qur'an (45:7). Translation: In what *hadith* [word], then, after that of rejecting that of Allah and His Signs, will they believe? [Translator]

[665] Translation of Hadith: Adhere to the Book of Allah. [Translator]

[666] Translation of Hadith: Sufficient for us is the Book of Allah [i.e., the Holy Qur'an]. Any condition, or stipulation, which is not to be found in the Holy Qur'an, it is false. And the decree of Allah is most deserving (that it should be followed). [Translator]

[667] *Talveeh* is a commentary on the book of hadith, *Saheeh al-Bokhari*. [Translator]

[668] Translation: Indeed, the *khabar-ul-waahid* [i.e., a lone reported narration] is rejected if it runs counter to the Book [i.e., the Holy Qur'an]. [Translator]

[Arabic:][669] and partake of the curse that had, earlier, befallen the Jews due to actions like this. Some adopt this style of fabrication that, while they do keep the expression "*muta'waffi-ka*" [i.e., I will cause thee to die] as the preceding clause, after this they interpolate a phrase of their own concoction, "*in'nee moh'yee-ka*" [i.e., I will surely bring you to life], and they do not as much as pause to think that God the Exalted has invoked curse on those who [textually] fabricate. It is written towards the end of *Saheeh al-Bokhari* that the fabrication [*teh'reef*] on the part of the People of the Book was that while reciting the Word of Allah [i.e the *Torah*], they used to displace some expressions from their original textual placements (and the truth of the matter is that they used to engage in both types of fabrication — written, as well as spoken). The Muslims have struck a resemblance with them on one count, i.e., through 'spoken fabrication'. And had it not been so that the true [Divine] promise of [Arabic:][670] prevents commenting of 'written fabrication', it would have been no wonder if such people would have proceeded to fabricate in terms of writing as well, e.g., they would have actually written down the expression "*raa'feo-ka*" [i.e., I will elevate thee] to be earlier in sequence than the expression *In'nee muta'waffi-ka* [i.e., I will indeed cause thee to die *a natural death*]. And if they are asked: What has befallen you that you have come to be busy in turning the Book of Allah upside down and introduce fabrications in it? Their reply is: This is so as to somehow make the Holy Qur'an congruent with these Ahadith, with which it apparently seems to be in conflict and contrary. Such hapless ones do not come to think it through that if, in reality, there is a Hadith that is in conflict with, or runs counter to, the Holy Qur'an then it is the Hadith that deserves to be interpreted [accordingly], and not the Holy Qur'an. Because, the words of the Holy Qur'an, like inlaid jewels, are all affixed at their appropriate, respective, locations. In addition, every word and every vowel-point of the Holy Qur'an is immune from the fabrication and intervention by human-beings; as opposed to the Ahadith, which are textually not completely immune, and the exemplary arrangements were not made to memorize their words, and to ensure the verification and validation of their text, as it was done in the case of the Holy Qur'an. For this very reason, some conflicts [with the Holy Qur'an] do remain the Ahadith, which proves that, in such cases of conflict, the memory of their narrators did not serve them correctly. In this context, I am writing about some such instances of conflict, from *Saheeh al-Bokhari* — which has been considered to be "the most correct among books, after the Book of Allah", and it is in fact the most correct book. Among others, there is the same Hadith that is noted on page 652 of Bokhari, which states that: Only the Son of

[669] The Holy Qur'an (4:47). Translation: (There are some among the Jews) who pervert words from their *proper* places. [Translator]

[670] The Holy Qur'an (15:10). Translation: Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian. [Translator]

Mary and his mother are immune from the touch of Satan; but, on page 776 of *Bokhari*, the Hadith states the opposite to it and says: Anyone who recites [the prayer] *Bismillah-e Allah'umma* ... to the end, the progeny of such a person remains immune from the touch of Satan. Likewise, the Ahadith in *Bokhari*, on pages 26 and 462, are also contrary to it. Similar is the case in point of the Hadith in *Bokhari*, on page 477, which states that the Holy Prophet [s.a.s.] was asked as to what was the difference in years between the foundation-laying of the Sacred Mosque [i.e., the *Ka'abah*, or *Masjid al-Haraam*] and the Al-Aqsa Mosque [i.e, *Masjid al-Aqsa*], to which he replied: Forty years. However, it is established on the basis of authentic narrations that the founder of *Ka'abah* was Prophet Abraham [a.s.] and the founder of *Bait al-Maqdas* was Prophet Solomon[a.s.], and more than a thousand years had elapsed between the two. For this very reason, Ibn-e Jao'zi has also written concerning this Hadith that [Arabic:][671]. Please refer to page 477 of *Bokhari*. Similarly, instances of great conflict are found in the Ahadith pertaining to the Ascension [*Me'a-raaj*]. The Hadith in *Bokhari*, on page 50 of the Book of Prayer [*Kitaab al-Salaat*], consists of the following words:

> I was in Mecca when the Archangel Gabriel opened up the roof and came to me; he then opened up my chest and washed it with *Zamzam* water. Then a tub made of gold was brought, which was full of wisdom and faith, and it was poured into my chest. Then, Gabriel held me by hand and took me towards heaven.

But, it is not written there as to what happened to that tub, which he was brought while he was fully awake, and who was it handed over to? Anyhow, they reached the heaven and saw [Prophet] Abraham[a.s.] on the sixth-heaven; and first of all he saw [Prophet] Adam[a.s.], then saw Idrees [a.s.], then saw Moses [a.s.] and, after all of them, he saw Eesa [a.s.] [Jesus]. Subsequently, he saw Abraham [a.s.], and last of all he saw Paradise, after which he returned. And, in *Bokhari*, chapter *Ba'da-al Khalq*, on page 455, the following Hadith exists:

> I was in between a state of wakefulness and sleep, near the House of God [*Ka'a-bah*], when three angels, who were in human-form, came; and an animal, too, was brought — its stature was somewhat less than that of a mule, but a bit more than that of a donkey. Then I went to the heaven and saw Yahya [a.s.] and Eesa [a.s.] on the second-heaven. Then I saw Yusuf [a.s.]

[671] Translation: The confusion in this is that [Prophet] Abraham laid the foundation of Al-Ka'abah, and [Prophet] Solomon laid the foundation of Bait-il-Maqdis; and there is a time-difference of 1000 years in between these. [Translator]

> on the third-heaven, Idrees [a.s.] on the fourth-heaven; on the fifth-heaven I met with Haroon [a.s.], and met Moses [a.s.] on the sixth-heaven. And when I surpassed the level of Moses [a.s.], he wept. And when I went to the seventh-heaven, there I saw Abraham [a.s.].

Then in the same book, *Bokhari*, on page 471, there is the following Hadith: 'On the Night of Ascension [*Me'a-raaj*], I saw Abraham [a.s.] on the sixth-heaven', and there is no mention of *Burr'aaq* in that context. It only states that, 'Gabriel held my hand and took me to heaven.' This Hadith also states that he first saw Adam[a.s.], then Idrees [a.s.], then Moses, [a.s.] then Eesa [a.s.] [Jesus], and then Abraham [a.s.].

Further, in *Bokhari*, chapter *Al-Manaaqib*, on page 548, it is written that the Holy Prophet [s.a.s.] stated:

> I was at *Hateem*[672], or lying down in the chamber, when there was a 'being' who came; and he took out my heart. Then a tub, made of gold, was brought which was filled with faith; with it my heart was washed, and then I mounted *Burr'aaq* and went to heaven, where I saw Yahya [a.s.] and Eesa [a.s.] [Jesus] on the second-heaven, and found Yusuf [a.s.] on the third-heaven. I saw Idrees [a.s.] on the fourth-heaven, Haroon [a.s.] on the fifth-heaven, and saw Moses [a.s.] on the sixth-heaven and Abraham [a.s.] on the seventh-heaven.

Further, in *Bokhari*, chapter *Al-Tau'heed wal Radd al-Jahmiyah*, on page 1120, it is written that: In the *Ka'abah* Mosque, three individuals came to the Prophet of God, peace and blessings of Allah be on him — and at that time, the Messenger of Allah had not yet been divinely appointed to the rank of Prophethood (i.e., it was before he received the divine Revelation [*wah'ye*] and before he was divinely commissioned) — and the Holy Prophet [s.a.s.] was asleep in the Sacred Mosque, when the experience of Ascension[*Me'a-raaj*] happened. But, in the same Hadith, it is written that the Holy Prophet [s.a.s.] had already been divinely commissioned to Prophethood, when this incident of Ascension happened. Then, without *Burr'aaq*, he went to heaven and saw Idrees [a.s.] on the second-heaven, and Haroon [a.s.] on the fourth-heaven, and Abraham [a.s.] on the sixth-heaven, and Moses [a.s.] on the seventh-heaven. And, when he surpassed Moses [a.s.] and went forward to cross the seventh-heaven, then Moses [a.s.] said: 'O my Lord! I did not imagine that someone will be elevated [*ra'fa'a*] higher than me.' The Arabic text is as follows

[672] *Hateem* is the crescent shaped area immediately adjacent to the *Ka'bah*. [Translator]

[Arabic:][673] (It is the same *ra'fa'a* [i.e., being spiritually elevated] to which the verse "*wa raa'fe'o-ka ilyya*" points). Towards the end of the text of this Hadith, it is written: After having seen the happenings up to this point, the Holy Prophet [s.a.s.] woke up. It is also mentioned consistently in these five Ahadith that during the experience of Ascension, initially fifty daily-prayers were [divinely] prescribed; then, the Holy Prophet [s.a.s.] had these prayers reduced in number and, instead, got five daily prayers approved.

Now, one should notice how many mutual inconsistencies exist in these five Ahadith. Some of these Ahadith mention *Burr'aaq*, and some others just state that Gabriel held him by hand and took him to heaven; also, some state that it happened during a state of wakefulness, whereas others mention that it was during his sleep; some convey his saying, 'I was lying down in the chamber', while others state, 'I was in Ka'abah Mosque'. And some narrate that only Gabriel came, whereas some others state that three men came. And some Ahadith say that after seeing Adam [a.s.], [the Holy Prophet [s.a.s.]] saw Eesa [a.s.] [Jesus] and Yahya [a.s.], however some others state that after seeing Adam [a.s.], he saw Idrees[a.s.]. And some state that he saw Eesa [a.s.] [Jesus] on the second-heaven and saw Moses [a.s.] on the sixth-heaven, but some Hadith states that he first saw Moses [a.s.] and then saw Eesa [a.s.] [Jesus]. Some Ahadith state that he saw Abraham [a.s.] on the seventh-heaven, but some others state that he saw Moses [a.s.] on the seventh-heaven and Abraham[a.s.] on the sixth-heaven. In short, there are so many conflicting accounts that will require several pages to adequately document. Now, if every single one of the narrators had committed to memory, with perfect accuracy, all the words that were uttered by the Holy Prophet [s.a.s.], then how was it possible that so much mutual conflict and inconsistencies would be found among their respective narratives. No doubt, some of the narrators forgot some words due to a lapse in their memory, or could not remember the distinction between one context and another. It is for this reason that such evident conflicts arose. Thus, while the foregoing furnishes examples of securely capturing the text of Ahadith recorded in a book that is considered the most authentic book after the Book of Allah [the Holy Qur'an] then, under these circumstances, if there is any Hadith that evidently runs contrary to the Holy Qur'an, or narrates matters that are contrary to the indicative meaning in the text [*ishaa'rat al-nuss*], then how can it be justified to keep as acceptable such meaning as are clearly in conflict with that of the Holy Qur'an? When at the time of finding a conflict [between Hadith and Qur'an], one finds it hard to give up the narration of Hadith, in contrast with that of the Holy Qur'an, then one ought to review the mutual conflict among the Ahadith themselves and do justice that, in

[673] Translation: O my Lord! I did not imagine that anyone will be elevated above me. [Translator]

addition the this unique excellence of the Holy Qur'an that it was 'articulated Revelation' [*wah'y-e- mat'loo*], even in terms of the strictness of textual preservation, how can one even compare the Ahadith with the Holy Qur'an? Just as nothing can resemble the Holy Qur'an in terms of its expressive elegance and eloquence, so also there is nothing that has resemblance to perfect authenticity, textual integrity, and the quality of its having no doubts in it; this is so because God the Exalted took upon Himself the responsibility with respect to its words and the arrangement of words, as well as its perfect preservation. In addition to that, whether it is a Hadith or a statement by a Companion [r.a.], their preservation was managed by human-beings who cannot remain free of making mistakes or forgetfulness. And, in terms of perfect textual preservation and perfect authenticity, certainly those people could not have made the Ahadith of the sayings [of the Companions [r.a.]] resemble that of the Holy Qur'an. And this inability on this is included in the miraculous features presented in the following verse [Arabic:] [674] While the ability to produce the like of the Holy Qur'an, in any aspect, is impossible to accomplish then how could those individuals have ever achieved comparability between the Ahadith and the Holy Qur'an in terms of authenticity and strictness of textual preservation?

In an attempt to remove the conflict that exists between the Ascension-related Ahadith in *Bokhari*, some people have come up with a rejoinder that in reality it was not just one Ascension: there were five Ascensions — some in a state of wakefulness, and some others during sleep; some were before the commencement of the era of Revelation [*wah'ye*], whereas some others were after its commencement; and some in the House of God [*Bait'ullah*], whereas some in the room of his house. And [they say that] it was for this reason that there are variant accounts of where he saw the Prophets: he saw someone on one particular heaven sometimes, whereas at a different heaven at other times.

But let it be known that this explanation is not correct for the sake of resolving such mutual conflicts, , because even if five counts of Ascension are accepted, still the discrepancies cannot be removed: it is on the basis of Ahadith that particular ranks at specific heavens have been determined for specific Prophets. It is for this reason that the specific Hadith concerning Ascension [*Me'a-raaj*] which Imam Bokhari has recorded in *Kitaab Al-Tau'heed* of his *Saheeh* [*al-Bokhari*], on page 1120, is articulating aloud that every Prophet is entrenched at his respective rank, on his specific heaven, which he cannot surpass. This is so

[674] The Holy Qur'an (17:89). Translation: Say, 'If Mankind and the Jinn gathered together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.' [Translator]

because this Hadith also includes the statement that the Holy Prophet, peace and blessings of Allah be upon him, saw Moses [a.s.] on the seventh-heaven, and when the Holy Prophet [s.a.s.] was proceeding beyond that, then Moses [a.s.] said: O my Lord! I did not imagine that anyone will be elevated more than me. Now, it is obvious that had it been within the power of Moses [a.s.] to sometimes go to the fifth-heaven, or sixth-heaven, or seventh-heaven then what would explain this wailing [on his part]? Just as he could move from the fifth to sixth-heaven and from the sixth to the seventh-heaven, similarly he could have gone to a higher level. Further, it is also evident from the Holy Qur'an that in terms of one's [spiritual] elevation, no one can surpass one's spiritual station [*nafsi nuq'ta*] in heaven. In addition, by accepting the notion of five counts of Ascension a further problem one encounters is that, in a baseless and absurd manner, one has to necessarily concede abrogation within the Holy Qur'an and the injunctions of God the Exalted, and one has to accept that the immutable and everlasting commandments are frivolously abrogated; and one has to believe the Absolutely Wise [God] to be the perpetrator of an absurd and needless abrogation who, after feeling remorse for this, had to revert to the earlier [of His] commandment. Because, if the incident of Ascension actually happened five times then one should believe that it also happened five times that, initially, the daily-prayers were determined to be fifty and then reduced to just five. For instance, on the occasion of the First Ascension, a count of fifty daily-prayers was made obligatory, and to get approval of reduction in their number the Holy Prophet [s.a.s.] went back and forth several times between Moses [a.s.] and God — as expressed in the afore-mentioned five Ahadith — until he got [divine] approval of reduction from the fifty daily-prayers to five daily-prayers. And God the Exalted proclaimed that now the unchangeable injunctions is that obligatory daily-prayers are determined to be five; and the Revelation of the Holy Qur'an also proclaimed these to be five daily-prayers and, in conformity with the clear and definitive verses of the Holy Qur'an the practice of observing five daily-prayers was implemented, and this entire narrative was disseminated among all the people that now five daily-prayers have been made obligatory. But, after some time when the Second Ascension occurred, during that the entire body of earlier injunctions from the First Ascension was nullified and the same old issue resurfaced that, once again, God the Exalted made fifty daily-prayers obligatory, and He disregarded the injunction that had already been revealed in the Holy Qur'an, and abrogated it. But then, in the manner similar to the previous occasion, he had to go back and forth several times between Moses [a.s.] and God and got the reduction in the daily-prayers from a count of fifty down to just five, and Allah the Exalted gave eternal approval that now five daily-prayers are to be performed, and this immutable commandment was included in the Holy Qur'an.

However, on the occasion of the Third Ascension the same problem arose, and fifty daily-prayers were made obligatory, and the unchangeable verses of the Holy Qur'an were abrogated! And once again, after a great deal of effort, approval of reduction in the count of fifty daily-prayers to just five had to be obtained. But, during the Fourth Ascension, once again the daily-prayers were reset at fifty. Then, as has already been repeatedly stated, after much beseeching and frequently going back and forth, once again their number was restored to five and God the Exalted made a covenant that from now onward the number of daily-prayers will remain just five. However, on the occasion of the Fifth Ascension, once again these were determined to be fifty and then, after frequently going back and forth, the approval of reduction down to just five was achieved; but, no new verse [of the Holy Qur'an] was revealed after the previously abrogated verses. Now, is it conceivable that the injunctions of God the Exalted are so weak, transient, and full of internal conflicts that, after initially designating fifty daily-prayers, a robust determination of just five daily-prayers was made forever and then, after breaking that covenant once again, these five daily-prayers may be turned into fifty; then, as a result of compassion, these were rendered into five forever — only to subsequently break this covenant time and again, and to abrogate the [associated] verses of the Holy Qur'an time and again and no new verse may be revealed in connection with abrogation, as under the verse, [Arabic:][675]? In fact, to hold such views amounts to jesting with the Revelation from Allah. Those who expressed this view, their intention was to somehow resolve the contradiction [between the Ahadith and the Holy Qur'an], but such interpretations cannot resolve this contradiction: it leads to further increasing the already accumulated objections. The Hadith in *Kitaab al-Taheed*, which is written on page 1120 of *Bokhari* — in which it is written "before the time of [divine] Revelation to him commenced" — contains a contradiction within itself: because, on one hand it is written in it that the Ascension took place before he was divinely commissioned [through Revelation] and then, in the same Hadith, it is also written that after initially designating the daily-prayers to be fifty, eventually just five were designated for all time to come. Now it is evident that while this Ascension occurred before the commencement of Prophethood, what did it have to do with the designation of daily-prayers as obligatory, and how did Gabriel descend [upon the Holy Prophet s.a.s.] before the commencement of Revelation [*wah'ye*], and how could the injunctions which were associated with Prophethood were proclaimed before the commencement of Prophethood? In short, there are numerous contradictions in these Ahadith; although one does not consider these Ahadith to be fabrications [*mau'zoo'e*] and [in fact] the

[675] The Holy Qur'an (2:107). Translation: Whatever Sign We abrogate and cause to be forgotten, We bring better than that or like thereof. [Translator]

commonality of these Ahadith — provided it does not run counter to the Holy Qur'an — is worthy of being accepted and it is obligatory [on us] to act upon these; although, it is also imperative to hold the explicit and definitive verses of the Holy Qur'an to be preeminent over the Ahadith. And if a *mohaddith* — i.e., one who has been blessed with continued teachings through revelational discourse, and communion, with Allah has received a definitive and certain knowledge — upon finding his revelation that is granted to a *mohaddith* [*Wahye-e-Tahdees*] to be in conformity and inconsonance with the Holy Qur'an, considers as preeminent those Ahadith that are associated with [divinely granted] information [about future events] and narratives [of the past], and are outside the purview of actions, and places the conjectural matters as subservient to that certitude of knowledge which he has received from the same spring of munificence [i.e., God] from which emanates the Revelation of Prophethood [*Wahye-e-Nabuw'wat*], then such a one has the right to do so, because it is totally in keeping with perceptive-knowledge and completely in accord with the essence of faith.

And if one were to say that in some contexts the Holy Qur'an, too, has contradictions; for instance it is established on the basis of sixteen verse of the Holy Qur'an that whoever dies, such a one can never again return to this world, and no one can experience death twice; however, elsewhere [in the Holy Qur'an] it is also written that We gave death to such and such tribe of the Children of Israel and the brought them to life, or We caused a Prophet, Uzair, or someone else, to remain dead for a period of one hundred years , and then brought him back to life; and four animals were brought to life through Abraham, etc. etc. Its reply is that contradictions certainly do not exist in the Holy Qur'an; instead, such suspicion is born out of a poor faculty of comprehension and due to ignorance. It is true that on the basis of sixteen verses of the Holy Qur'an it is clearly established that whichever person dies[676], such a one surely does not return to

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[676] ☆Author's Sub-footnote (within the Author's *'Marginal Note'*, above): Those verses in which it is written that theose who have died, they do not return to this world, among others there is the following verse, [The Holy Qur'an (21:96). Translation: And it is an inviolable law for a township which We have destroyed that they shall not return.] It is narrated in an authentic Hadith, related by Hadhrat Ibn-e-Abbas[r.a.], that the meaning of this verse is that those on whom death actually befalls, and they really die, such persons are never sent back to this world after granting them life again. The same narration by Hadhrat Ibn-e-Abbas is also noted in the Commentary of "Ma'aalam", under the exegesis of the afore-mentioned verse. And the second verse, which is showing the clearly evident intent of the Holy Qur'an (23:100-101), i.e., when death comes to anyone from among the disbelievers, he says: O' my Lord! Send me back to the world so that I may perform virtuous deeds and I may be able to compensate for what I had done. Such a one is told that it will never happen. This is just an expression which he utters, i.e., there is no promise from God the Exalted to begin with that He will send any dead person back, and then He say later on that for those who have died, there is a barrier [*ber'zakh*] that exists between them and the world, due to which they cannot return to the world until the Day of Resurrection. In addition, the third verse which gives further explanation on this

subject is as follows [The Holy Qur'an (39:43). Translation: Allah takes away the souls of the living at the time of their death; and, during their sleep, of those *also* who are not *yet* dead. And then He retains those against which He has decreed death, and sends back the other till an appointed term.] i.e., on whoever the decree of death has been passed, God the Exalted precludes such ones from returning to this world. Further, the fourth verse on the same theme is as follows: [The Holy Qur'an (2:168) And those who followed shall say ,'if we could only return we would disown them as they have disowned us. Thus will Allah show them their works as anguish for them, and they shall not get out of the Fire.], i.e., the inmates of Hell will request if they could be allowed to return once to the world so that they may become as disgusted, then, with their false deities as the latter are now disgusted with them. But, they shall not get out of Hell. Further, the fifth verse concerning this subject is as follows, [The Holy Qur'an (23:17). Translation: Then on the Day of Resurrection will you be raised up.] Furher the sixth vere is a follows, [The Holy Qur'an (18:109). Translation: Wherein they will abide; they will not desire any change therefrom.] Further, the seventh verse is as follows, [The Holy Qur'an (15:49). Translation: Fatigue shall not tuch them there, nor shall they be *ever* be ejected therefrom.] Further, the eighth verse is, [The Holy Qur'an (5:38). Translation: They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment.] Further, the ninth verse is as follows, [The Holy Qur'an (36:51). Translation: And they will not be able to make a will, nor shall they be able to return to their families.] Further, the tenth verse is as follows, [The Holy Qur'an (2:83). Translation: But they who believe and do good works — those are the dwellers of Heaven; therein shall they abide.] Similarly, all those verse which end with the word "*Khale'doon*" or "*Khale'deen*" make the same fact evident that no human-being even returns to this world, after having tasted the comfort and pleasure, or grief of the Hereafter. Although I had, initially, selected sixteen such verses from the Holy Qur'an but in fact the Holy Qur'an is full of verses with this [underlying] theme. And it is not only the Holy Qur'an, but many Ahadith, too, bear the same testimony. Thus, as a sample, I am reproducing here a Hadith from Mishkaat, narrated by Jaabir bin Abdullah. [Arabic:] i.e., Jabir[r.a.] relates that The Messenger[s.a.s.] of Allah met me and said: 'O Jabir! What is the reason that I see you sad? I replied: O Messenger[s.a.s.] of Allah, my father is martyred and he has left on me a burden of family members and a [payable] debt.' He said: 'Would you like me to give you a glad tiding regarding how Allah, Glory be to His Majesty, welcomed your father?' I replied: 'Yes, Messenger[s.a.s.] of Allah.' He replied: ' Allah, Glory be to His Majesty, does not have converse with anyone without having an intervening veil, but in case of your father, He revived him and addressed him one-on-one, while there was no intervening veil. And then he said to your father: 'O My servant! Ask Me for something and I shall grant it to you.' Then your father submitted: 'O my Lord! After making me alive again, please send me back to the world so that I may be martyred in Your cause a second time.' At that, Allah the Holy and Exalted said: 'I shall not be done, because I have already made a covenant (in the Holy Qur'an) that people who die, they shall not be sent back to the world. (21:96) is a verse of the Holy Qur'an.) This is the Hadith that is written in *Tirmidhi*; and there is a Hadith that is similar in subject to this one, noted in *Bokhari*, but it is long and is left out here for considerations of space. Now, it is evident from all these verses [of the Holy Qur'an] and from the Ahadith that a person on whom real death befalls, such a one s certainly not sent back to this world. Although, God the Exalted possesses transcendent-power over everything, but for this [aforesaid] occurrence to take place is contrary to the covenant proclaimed by God the Exalted. In this very context it becomes established that 'real death' is not implied in all those contexts in the Holy Qur'an where 'reviving the dead back to life' is mentioned. It is totally possible, and it is genuine, that a human-being may be overtaken by such a condition which resembles death but which may not be real death. And if one were to ponder over this a bit it will become clearly evident that to present this objection, in relation to the Messiah son of Mary, that 'even if he has died still God the Exalted has the transcendent power to bring him to life and send him back', this objection is false not only due to the fact that those who have died, they do not return to this world; but this objection is false also because the manner in which the return of the Messiah son of Mary is deeply entrenched as a thought in people's hearts, it has no connection with the aforesaid objection. The reason for this is that the belief that is entrenched in the hearts of the people regarding the second-coming of the Messiah [Jesus] is he will descend from heaven in his material body but, in case it is conceded that he had died, he cannot in any way descend from heaven in his physical body: instead, he should emerge from his grave., because the bodies of the deceased are placed in graves, and not raised to the heavens. And I have already proven that the word "*ta'waffi*" as an idiom, in general, indeed conveys the meaning of "capturing the soul"; but, the notion of "capturing the body" is not established by any word of the Holy Qur'an. Hence, when the word "*ta'waffi*" is confined to the meaning of "capturing the soul" then it

this world, and the same is established on the basis of Ahadith. But, it is certainly not true that in all such contexts where a dead person's being revived to life is mentioned, it is written that such a one was brought back to life after his factual and real death: instead, according to lexicons, the word death [*'mao't*] also means 'sleep' and every kind of 'unconsciousness'. Thus, for no sound reason, why should one label the verses as exhibiting conflict? And even if one assumes [for the sake of argument] that four animals did come back to life, it would not be counted as the 'return of a soul' because, with the exception of human-beings, the essence of life of no other living-beings and insects etc. has permanence: if it is quickened to life, it will be a new creation. For instance, in some books concerning examples of strange creations, it is written that if a number of scorpions are crushed and, following a certain method, are closed up in a

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makes it evident that elevating the material body of the Messiah son of Mary cannot be established on the basis of any word of the Holy Qur'an. It is evident that whatever it is that Allah 'captures', it is the same that He 'elevates'. And this [divine] promise has already been made in the Holy Qur'an that the corpses will be resurrected from the graves on the Day of Resurrection. In that case, if one makes this far-fetched assumption that the Messiah son of Mary will be resurrected from his grave, then the tenet of his descending [physically from heaven] will prove to be wrong. Some say: Is it not possible for the Messiah to have been 'elevated' while he was in a state of sleep and, in the Latter Days, he may become awake in the heaven and then descend into the world? But, such people do not understand that "elevation of physical body" is certainly not supported by the Holy Qur'an. *"Ta'waffi"* only means "capturing of soul" — whether it is in a state of sleep, or in case of death — thus, whichever entity is actually captured, the same will be elevated. And I have already established that the *"ta'waffi"* of the Messiah, i.e., the capturing of the Messiah's soul, was due to his death; not due to his being asleep. Further, in Saheeh Al-Bokhari, which is the most authentic book after the Book of Allah [the Holy Qur'an], in the context of exegesis, the meaning of *"inni muta'waffi-ka"* [i.e., indeed, I shall grant to (a natural) death] is written as *"inni mo'meeto-ka"* [i.e., indeed, I will grant you death]. Thus, while on the basis of the Holy Qur'an as well as the authentic among the Ahadith, it is established that it was the soul of the revered Messiah that was elevated, one feels like crying at the state of mind of the majority of the contemporary religious scholars [*ulema*] as to why they transgress the bounds set by what Allah and His Messenger has already said, and propose their own self-styled meaning — which is unsupported by any argument — that it was the Messiah's [physical] body that was eleveated to heaven? Is it not satisfactory to them for the Holy Qur'an and Ahadith to bear testimony, in unison, about the death of the Messiah son of Mary? It is sad that such people do not even think a bit that if those Ahadith, which are related to the *'no'zool'* [descending] of the Messiah, if one were to interpret them to mean that the Messiah son of Mary is still alive and, in reality, the self-same Messiah will [literally] descend from heaven, in that case a contradiction will arise between this set of Ahadith with the Holy Qur'an and other Ahadith on the basis of which the death of the Messiah son of Mary has been categorically proven. Eventually, such Ahadith will be determined to be unacceptable due to their being contrary to the Book of Allah [the Holy Qur'an]. Tus, why do they not interpret the word *'no'zool'* [descending] in such a manner which meaning is not opposed to, and in conflict with, the Holy Qur'an, nor should they be contrary to the other, authentic, Ahadith? Hadhrat Messiah, on whom be peace, has explicitly expressed himself in terms of [the phrase] *"fa-lamm ta'waff'ai-ta-nee"* [i.e., but when Thou caused me to die] in the verse [of the Holy Qur'an] that I was taken out of the world once and forever. Because, his statement — "but since Thou didst cause me to die, Thou hast been the Watcher over my followers" — is providing a clear testimony that he has died, from his mortal existence in this world, forever; because, had it been destined for him to return to this world, he would surely have mentioned these two phases [of his life-on-earth] and would also have referred to the preaching he did after his *'no'zool'* [descending], and not that he would have simply referred to his death and then held God the Exalted responsible for watching over his followers until the Day of Resurrection. So, just ponder over it!
End of the Author's Sub-footnote (within the Author's 'Marginal Note'. [Translator]

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container then the living organisms that will be spawned from this pulp will all be scorpions. Now, can any sensible person believe that the same old scorpions came back to life, after they died? Instead, the correct view which is established from the Holy Qur'an is indeed that none of the creations on the earth have been given an eternal soul, with the exception of Jinn and human-beings. So if God, as an act of God's creation, creates a bird out of some [spawning] material, how would that be considered unlikely. But the return of any soul which had left the body due to real death is against the promise of God. All such instances of the Holy Qur'an which are associated with bringing the dead back to life, in which it is mentioned that such and such group of people, or an individual, was brought back to life after he was granted death, they only contain the word "*ima'tat*", and the word "*ta'waffi*" is not used. The secret behind this [difference in usage] is indeed that the real meaning of the word "*ta'waffi*" is, "to cause someone to die, and to capture his soul". However, the real meaning of "*ima'tat*" is not "causing someone to die, or to grant him death", but it also includes within its scope, "causing someone to fall asleep, or making someone unconscious". Albeit, it is quite possible and legitimate for God the Exalted to save from real death any human, animal, or bird — even in a situation where it is cut to pieces — and cause its soul to retain the same connection between its soul and its fragmented body which is operative in a state of sleep, and to subsequently restore its body in full and cause it to awaken from the state of sleep, because He has transcendent power over whatever He wills to achieve: though He does not do anything that runs contrary to His eternally established attributes, His covenant, and His promise. He does everything else. [Arabic:] [677]

A Request to Friends Who Have a High Level of Courage

Since [publication] expenses of *Izaalah Auhaam* has exceeded the normal level of expectation, and funds are needed to pay off the owner of the publishing house as well as the scribe [*kaatib*], therefore all the sincere friends are requested to help very soon, as much as possible, by purchasing this book. Those friends who are capable of buying a few copies of the book, instead of purchasing just one copy, they may buy as many copies as they can, due to the God-given capability they have. In this context, a new installment of help from my dear and honoured Maulvi Hakeem Noor-ud-Din sahib, physician in the State of Jammu, who has recently sent several currency-notes, is noteworthy. May Allah grant him a great reward! Similarly, my dear and honoured Hakeem Fazl Din sahib Bheravi has now sent 100 rupees in addition to the sum of 300 rupees he

[677] Translation: So, therefore, ponder over this point and do not be among those who are unaware. [Translator]

had sent earlier. It is a cause for great joy that Hakeem Fazl Din sahib has become so imbued in the colour of his mentor Maulvi Hakeem Noor-ud-Din sahib that he undertakes high-grade acts of virtue, in a manner of self-effacing sacrifice, with great resolve. Thus he has sent this sum of hundred rupees as a result of selling certain items of jewelry, purely for the sake of pleasing Allah. May Allah grant him the best reward!

In this context, my dear Maulvi Mardan Ali sahib, principal accountant in the public office of Government of Nizam, Hyderabad Deccan, is also worthy of mention. Maulvi Sahib has requested that his name may be included among those who are part of the system of persons who have been initiated into allegiance [*bai'at*]; so it been included accordingly. His writings exhibit a great deal of love and sincerity. He writes, "Out of a genuine wish of my heart, I have set aside the last five years of my life for you. May God the Exalted excise it from my life-span and add it to yours." Thus, may Allah reward him for this self-denial by granting him a longer life! He, and my dear Maulvi Zahoor Ali sahib and Maulvi Ghazanfar Ali sahib, each have accepted, with great sincerity, to pay 10 rupees per month as financial contribution and have remitted 72 rupees as financial help. [Arabic:][678]

Written by: The humble one, ***Ghulam Ahmad****;*
currently in Ludhiana, Mohallah Iqbal Ganj.

Public Announcement
for the Guidance of those Christians who have Eyes with Vision, and who follow the Truth

[Arabic:][679] O ye Christian folks! I you will carefully read this book, *Izaalah Auhaam* [i.e., Dispelling of Doubts], it will become manifest to you, on the basis of very explicit and transparent arguments that in fact Hadhrat Eesa [Jesus], on whom be peace, is not presently alive. Instead, he died and joined the ranks of his elders who are deceased. Albeit, the same spiritual-life that was granted to

[678] Translation from Arabic: May Allah reward them with the best recompense. And may the blessings and salutations of peace by upon our Prophet and Master, Muhammad, and his Companions, and all the righteous servants of Allah. [Translator]

[679] Translation from Arabic: O ye Christians! Eesa [Jesus] was none other than a servant among the servants of Allah. Indeed he died and joind those who are dead. So do not reckon him to be alive; instead, he is dead. And do not worship a dead person, while you know it. [Translator]

Abraham [a.s.], and granted to Isaac [a.s.], and to Jacob [a.s.], and to Ismael [a.s.], and in terms of spiritual elevation [*ra'fa'*] it was granted more than anyone else to our Chief and Master, Muhammad, may peace and blessings of Allah be on him — the same life, without any difference, was granted to Hadhrat Eesa [a.s.] [Jesus]. In this matter, the Bible provides no [supportive] argument that the Messiah son of Mary was granted any unique kind of life. Instead, all the Prophets equally share the essentials of this life. Albeit, in terms of the rank of spiritual elevation [*ra'fa'*] the spiritual rank that is the nearest to Allah was granted to our Prophet, peace and blessings of Allah be on him.

Therefore, O ye Christian people! Now you should not continue to be unreasonably obstinate. The Messiah was a humble human-being who died and joined the ranks of the deceased human-beings. It is better for you people to have fear of God and not spoil your life in the Hereafter by proclaiming a humble created-being to be 'God'. You should just think for a moment as what aspect is it about the Messiah in terms of which he is greater than others? Does *Injeel* [i.e., the Bible] not bear testimony that Abraham [a.s.] is 'alive'? Even La'a'zar [i.e., Lazarus], too? Then with respect to what does the Messiah excel La'a'zar in terms of his 'life'? If you were to peruse through your Scriptures, with a researcher's focus, you will have to admit that [comparatively] he does not excel in anything. If you would like to enter into an argument-based debate with me on this issue, then I call as my witness the One in Whose hands rests my life that, in case I am subdued in such a debate, as much as I am capable of, I will be ready to pay you any indemnity that you will determine; I am even ready to lay down my life in this cause. God the Exalted has made it manifest on me that, in reality, Eesa son of Mary has died and is now among the company of the Prophets who [too] had died. Hearken, therefore, and accept the religion of Islam! Join the faith in which, instead of worshipping anyone who is dead, worship is being done of the One Who is Ever-Living — One Who Never Dies. It is a faith such that every true enthusiast, who acts upon it perfectly, can himself become the Messiah son of Mary. Salutation of peace be upon everyone who accepts the truth!

Disseminated by: ***Ghulam Ahmad Qadiani****. 3 September, 1891 A.D.*

A Letter written by (my dearly beloved in the cause of Allah) **Maulvi Hakeem Noor-ud-Din sahib, in Reply to a Person who Asked a Question**

My dear,

May Allah protect you and keep in peace; further, may peace be on you and the mercy and blessings of Allah:

You have written a very lengthy letter to me regarding the claims by Mirza Sahib. In reply to it, I submit that [Arabic:] (i.e., Do not be hasty) which is a command from Allah that was addressed to the opponents of the Holy Prophet [s.a.s.] — who was the Seal of Prophets, the most sincere one among the sincerest, our Chief and Master, Muhammad, the Chosen One (may my mother and father be sacrificed for his sake). We recite the same [divine] command, by way of reflection of the original, to the opponents of Hadhrat Mirza Sahib — the Spritual Reviver [*Mujaddid*] of the Age, and the reflection [*zill*] of, and deputy [*naa'ib*] of, *Hadhrat Khaatam al-Anbiya* [the Seal of the Prophets]. O' ye who are the opponents! Wait, with patience and perseverance: do not be hasty!

Mirza Sahib has said to some of his dear followers, in my presence, that: If people get into a debating position with you, recite the following commandment of Allah to them [Arabic:][680]

My dear, listen to this and ponder over it! A number of people have lived in this world who said, "I am God" [*A'nal'laah*], and some still exist who [virtually] assert that. People who are careful exercise restraint of their tongue from dubbing them disbelievers and transgressors; and they call such people a group of the righteous and saints. Therefore, my dear one, why is there so much uproar for saying: "I am the Messiah. I am Eesa son of Mary." [*A'nal'-Maseeh. Ana Eesa-bn-e Maryam*]? Do some justice! Justice!! Justice!!!

My revered and very dear Waliullah Mohaddis Dehlvi, may peace be on him, has written in *Al-Dur'rus Sameen* [Arabic:][681] Similarly, Sheikh Mohyuddin Ibn Arabi, may peace be on him, has written about Ibn Hazm Zaahiri: This spectacle calls for one to say, "I am Muhammad." [*Ana Muhammad*]. Alas! Why, then, there is so much indignation and fury at saying, "I am the Messiah. And I am the son of Mary, the Promised one." [*A'nal-Maseeh. Wa a'nabn-e Maryam, al-Mau'ood.*]?

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[680] The Holy Qur'an (40:29). Translation: … And if he be a liar, on him will be *the sin of* his lie; but if he is truthful, then some of that what he threatens you with will *surely* befall you. Certainly Allah guides not one who is a transgressor *and* a liar. [Translator]

[681] Translation from Arabic: It was conveyed to me by my revered leader -- my uncle -- that: In my dream, I saw the Holy Prophet, may peace and blessings of Allah be on him, He kept on drawing me closer and closer to him until I was transformed into his being. [Translator]

My dear! It is essential, even imperative, for there to be some hidden aspects in matters of faith. If something is completely laid bare then where would be the hidden aspect? There is an [ongoing] tussle between the explicit and the implicit. For this reason, it is not included as part of the injunctions of Shariah and their different aspects to affirm belief in the [existence of] the materially existing Sun and the Moon. And it is for this very reason that, on the Day of Resurrection, the limitations imposed by the Shariah will, in general, be lifted. Thus, you ought to make recourse to faith, in the matter of Prophecies; do not claim to stand for having the comprehension of perceptive-knowledge regarding these. An event that dates prior to the era of our Chief and Master, the Holy Prophet, the Seal of the Prophets, which is noted towards the end of the 15th Part, and the beginning of the 16th Part, of the Holy Qur'an. In the narrative of this event, on one hand there is the revered Hadhrat Moosa[a.s.] [Moses] whose being the high-standing and resolute Law-bearing Prophet is unanimously admitted by all the Jews, Christian, and Muslims. As written by the leader of all compilers of Ahadith, Imam Bokhari, may peace be on him, and as also some others have written, this revered Prophet somehow uttered, "I am the most-knowing" [*A'na aa'la-mo*]. At that, Allah's strongly possessive sense of honour [*ghai'rat*] directed him towards His endeared servant Hadhrat Khizr[a.s.]. When Hadhrat Moosa[a.s.] met with this man of perceptive-knowledge, he was unable to fathom the depths of his true varieties of knowledge and mysteries. Hadhrat Khizr[a.s.] had told him [Arabic:][682] and had also told him that [Arabic:][683] Thus, among the respectful decorum that is to be observed in relation to God, it was an essential piece of decorum that one should have at the very least observed silence in the matter of such a person — up until the time that people would have seen, for themselves, the plainly evident "unbelief" [*kuf'r*] of Mirza Sahib. Watch out! Do not take the impatience exhibited by Hadhrat Moosa[a.s] as conduct worthy of emulation for you! I repeat: do not take it as worth emulation! Because the Holy Prophet, the leader of the human race, says, [Arabic:][684]. Please do not have any ill-conjecture due to this comment by me. I am a "*Muhammadi*" [i.e., one solely associated with Hadhrat Muhammad [s.a.s.]] and, by the grace of Allah, certain divine favours that have been granted to "*Muhammadis*" are such that if someone among them in a state of ecstasy were to address Allah the Exalted and blurt out, "Thou art my servant, and I am Thy Lord." [*An-ta ab'di wa ana Rab'bo-ka*] then, God willing, such a one

[682] The Holy Qur'an (18:68). Translation: He replied: 'Thou canst not keep company with me in patience'. [Translator]
[683] The Holy Qur'an (18:69). Translation: 'And how canst thou be patient about the things the knowledge of which thou comprehendest not.' [Translator]
[684] Translation from Arabic: I wish that Moses[a.s.] had remained quiet, until Allah had expressed it for us. [Translator]

will not end up in Hell; although, the truth indeed is that, "O my God! Thou art my Lord, and I am Thy servant." [*Ilaahi! An'ta Rabbi, wa ana abdo-ka*].

At this point, I am reminded of a narrative which is written by Muhammad bin Yahya Taadfi in *Qala'id-ul-Jawaahir*. Ponder over it. Hadhrat Sheikh Abdul Qaadir Jeelani, may Allah be pleased with him, writes, [Arabic:][685] God be praised, what a duel! Listen! As to the second-coming of Hadhrat Messiah, on whom be peace and salutations, there is absolutely no mention of it in the Holy Qur'an. Similarly, the ascension towards heaven of Hadhrat Messiah, on whom be peace, in a state of being alive and within the same material body, is not established on the basis of the Holy Qur'an. Then, if one were to ask, 'What is the origin of this tenet?', perhaps the answer will be: in Ahadith. But, it is not there. Then, where is it? Is it in the Gospels [*Ana'jeel*]? No; it is not there. Where else? The reply will be: in the simplistic ideas of Christians. Because, Matthew and John are silent on this issue; and Luke and Mark — who were not among the companions [of Jesus], but were the followers [who came after the companions] —and, without having seen [Jesus] they let their conjectures run riot. Then, is it [found in] the related traditions and narratives of Israelites, reported by Muslims, which cannot be verified by the Holy Qur'an and the authentic among Ahadith? Because, as to the Holy Qur'an, it has stated the death of the Israelite Messiah, Eesa [Jesus] son of May, peace be on him, in different contexts; and, as to the authentic Ahadith, there is no mention of the Israelite Prophet in the context of the descending [*no'zool*] of the Messiah, Eesa [Jesus] son of May. Even if there were [such a mention], still it would be legitimate in terms of its use as a metaphor to say 'the Israelite Messiah, son of Mary' for a person who is the reflection [*ma'theel*] of the Messiah, Eesa son of Mary, the Israelite Prophet. Albeit, it is a hadith in *Bokhari*, [Arabic:] [686] and the translation of this hadith and its true meaning has been described by Mirza Sahib in his books. If someone wishes to engage in a student-like debate over this translation and its exegesis, then do remember that the letter "*waa'w*" [i.e., and] is also used for the purpose of [indicating further] exegetical meaning. For instance, see the sacred and pure

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[685] Translation from Arabic: Abul Abbas Khizr came to me; he was putting me to test just as, prior to me, other saints [auliya] had been put to test. Thus, his intension was made manifest to me, and also manifested to me was something on the basis of which I addressed him. Then I said to him, while he was he was holding his head down, that: O Khizr! If you had said to [Prophet] Moses [a.s.] that: 'Thou canst not keep company with me in patience.' [18:68] then now you, too, cannot keep company with me in patience. If you were an Israelite, then you are still an Israelite, whereas I am a Muhammadi: thus, here am I, and here are you. And here is the ball and this, here, is the field. This is Muhammad and this is Al-Rahman. And this, here, is my horse which is fitted with a saddle and the harness is in place [i.e., the horse stands in full readiness]. And my bow is fitted with a bowstring cable-guard, whereas my sword is drawn and raised [in readiness]. [Translator]

[686] Translation of Hadith: The son of Mary will descend among you, whereas he will be your Imam from among you. [Translator]

words of the Holy Qur'an, surah *Al-Haj'r* [Arabic:][687] and also in surah *Al-Ra'ad* [Arabic:][688].

My dear! In addition to external stimuli and motivations, it is a rare combination to have internal motivations as well. The matter concerning which my humble-self is writing this letter has now found its way into the public domain; thus, it is not at all necessary to address it through personal letters. Maulvi Muhammad Hussain Batalvi sahib had promised me that from then on he will no longer communicate with me through letters regarding [Hadhrat] Mirza Sahib but, when contrary to his promise, when Maulvi Sahib wrote a letter to my humble-self [on this subject], then I replied to him that now this issue is not to be confined to personal and private letters. Similarly you, too, should also wait for a general outcome. As you know, these days, there are three persons in Punjab who are particularly passionate in their opposition to [Hadhrat] Mirza Sahib. On the other hand, the Holy Qur'an is proclaiming emphatically, regarding the victory of the righteous. [Arabic:][689] Thus, you ought to conduct yourself with patience, seriousness, and peacefulness.

My dear! My humble-self has been made aware that there has been no nation that accepted as true the narrative regarding Hadhrat Messiah [Jesus], on whom be peace, without any kind of interpretation, or any type of metaphor or figure of speech. Do not regard this statement of mine as superficial. What a range of expedient artifacts our commentators do not resort to, in the narrative regarding Hadhrat Messiah [Jesus] when it comes to [Arabic:][690]! In his second public announcement published by Mian Andul Haq Ghaznavi, he writes on the last line of the first page, [Arabic:] [691] Now, it is worth noting that the "Khayber" of Mian Abdul Haq cannot refer to the real [original] Khayber. So, why does he raise such a clamor and balks at the thought of accepting Qadian as [metaphorically] equivalent to "Dimashq" [Damascus]?

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[687] The Holy Qur'an (15:2). Translation: … These are verses of the Book and of the illuminating Qur'an. [Translator]
[688] The Holy Qur'an (13:2). Translation: These are verse of the Book and that which has been revealed to thee from they Lord is the truth … [Translator]
[689] The Holy Qur'an (7:129). Translation: ... and the end is for the God-fearing. [Translation]
[690] The Holy Qur'an (3:56). Translation:When Allah said: O Jesus. I will cause thee to die a natural death and will exalt thee to Myself ... [Translator]
[691] Translation of Arabic expression: God is the greatest! There lies the [fort of] Khayber, in ruins! [Translator]

Maulvi Abdul Rahman of Lakkhokay writes to dear Abdul Wahid, may Allah protect him, that [Persian:] [692] He writes further, in the same letter: And He, the Exalted One, says [Arabic:][693] He translated the phrase "*al-millat-il aakhirah*"[i.e., any other religion], in this verse, as "*al-millat-il Muhammadiyyah*" [i.e., the religion of Muhammad], which is contrary to the exegesis provided by the Companions[r.a.], and what is stated by those who followed the Companions, and what has been written by all the exegetes! In Ahadith, the visible appearance of Hadhrat Massih, on whom be peace, has been variously described as "*ahmar'o rajil-ush-sha'er-e*" [a man of sanguine complexion and curly hair] and elsewhere as "*asmar'o sabt-ush-sha'er-e*" [a man of wheat-complexion and straight hair]. Its application [to him] is done by use of interpretation. Similarly, in other matters too, the presence of figurative exemplifications, metaphors, and allusions in the Word of God is agreed upon among Muslims. However, if in every case, one resorts to interpretations, figurative expressions, metaphors, and allusions then every infidel, hypocrite, innovator in religion can possibly make the purified words of God to seem to conform to his own deficient opinions and false notions. Thus, in order to advert to meaning other than the apparent meaning, it is imperative to have robust reasons and requirements of truth. God's discourse have plenty of metaphors but, just because of this fact, can we become recklessly inclined to resort to taking metaphoric and applied meaning in every case? Certainly not. Shall we resort to interpreting everything in terms of metaphors in the matters of various acts of worship, mutual dealings among people, culture, issues of social conduct, in teachings of morality, and in the realm of politics? Definitely not! All these matters were practically carried out and demonstrated for us by the Holy Prophet [s.a.s.] and his Companions [r.a.] The whole picture has been transmitted to us by the continued observance of the Muslims and [its becoming permeated in] the social norms. So, may Allah grant them the best reward for this.

But, what is narrated in the Prophecies and what is noted in the spiritual-visions and true dreams of the Prophets, peace be on all of them, no doubt it is a part of the figurative realm. Likewise, some of their narratives of the past happenings, and facts of existence in the world, and the physical shapes and colors of the figurative realm are completely dissimilar to the physical shapes and colors of the physical world. Thus, in such cases, the essential branches of certain-knowledge, true Revelations, the observations and the essence of the matter, and the rules of Shariah, will inevitably divert the meaning of the above-

[692] Translation from Persian [*Farsi*]: In the commentary of the Holy Qur'an, adopting a stance that is contrary to that of the Companions (may Allah be pleased with them) amounts to one's being an infidel and being astray; and the pleasure and approval of the Lord of the Worlds is in following them. [Translator]
[693] The Holy Qur'an (38:8). Translation: We never heard of such a thing in any other religion. This is nothing but a fabrication. [Translator]

mentioned matters from what is apparent to what is not so. Thus, for instance Prophet Yusuf [a.s.] (Joseph) saw in a vision that the Sun, the Moon, and planets were prostrating themselves to him, but in terms of the physical world the Sun, the Moon, and planets represented his mother, father, and brothers. The Holy Qur'an contains a narrative regarding a king who saw, in a dream, plump cows and green ears of corn: in terms of the physical realm, it represented drought and abundance (respectively). Our Chief and Spiritual-Master [s.a.s.] saw in a true dream that in his blessed hand he held two bangles of gold, which he blew away with his breath: in the physical realm those [gold bangles] represented Musailimah and Aswad Ansi and [the act of blowing them away represented] their destruction. The Holy Prophet [s.a.s.] said to his wives [Arabic:] [694] and, upon this, his wives proceeded to measure their respective arm lengths! But the factual events proved, and observation demonstrated, that the wives were in error in interpreting this Prophecy in the manner in which they [literally] interpreted it. Thus, how is it that in the matter of Prophecies regarding the *Dajjaal* and the Messiah [Jesus] [a.s.] people have started claiming a level of perceptive-knowledge that exceeds the bounds of faith and they have risen up in opposition to the perceptive man [of God]? I am extremely surprised when I hear [the opponents] assert that 'Mirza's standpoint is contrary to the position of consensus, ' although the same category of people who are greatly adversarial to Mirza Sahib have always quoted the statement of Imam Ahmad bin Hamnbal that "The claim of [absolute] consensus is a lie". In addition, human reason, observing the state of the world, and the fact that the religious scholars are spread around in a variety of locations in the world: East and West, and in mountainous regions as well as in flat lands — all of these offer evidence that the claim to being established upon a consensus is not worthy of being considered any more than just a whim.

My dear! Just as Mirza Sahib has [figuratively] called himself Son of Mary [*Ibn-e-Maryam*], similarly, in one context he has also [figuratively] called himself Mary [*Maryam*] and has stated the name of his son, who is the Reflection of the Messiah [*matheel-e-Masseeh*] to be Immanuel. When I, personally, carried a message from Maulvi Muhammad Hussain Batalvi to Mirza Sahib, he replied, "But, I have claimed to be the Reflection of the Messiah [*matheel-e-Masseeh*]. It is possible that there may be several persons who may arise who may all be Reflection of the Messiah, and perhaps there may be one who will be even a fulfillment, in the physical sense, of those Prophecies and Signs which I have applied to myself in a spiritual sense, under direction of Revelation. There is no limit to the Divine munificence; nor is there any shortage of anything with Him." At

[694] Translation: The one among you who will be the first one to meet me [after her death] will be the one with the longest arms. [Translator]

that I submitted that why is it, then, that people are embroiled in such difficulties [of comprehension] on the basis of Ahadith? It is very surprising. But, my dear! Ponder over [Arabic:][695]

Listen, and listen attentively! There are [Divinely] appointed timeframes for the fulfillment of Prophecies; as I have written in detail in reply to three questions — and my response has been published by the *Anjuman Himaayat-e-Islam*. For instance, the disbelievers of Mecca would say to the Holy Prophet [s.a.s.] [Arabic:][696] Why did his deniers put forth this demand? This was so because they had read, in a literal sense and in a cursory manner, a Prophecy in regard to the Holy Prophet [s.a.s.] — a Prophecy that is contained in Prophet Isaiah[697] Prophet Isaiah[a.s.] had prophesied regarding the time of the Holy Prophet [s.a.s.] that he will create streams within the desert. It is obvious that in the lifetime of the Holy Prophet [s.a.s.] the Canal of Zubaidah, in Mecca, and the Canal of Bani Zurqa, in Medina, had not been created. It led some shortsighted people to go astray.

My dear! In order to instill awe, or to persuade, and advance one's courage and attentiveness even such Revelations descend, as is contained in the following verse, [Arabic:][698] . Although, in the Battle of Badr, the disbelievers of Mecca were in much larger number than the Muslims; but why was such a Revelation sent down? Allah the Exalted states its reason as follows, [Arabic:][699]. So, think it through and ponder over it!

My dear! May Allah the Exalted treat Maulvi Muhammad Hussain sahib with mercy; he is excessively proud of his knowledge and learning, whereas Allah the Noble does not like haughtiness. I caution you, lest your opposition to the community guided by Revelation may cause you to stumble [and go astray]. And I say to you by way of exhortation, [Arabic:] [700]. And on the subject of "seeking", I also draw your attention to the verse [Arabic:][701] You ought to continue to ponder.

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[695] The Holy Qur'an (29:3). Translation: Do men think that they will be left alone because they say, 'We believe,' and that they will not be put to trial? [Translator]
[696] The Holy Qur'an (17:91). Translation: And they say, 'We will never believe thee unless thou cause a spring to gush forth for us from the earth." [Translator]
[697] Isaiah (43:19), King James Version: *See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland.* [Translator]
[698] The Holy Qur'an (8:44). Translation: When Allah showed them to thee in thy dream as few; … [Translator]
[699] The Holy Qur'an (8:44). Translation: … but Allah saved you. [Translator]
[700] The Holy Qur'an (17:21). Translation: To all We render aid — both to these and those — a gift from thy Lord. [Translator]
[701] The Holy Qur'an (22:53). Translation: … when to sought *to attain what he aimed at,* Satan put *obstacles in the way of* what he sought after. [Translator]

Dear brother! Mirza Sahib is the *mujaddid* [revivalist reformer] of this century; and a *mujaddid* is the *Mahdi* [i.e., one who is rightly guided one] on his age and, is the *Messiah* [i.e., the curer] of those who are suffering from acute [spiritual] ills of his age. And this issue is entirely figurative, just as Mirza Sahib has stated in his quatrain[702] [i.e., *ruba'ee*].

Now, I would like to conclude this letter. The Divine 'recompense' that will befall the [publication] *Isha'at-us-Sunnah* of Maulvi Muhammad Hussain sahib from Allah the Exalted, let a comment upon that wait for another occasion. I am here and you are here, too. [There will be another opportunity for this]. Finally, I would like to recite a couplet for you and motivate you, and with this I end this letter, [Urdu couplet:] [703].

Audacity of the Maulvis who have Adversarial Views regarding me

In order to fully demonstrate His transcendent-power, God the Exalted caused me to be pitted against such a renowned Maulvi Sahib whose erudite knowledge, whose faculty of comprehension, whose linguistic fluency, and whose eloquence of expression is well-known in the Punjab as well as [the rest of] India. And the Divine purpose of God the Most Wise and the Most Knowing inspired him with such passion, against my humble-self, and cast him into such a degree of mistrust that he that he spared nothing by way of resorting to ill-thinking and adversarial attacks, so that in consequence, that extraordinary decree from Him may become manifest which He had already intended. Maulvi Sahib is blowing his breath very hard to try to extinguish the Light of Allah. It remains to be seen whether, in reality, that Light gets extinguished or some other Divine spectacle of Transcendent-Power comes to pass! In his letter of 9 April, 1891 A.D. which he sent to Bhopal, addressed to a friend of mine, Maulvi Sayyed Muhammad Ahsan sahib, he has used strange kind or derogatory statements. He wrote to the above-named Sayyed Sahib: Why did you affirm faith in this man so hurriedly; you should have met him at least once. By making this remark, and by writing another sentence in Arabic, Maulvi [Muhammad Hussain Batalvi] Sahib has

[702] Translation of Urdu composition: Why do you have any qualms about affirming your faith in the [claim of such a] Messiah whose similarity [to Jesus the Messiah] has been proclaimed by God [in His discourse]? The expert physicians are given the same title by you yourselves: because you also call an expert healer a 'Messiah'. [Translator]

[703] Translation of Urdu couplet [of renowned Urdu poet, Mirza Ghalib]: Let the Son of Mary [the 'Messiah'] be whoever he is. (What difference does it make to me?). I will be appreciative should he redress my grief, which besets me. [Translator]

attempted to convey [about me] that this man is totally bereft of all knowledge as well as practical skills, and he is a non-entity: if you were to actually meet him, you will despise him. But, by God! It is true and completely true — and I call upon God in Whose hands is my life, to be my witness — that, in reality, there is nothing in me by way of adeptness of knowledge, or practical expertise, or intelligence and wisdom; and I amount to nothing. There is a hand in the realm of the Unseen, which is holding me firm, and there is a hidden light which is illuminating me, and there is a heavenly spirit which is infusing me with power. Thus whoever is inclined to exhibit hatred, let such a one go ahead and do it, so as to please Maulvi Sahib! By God! My sight is fixated on the One and Only Who is with me. And, any entity to the exclusion of Allah does not amount, in my sight, even as much as a dead insect. Is He not sufficient for me Who has commissioned me? I know it with certainty that He will not let go waste the preaching with which I have been sent. Let Maulvi Sahib try to exert as much force as he possibly can to incite people to hatred, and let him spare no effort in this regard. And as he has repeatedly expressed in his letters, in his publication, and in his speeches that 'This man is ignorant, benighted, and one who has gone astray; he is a fabricator, a seller of faith, an irreligious man, and a disbeliever [kafir]', let Maulvi Sahib persist in such attributions and let him give me no respite at all. I, too, am very much desirous of witnessing the amazing transcendent-powers of the One Who has sent me. However, if I am a bit surprised at anything it is on this observation that — despite that fact that, in the estimation of Maulvi Sahib, my humble-self is ignorant; rather, in the above-mentioned letter, Maulvi Sahib has surely written that 'this man is not a recipient of Revelation', i.e., he is an imposter, and the claim laid down by my humble-self in this regard is evidently false in the sight of Maulvi Sahib, and it is without any basis in the Holy Qur'an and Ahadith — then why is Maulvi Sahib so overwhelmed with fear that he himself invites me to a debate and then it is he who flinches from it? The readers would be aware that, with much pomp and pride, Maulvi Sahib dispatched a telegram to me, on 16 April, 1891 A.D., and invited my humble-self to have a debate, saying: Come quickly and engage in a debate with me; otherwise you will be considered defeated. At that time, it caused me a great deal of happiness that, after all, Maulvi Sahib finally showed some inclination towards this; and I looked forward to see what kind of proof Maulvi Sahib would put forward for Hadhrat Messiah [Jesus] son of Mary's ascension to heaven, alive and in his material body, or whether he would extract from the Holy Qur'an, or an authentic Hadith, a proof of his returning back to life after his death. Thus, it became a general talk of the town in Ludhiana that Maulvi Sahib had challenged me to come for a debate; and Maulvi Sahib sent letters written in his own handwriting to [people in] Sialkot as well, saying that he had sent me a telegram to call me for a

debate. But, when preparations were underway from my humble-self for this debate and Maulvi Sahib was sent confirmation to this effect, then he evaded engaging in this debate and offered an excuse that he would not have a debate with me up until the book *Izaalah Auhaam* was completely published. Did he not recall at that moment that he was the one who has sent a telegram to call me for a debate, and had also indicated in a letter that he was in no need of reading the book, *Izaalah Auhaam.* And he had also expressed repeatedly that 'this man is representing falsehood.' So, how is it that now he needs to have recourse to *Izaalah Auhaam*? What kind of justice is this [on Maulvi Sahib's part] to first send me a telegraphic message to 'come for a debate otherwise you will be considered defeated', and then to unjustly accuse Hakeem Noor ud Din sahib, who is my brother-in-faith and is dear to me in the cause of Allah, that he fled from engaging in a debate with him; and then, when confirmation from me for engaging in this debate was sent to him, he suddenly remembered *Izaalah Auhaam*? Maulvi Sahib had already heard the claim laid down by my humble-self, and had already perused [my books] Fat'h-e-Islam [Victory of Islam] and Tau'zeeh-e-Maraam [Elucidation of Objectives], and now only a debate on the basis of the Holy Qur'an and Ahadith was all that remained, which Maulvi Sahib again evaded, having reneged on his promise to engage in this debate!

--- **The End ---**

Announcement for Information

I have received letters from some friends to this effect that, after the debate, just as Abu Saeed Maulvi Muhammad Hussain Batalvi was expelled from the town of Ludhiana, under an official order, the same order was also passed for my humble-self. So, let it be known to all that this is a rumour and is completely incorrect. While it is true that Maulvi Muhammad Hussain Batalvi sahib, on account of the fallout of his savage style of debate, was expelled from the town of Ludhiana, no such order of expulsion was issued regarding my humble-self. Thus, a copy of the letter issued by the Deputy Commissioner, Ludhiana is reproduced as under:

From the Office of Mr. W. Chevis, Deputy Commissioner, Ludhiana

Mirza Ghulam Ahmad, Chief of Qadian,

In response to your letter written yesterday, that was and examined and reviewed, it is stated that, under compliance and observance of the public law, you have the same right to stay in Ludhiana as is enjoyed by the other subjects who abide by the laws of the British Imperial Government.

Issue Date: 6 August, 1891 A.D.

Signature: Honourable Deputy Commissioner